

# Indian Opinion

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## A FAREWELL LETTER

JUST before leaving South Africa, Mr. Gandhi handed to Reuter's Agent at Capetown the following letter addressed to the Indian and European public of South Africa:—

I would like on the eve of my departure for India to say a few words to my countrymen in South Africa, and also to the European community. The kindness with which both European and Indian friends have overwhelmed me sends me to India a debtor to them. It is a debt I shall endeavour to repay by rendering to India what services I am capable of rendering there; and if in speaking about the South African Indian question I am obliged to refer to the injustices which my countrymen have received and may hereafter receive, I promise that I shall never wilfully exaggerate, and shall state the truth and nothing but the truth.

A word about the settlement, and what it means. In my humble opinion it is the Magna Charta of our liberty in this land. I give it the historic name, not because it gives us rights which we have never enjoyed and which are in themselves new or striking, but because it has come to us after eight years' strenuous suffering, that has involved the loss of material possessions and of precious lives. I call it our Magna Charta because it marks a change in the policy of the Government towards us and establishes our right not only to be consulted in matters affecting us, but to have our reasonable wishes respected. It moreover confirms the theory of the British Constitution that there should be no legal racial inequality between different subjects of the Crown, no matter how much practice may vary according to local circumstance. Above all the settlement may well be called our Magna Charta, because it has vindicated Passive Resistance as a lawful clean weapon, and has given in Passive Resistance a new strength to the community; and I consider it an infinitely superior force to that of the vote, which history shows has often been turned against the voters themselves.

The settlement finally disposes of all the points that were the subject matter of Passive Resistance, and in doing so it breathes the spirit of justice and fair play. If the same spirit guides the administration of the existing laws my countrymen will have comparative peace, and South Africa will hear little of the Indian problem in an acute form.

Some of my countrymen have protested against it. The number of these protestants is numerically very small, and in influence not of great importance. They do not object to what has been granted, but they object that it is not enough. It is impossible, therefore, to withhold sympathy from them. I have had an opportunity of speaking to them, and I have endeavoured to show to them that if we had asked for anything more it would have been a breach of submission made on behalf of the British Indians in a letter addressed to the Government by Mr. Cachalia during the latter part

of last year and we should have laid ourselves open to the charge of making new demands.

But I have also assured them that the present settlement does not preclude them from agitation (as has been made clear in my letter to the Secretary of the Interior of the 16th ultimo) for the removal of other disabilities which the community will still suffer from under the Gold Law, the Townships Act, the Law 3 of 1885 of the Transvaal and the Trade Licences Laws of Natal and the Cape. The promise made by General Smuts to administer the existing law justly and with due regard to vested rights gives the community breathing-time, but these laws are in themselves defective, and can be, as they have been, turned into engines of oppression and instruments by indirect means to drive the resident Indian population from South Africa. The concession to popular prejudice in that we have reconciled ourselves to almost the total prohibition by administrative methods of a fresh influx of Indian immigrants, and to the deprivation of all political power, is, in my opinion, the utmost that could be reasonably expected from us. These two things being assured, I venture to submit that we are entitled to full rights of trade, inter-Provincial migration, and ownership of landed property being restored in the not distant future. I leave South Africa in the hope that the healthy tone that pervades the European community in South Africa to-day will continue, and that it will enable Europeans to recognise the inherent justice of our submission. To my countrymen I have at various meetings that I have addressed during the past fortnight, attended in several cases by thousands, said, "Nurse the settlement; see to it that the promises made are being carried out. Attend to development and progress from within. Zealously remove all causes which we may have given for the rise and growth of anti-Indian prejudice or agitation, and patiently cultivate and inform European opinion so as to enable the Government of the day and Legislature to restore to us our rights." It is by mutual co-operation and goodwill that the solution of the balance of the pressing disabilities which were not made points for Passive Resistance may be obtained in the natural course, and without trouble or agitation in an acute form.

The presence of a large indentured and ex-indentured Indian population in Natal is a grave problem. Compulsory repatriation is a physical and political impossibility, voluntary repatriation by way of granting free passages and similar inducements will not—as my experience teaches me—be availed of to any appreciable extent. The only real and effective remedy for this great State to adopt is to face responsibility fairly and squarely, to do away with the remnant of the system of indenture, and to level up this part of the population and make use of it for the general welfare of the Union. Men and women who can effectively strike in large bodies, who can for a common purpose suffer untold hardships, who can, undisciplined though

they are, be martyrs for days without police supervision and yet avoid doing any damage to property or person, and who can in times of need serve their King faithfully and capably, as the ambulance corps raised at the time of the late war (and which had among other classes of Indians nearly 1,500 indentured Indians) bore witness, are surely people who will, if given ordinary opportunities in life, form an honourable part of any nation.

If any class of persons have special claim to be considered, it is these indentured Indians and their children, to whom South Africa has become either a land of adoption or of birth. They did not enter the Union as ordinary free immigrants, but they came upon invitation, and indeed even after much coaxing, by agents of South African employers of this class of labour. In this letter I have endeavoured as accurately and as fairly as is in my power to set forth the Indian situation, and the extraordinary courtesy, kindness and sympathy that have been shown to me during the past month by so many European friends. The frankness and generosity with which General Smuts, in interviews that he was pleased to grant me, approached the questions at issue, and the importance that so many distinguished members of both Houses of Parliament attached to the Imperial aspect of the problem, give me ample reason for believing that my countrymen who have made South Africa their homes will receive a fairly full measure of justice and will be enabled to remain in the Union with self-respect and dignity.

Finally, in bidding good-bye to South Africa, I would like to apologise to so many friends on whom I have not been able, through extreme pressure of work, to call personally. I once more state that though I have received many a hard knock in my long stay in this country, it has been my good fortune to receive much personal kindness and consideration from hundreds of European friends, well-wishers and sympathisers. I have formed the closest friendships, which will last for ever, for this reason and for many similar reasons, which I would love to reduce to writing but for fear of trespassing unduly upon the courtesy of the press. This sub-continent has become to me a sacred and dear land, next only to my motherland. I leave the shores of South Africa with a heavy heart, and the distance that will now separate me from South Africa will but draw me closer to it, and its welfare will always be a matter of great concern, and the love bestowed upon me by my countrymen and the generous forbearance and kindness extended to me by the Europeans will ever remain a most cherished treasure in my memory.

## Mr. Gandhi's Farewell to Pretoria

The keen biting wind found a number of Mr. Gandhi's enthusiastic supporters flying over the high speed road to Johannesburg, at seven o'clock this morning, with the result that an escort of motor-cars accompanied him to the meeting at the Asiatic Location timed for 8.15 (says the *Pretoria News* of the 10th instant).

It would be difficult to conceive a more picturesque or quaint ceremony.

One man who spoke might well be described as extraordinarily handsome, with luxuriant beard and locks exactly like the familiar illustrations of Omar Khayyam himself. Another had the thin lips and deeply lined face of a Thibetan; a third was rather of the Babu type, the comfortable Hindu trader; another in correct European costume was, as far as colour goes, a good deal whiter than many of the gentlemen who have a vote under our system, and at the head of the assembly this curious mystic, the ascetic, closely shaven, gaunt, careless as to his costume, extraordinarily earnest when he spoke, striking one as something really ap-

proaching a saint if the abnegation of the delights of the flesh and of the world and of the Devil really constitute saintliness, a man living upon a higher spiritual plane than most—very much higher.

He refused a strong hot cup of coffee on the plea that he "had renounced all stimulants."

The speeches contain nothing very new; nothing special for Pretoria; nothing more than has been said in Johannesburg, but there was a suggestion about the whole meeting of the *Nunc Dimittis*, a pious invocation that all things having been brought to a happy issue Mr. Gandhi desired to be permitted to depart in peace.

He has brought the affairs of the Indian to a happy issue out of all their afflictions, and he has consummated the policy of fair treatment of those Indians who are domiciled in South Africa while admitting the pressing need which prevents any further immigration.

So there departs from South Africa one for whose loss the country will be the poorer; Asiatic indeed, but a religious philosopher who has demonstrated the force of psychic power in a leader of men in a most extraordinary manner.

The *Transvaal Leader* report states that Mr. Vere Stent presided over the assemblage, and there were also present Mr. Chamney (Registrar of Asiatics) Miss Schlesin and Messrs. Cachalia (British Indian Association), Polak, Hajee Habib, Kallenbach, Thambi Naidoo, Patel, Pillay, and Hajee Cassim.

An address was presented to Mr. Gandhi by Mr. Desai, and purses of sovereigns were presented to Mr. Gandhi and Miss Schlesin.

Mr. Stent, addressing the gathering, said that the Europeans in this country were just beginning to realise the true worth of Mr. Gandhi. It would be a loss to the country when Mr. Gandhi left. He (the speaker) had held since he took an interest in the Indian question, that there was not room for too many Indians in South Africa, but he maintained at the same time that they must deal fairly with those who were here. That was the policy that had now been carried out, and the settlement was due to Mr. Gandhi. He said good-bye to Mr. Gandhi as a friend, and Europeans would say good-bye to one who had tided over the difficulties without yielding the claims of his people and without sacrificing the peace of the Empire. (Applause.)

Mr. Chamney, Registrar of Asiatics, said a few words and Messrs. Hajee Habib and Mangalbhaj paid glowing tributes to the work and leadership of Mr. Gandhi.

Mr. Gandhi, in replying to the address and speeches, expressed pleasure that Mr. Stent had presided over the gathering. Mr. Stent had consistently advocated their cause, and he (the speaker) felt personally grateful to him. He reciprocated Mr. Chamney's sentiments. He had certainly stood up against Mr. Chamney and the management of his office, but there had been no personal ill-will on the speaker's part, and he always received the utmost courtesy at Mr. Chamney's hands. He appreciated the compliment Mr. Chamney paid him by coming out to arrest him with one man only to assist, when the speaker was at the head of 2,000 men and women. It showed the confidence Mr. Chamney had in him as a passive resister. He thanked them for the purse, the contents of which, in common with those of any others received, would not be used for himself, but first for the furtherance of the interests of the Indians of South Africa, and, secondly, for any work he might have to do in India which had commended itself to them in the course of the conversations they had had. He felt that the settlement they had received was a kind of Magna Charta. It was not a final settlement in the sense that they had no wrongs left. They had to exercise patience and cultivate European opinion, in order to get those wrongs redressed. They had to maintain the sympathy which men like Mr. Stent might think fit to extend to them. He paid a glowing tribute to the work done for the Indian cause by Miss Schlesin.

**From the Editor's Chair**

**A REMARKABLE ARTICLE**

OUR venerable contemporary, *The Times*, is occasionally guilty of aberrations that make one fear for the future of those whose opinions the veteran organ voices. There are occasions when it rises to lofty heights of Imperial statesmanship, and, alas, there are also occasions when it descends to depths of narrow prejudice unworthy of its great traditions. Not long ago, *The Times* in a leading article actually protested against the protests of those all over Europe and not a few in Russia itself who urged the immediate repeal of all the differential legislation in the Russian Empire against the Jewish people resident there on the ground that to free the Russian Jews would be at the peril of the rest of the Russian people. There are about five million Jews in Russia, there are over one hundred million Russians besides, and *The Times* asks the world to believe that a minority of less than five per cent. of law-abiding people is capable of destroying a great and virile race or amalgamation of races. To be strictly logical, *The Times* should argue against any removal of disabilities imposed upon Indians resident in South Africa, seeing that the same arguments are used by those who are hostile to Indian aspirations here against the removal of those restrictions which still weigh so heavily upon the Indian community. The logic is irrefragable, and yet we do not find our contemporary taking up so outrageous a stand on the South African Indian question; but it is this uncertainty and insecurity of public opinion as voiced by leading organs of the British Press that naturally gives rise to fear in the Indian mind that, in its time of need, the community cannot always rely upon an expression of public opinion that will be able to influence people in this country along lines of Imperial expediency and those of justice and equity.

**Relief Act Regulations**

The *Union Gazette* of the 24th instant contains the following Government Notice:—

Registration of Marriages under the Indians' Relief Act, No. 22 of 1914.

The Minister of the Interior has approved, under Section 2 of the Indians' Relief Act, No. 22 of 1914, the regulations set forth in the schedule hereto as to the manner in which applications for the registration of marriages shall be made under this section, the keeping of registers for the purpose thereof, and the particulars to be entered in those registers.

**SCHEDULE**

Regulations under Section 2 of the Indians' Relief Act (No. 22 of 1914).

1. Any Indian man and woman who have been married in accordance with the rites and ceremonies of an Indian religion which they at the time of marriage professed, and who desire to have such marriage regarded as valid and binding in law, shall present themselves before a Magistrate or a Marriage Officer specially appointed for the purpose. Such Magistrate or Marriage Officer shall, on information supplied to him by the parties to the marriage, complete a form of declaration in which shall be set forth:

- (a) the full names, usual place of residence, ages and occupation of those parties;
- (b) the date and place of the marriage; and
- (c) the name of the Indian religion according to the rites and ceremonies whereof they were married; and shall state between either of them and any other person there does not exist any union recognised under

the tenets of such or any other religion as a marriage, and that it is their desire that the marriage be regarded as a valid and binding marriage in law.

2. The Magistrate or Marriage Officer shall, after satisfying himself that the parties clearly understand the nature of the declaration, obtain their signatures thereto, and shall himself sign and date it.

3. The Magistrate or Marriage Officer shall then proceed to register the marriage, completing an Indian Marriage Register form under the following headings:

No., Date of Registration of Marriage, Names of Parties, Age or Approximate Age, Race, Birth-place, Occupation, Usual Place of Residence at Time of Registration, Date of Marriage, Place of Marriage, and Indian Religion under which married;

and such form shall be signed by the parties to the marriage and two competent witnesses as well as by the Magistrate or Marriage Officer (as the case may be).

4. The Marriage Register form shall be completed in duplicate original, the original being retained by the Magistrate or Marriage Officer and filed for purposes of record, and the duplicate original forwarded as soon as possible after completion to the Central Office for the Registration of Marriages in the Province in which the marriage is registered.

**Identification Certificates**

His Excellency the Officer administering the Government has been pleased under the provisions of Section 26 of the Immigrants' Regulation Act, No. 22 of 1913, to approve of the Amendment of Regulation No. 21 (1) by the deletion of the words "one pound" and the substitution therefor of the words "two shillings and sixpence" and of the accompanying Annexure No. 5 being substituted for the annexure, similarly numbered, to the Regulations issued under the said Act, published by Government Notice No. 1079 of 1913.

**FIFTH ANNEXURE**

Certificate of identity. Fee, Two Shillings and Sixpence.

It is certified that.....  
 having appeared before.....  
 for the purpose of supplying the means of identification which are now specified herein, and having intimated that he/she is about to absent himself/herself from the Province of..... for a period of.....  
 on a visit to..... this document is issued to the said..... and, subject to the conditions enumerated below and to the verification of the marks of identification, will be accepted by the examining Immigration Officer without further evidence as proof of the identity of the said..... on his/her return.

.....  
 Immigration Officer in Charge.

Date.....  
 Place.....

**Conditions under which this Certificate is issued.**

1. That on the return of the person referred to herein to the Province of..... this certificate shall be surrendered to the examining Immigration Officer.

2. That if the person referred to herein seeks to re-enter the Province of..... after a period of three years has elapsed from the date hereof, the protection afforded by this certificate shall be deemed to have lapsed, and he/she shall be required to satisfy the requirements of the Act.

3. This certificate may be held to be invalidated if the person named herein is shown to the Immigration Officer to have made a false declaration in a material point when applying for a certificate.

**Identification marks**

.....  
 .....

## The Send-Off at Capetown

On the arrival of the mail-train at Capetown which brought Mr. and Mrs. Gandhi, Mr. Kallenbach, Miss Schlesin and Mr. and Mrs. Polak, on the 18th instant a large number of Indians assembled to meet the party.

The reception (says the *Cape Argus*) was not sensational, Dr. Gool, Dr. Abdurahman, the ladies and the officials of the Association quietly shook hands. Huge baskets of flowers were about, and from them appeared garlands, long wreaths of flowers such as children make of daisies in summer meadows, and these were quietly slipped over the heads and hung round the neck of those whom the people delighted to honour. Miss Schlesin made a little protest, but afterwards submitted. Then the guard shouted "Stand clear," and the train steamed off on its way to the Docks; the Indian party which had alighted walking to the carriages which were awaiting them outside Frascati's.

As they came up the band struck up a tune of welcome. This band, seated in a cart with a banner on which appeared "Greetings to our Patriots," and the wish "God be with you till we meet again."

### At the Docks

When the party arrived at the Docks, addresses were presented to Mr. Gandhi and Kallenbach by the Madras Indian Association, and a handsome gold watch, in Morocco case, was handed to Mr. Gandhi by Dr. Gool on behalf of the Moslem community of the Cape Province. The doctor also presented Mr. Kallenbach with a fine pair of field glasses on behalf of members of the Cape Moslem community.

Dr. Gool and Dr. Abdurahman each delivered a short address, thanking Mr. Gandhi and Mr. Kallenbach for the good work they had done in the best interests of the Indians in South Africa, and concluded, amidst cheers, by wishing the two patriots and Mrs. Gandhi a pleasant voyage to England and later on to India, and expressing the sincere wish that they might be able at some future date to again visit the scene of their unselfish but successful labours.

Mr. Gandhi, visibly affected by the enthusiastic cordiality with which he had been received, said that the honour conferred on himself and his wife by the many kind things said concerning them overwhelmed him with feelings of gratitude to his dear countrymen and to the many European friends whom he had in the Cape Province. If he deserved only a tenth part of the good things said of him in the addresses presented to him he would be pleased, but the little he had done was sufficient reward of itself. However, the addresses and presents given to him that day were proofs of love and affection which would ever remain dear to him and be an encouragement in any future efforts he might be able to make for the welfare of Indians in South Africa. He thought the allusion in one of the addresses to the loss Lord Hardinge had sustained in the death of Lady Hardinge was very happily conceived, and on his return to India he would take an early opportunity of conveying to his Lordship a knowledge of the respectful sympathy felt for him by Indians in South Africa. The speaker went on to say that when he landed in Natal twenty-one years ago he had not a single friend in the country, and knew no one. Since then he had made many friends, some of his staunchest and most faithful being amongst Europeans. He had learned to love the country, its beautiful scenery and splendid climate, and while South Africa was able to possess such women as Olive Schreiner, such men as W. P. Schreiner and John X. Merriman, it must have a great future.

Mr. Gandhi concluded by wishing all good-bye, at the same time saying that he would never forget the love and sympathy shown towards him, and that he hoped at some future day to again be in the country, South Africa, which he loved so well (loud cheers.)

Mr. Kallenbach also spoke.

Mr. Gandhi, Mrs. Gandhi and party then proceeded to be photographed, and immediately afterwards went on board the steamer, accompanied by a large number of friends anxious to shake hands with them and say a final word of kindly farewell.

Just before the *Kinfauns Castle* was freed from her moorings, an *Argus* representative was able to ask Mr. Gandhi if he had any final remarks he would like to make.

"Well," said Mr. Gandhi, "let me say that I shall carry away with me the happiest recollections, and that I hope it will be my pleasure while away to find that my countrymen are being treated with justice in South Africa."

The boat left the East Pier a minute or two later, the ship's band playing "Auld Lang Syne" and the large crowd of Indians and Europeans on shore waving handkerchiefs.

## Mahomedan Marriage Question

Mr. Mahomed Shariff, Chairman of the Diamond Fields Janjira Anjuman Society has sent us the following copy of a petition that it was intended to send to the speaker and Members of the House of Assembly with reference to the question of Mahomedan marriages but which was not forwarded owing to the news of the third reading of the Indians' Relief Bill:—

To the Honourable the Speaker and Members of the House of Assembly of the Union of South Africa, in Parliament assembled.

The Petition of the undersigned officials and members of the Committee of the Diamond Fields Janjira Anjuman Society

RESPECTFULLY SHEWETH:

1. That Your Petitioners, having read the press reports of the deliberations and recommendations of the Indian Grievances Commission, are fully satisfied with the broadminded recommendations made by the Commission and are entirely in favour of their acceptance.

2. That Your Petitioners especially strongly support the views and recommendations of the Commission upon the marriage question, more particularly as the views expressed are not opposed to, but coincide with the teaching of our Holy Koran, which does not permit of polygamous marriages as a general thing, but only in exceptional circumstances.

3. The following is a translation of words which appear in the Holy Koran dealing with the matter:—

"If you fear to keep justice among your wives, so one wife is sufficient." Also:—"It is impossible to keep justice among your wives, no matter how much you endeavour to do so."

Again, in order to prevent persons from indulging in excesses, which are at all times bad, and sometimes dangerous, and to render it certain that persons so having recourse to polygamy are thereto impelled by real necessity, many stringent restrictions and binding regulations have been established, such as the observance of perfect equality of rights and privileges, and of love and affection, among all wives, etc. etc.,

These restrictions and regulations serve to prevent truly pious persons from indulging in polygamy; for they are aware that in availing themselves of the privileges of a polygamous marriage, they undertake obligations so strict in themselves and so extremely difficult of fulfilment as to give rise to feelings of grave-misgiving in those anxious to duly observe and faithfully discharge their religious duties.

Your Petitioners are desirous that the recommendations of the said Commission may be given effect to and be acted upon in their entirety.

Wherefore Your Petitioners pray that Your Honourable House will be pleased to take their case into favourable consideration, and grant such relief as it may deem fit. And Your Petitioners, as in duty bound, will ever pray.

## A Missionary on the Indenture System in Natal

The following article appeared recently in the *Natal Mercury* written by the Rev. Wheeler Boggess. We have been given to understand that this gentleman has been given extraordinary facilities at the estates of addressing the indentured Indians. The writer has made statements which we refer to the leaders in India for confirmation or otherwise:—

During the last six weeks it has been my privilege to visit five different tea plantations and seven sugar plantations, and talk with coolies in their own language and learn from them much concerning the conditions under which they are earning their livelihood in this country. Twenty-two years spent among the Telugus of South India has made me familiar with their life before they came to this land, so I have been able to compare their present with their past conditions. In every place I have found many who have expressed a desire to return to their native land. In each case I have inquired the reason for that desire. In the majority of cases the desire has been born of a worthy love of home and relatives. In no case did any say they could earn a better living in India. A few said that they could live in India on three annas a day as well as they could in Natal on 12 annas (one shilling) a day. Those who said this were chiefly those who left India when grain and other foodstuffs were twice as cheap as they are now. They were surprised when I told them that, while the daily wages of the coolie (in rural districts) had grown in the past ten years from two annas to three annas, the prices of foodstuffs had more than doubled. That which formerly was enough to feed a whole family was now not enough for even the parents. The twelve annas a day which they received in this country was almost all clear gain that could be saved, since all received rations, besides, and were provided with houses, fuel, and free medical attendance. It was very easy to convince the coolies that their financial position in Natal as indentured coolies was very much better than anything they had ever had or could hope for in India.

Others said that their work here was too hard, and they were not treated by their masters with kindness, but were treated with incivility and sometimes with cruelty. When asked frankly as to whether they had been better treated by their Hindoo landlords in India, whether they were ever allowed to touch those Hindu masters or even sit down in their presence, they readily acknowledged that the average English master treated them better. Some of them still remember that their masters in India had not only called them dogs and donkeys, but had treated and beaten them as such. Many of them, too, remembered with bitterness how they had failed to get justice from the Hindu magistrates when they (the pariahs) brought charges against their masters. When I have reminded the pariah coolies of these things which I have seen so many times in India, they have, without exception, agreed that the average white man in Natal has treated them better than the average caste Hindu in India. They never dreamed of claiming equality with the Sudra (the lowest of the four orthodox castes), much less with the Brahmin.

Another reason expressed for desiring to return to India was in order to get wives. When the figures of the Government of Natal show that there are nearly three times as many males as females among the coolies, one can realise the impossibility of finding in this country wives for them all; unless they should degenerate into polyandrists. The conditions of immorality in India, where males are only slightly in the majority, are bad enough; but here in Natal the conditions are not less than horrible. No wonder every right-minded coolie wishes to return to India to obtain a wife who may become the virtuous mother of his children. If

the Indian Government could send, and the Natal Government receive, a few shiploads of coolie women, who may become wives of those men now in Natal, they would help the moral conditions of the coolies very much, and make them more content to abide in this land, even though it must needs be under indenture. Their financial conditions in Natal are so much better than they were in India that I have gladly tried to persuade them to stay. Their moral conditions are the only ones that cause one to hesitate in the least. The fact that several thousand pounds sterling are sent back to India each year by the coolies now in Natal is proof of their improved financial conditions.

The statement made by a few that India is short of coolie labour is far from the truth. Where there may be one village that has been depeted of coolies by emigration, there are at least 50 villages where there is an over-supply of coolies. Indeed many Hindu farmers have taken their whole families out into the field to work rather than pay for coolie labour the enhanced wage of three annas per day. I wish that more of those poor coolies who have no land of their own, and who now have little or no employment in India, could come to Natal.

## Passive Resisters' Memorials

Perhaps in the whole history of the Passive Resistance Struggle, there was no more pathetic incident than the unveiling, on the 15th instant, of the memorials erected to the memory of the deceased Passive Resisters, Valiamma and Nagappan, at Braamfontein Cemetery. A representative gathering of Indians, including many ladies, gathered at the grave side in order to pay the last tribute to those who had lived and died for the great cause of Passive Resistance. Their stories were told by those who spoke on the occasion, and perhaps the least tributes to the two were the handsome stones erected to their memory, and which were unveiled by Mrs. Phillips. As she drew aside the covering flags, it was fitting that those flags should be the Union Jack, which has enshrouded many valiant dead of Britain who have fought and lost their lives for the sake of freedom for themselves and for others; and those humble British subjects had done no less. Amongst those present were Rev. Phillips, Mr. and Mrs. Gandhi, Mr. Kallenbach, Mr. and Mrs. Polak, Miss Schlesin, Mr. C. E. Nelson, Mr. R. R. Smith, and others.

After drawing aside the flags, Mrs. Phillips said:— "I esteem it a great honour to be permitted to unveil these monuments to-day. The two to whom they are erected, Nagappan and Valiamma, bravely died in a brave fight. They counted not their lives dear unto themselves, but nobly testified by their sufferings that goodness is better than gold; principle than pelf; honour than ease; and truth than trade. It is sometimes said a man has got to live and this is often made the excuse for every kind of shady trick and dishonest compromise. But it is not true. A man has often got to die, not live. When everything dear to a man is at stake he had better die than basely surrender that which has been committed to his charge. And how can a man die better than "by facing fearful odds for the ashes of his Fathers and the Altar of His Gods." It is because our sister and brother acted in this spirit that we have met to do honour to them to-day. They have not died in vain. By their suffering and death they have helped to bring about the settlement in which we all rejoice to-day. And we are all better for their example. They died for us and their patience, self-denial and devotion have become ours. These monuments you have raised should be the least part of the honour we do them. They should live again in lives made better by what they have endured. "The blood of the martyrs is the seed of the Church" and the blood of these two should be a seed in every heart which shall spring up and fructify and in due time

bring glory to man and glory to God. I have great pleasure in the name of your Committee in unveiling these monuments to Valiamma and Nagappen who so nobly died for their people.

### The Inscriptions

The inscriptions on the Memorial Stones read as under:—

In Loving Memory of our Brother

**S. NAGAPPA PADAYACHY,**

Who died on the 6th July, 1909,

Aged 20 Years,

Of Pneumonia contracted in the Johannesburg-Pretoria Road-camp Prison, to which he was taken as a Passive Resister.

In Loving Memory of our Sister

**VALLIAMAL MUNUSAMY,**

Who died on the 22nd February, 1914,

Aged 17 Years,

Of illness contracted in the Maritzburg Gaol to which she went as a Passive Resister.

The above inscriptions were engraved in Tamil, English and Gujarati, in the order named.

Mr. Gandhi said he thought that, in Johannesburg, among their intimate European friends, Mrs. Phillips was the oldest, and therefore if they considered her to be the mother of the family they only gave her her due. Mrs. Phillips had set the seal upon that that morning by unveiling those two monuments. He knew that he was uttering a truism when he said that Mrs. Phillips had taken the trouble, but it was not the physical trouble. What he wished to refer to was that Mrs. Phillips had come there with a heart just as sore as any Indian's and he hoped that the noble words that she had uttered would go down into the hearts of every one of them. He personally had never felt tired of repeating his sentiments again and again in connection with that dear sister—a daughter to her, to him a sister—and that dear brother Nagappan, and whenever he had thought of those two and the neglected grave of Narayansamy, whose bones were now resting at Lourenço Marques, he had felt the littleness of the service rendered by all of them. Mrs. Polak had just reminded him how lightly they had treated the sickness of the girl whose body lay under that cold stone. He recalled also a scene when he left Durban, and when he had paid a hurried visit with Mr. Polak to see Valliamma—that was a most affecting scene. She was just coming out. Her mother was there. Her mother, most loving and attentive, thought that she must hurry forward Valliamma. He felt guilty that there was any hurry at the time, but she was brought out. She was almost in a swoon. They three carried her in in the best manner they could. There was no feather mattress, no stretcher, in the room where she lay, simply the wooden floor; not that they were cruel to her, but their discipline was so rigorous and exacting that those who were in immediate charge, as Thambi Naidoo, would not think of having any other things or taking any other things. That was her lot inside and outside prison, that was her spirit, that was the spirit also he well remembered of the young lady by her side in the same condition, who had just been delivered of a child. He did not know whether they should not now consider themselves criminally guilty. At the same time he did not know, because, as Passive Resisters, they held the soul immortal, and the body merely subject to the spirit, and if the body might be lost for the perfection of the soul they held it was the right thing. Valliamma herself, he fancied, if he knew anything of that soul, would have spurned the idea of being treated

differently from her other sisters. Those scenes would never be effaced from his memory. Nagappan's face he could not recall so vividly as Valliamma's, but he knew full well how that brave lad had suffered in that horrible camp prison, exposed to the most severe weather, and how unnecessary it had been to send him there. But the desire then had been not to do something for Passive Resisters but to bend their spirit. But to-day they recognised the steel of which Nagappan's heart was made. He came out of prison a wreck, but he said: What did it matter? he had to die but once, and he was ready to go to gaol again if it was necessary for him to do so, and so that undaunted spirit died. But yet they were not dead, for they would live, and live for ever in the memory of every Indian. It was a matter for mourning that they were no longer with them to set them a noble example, but when he thought of it a little more deeply, it was a matter for rejoicing that they had amongst them such three noble souls who had usefully lived out their lives for the sake of truth—he would not say for their country. Little they knew of their country. He believed they were perfect strangers to it—they were Colonial-born. They had no idea of their Motherland; to them South Africa was their Motherland; but this they knew, that it was a sacred fight, a religious fight, a fight for truth. They lived for the truth, and for it they died, and therefore he felt that they had every cause for rejoicing and instead of appreciating them by stones, they should erect in their own hearts, every one of them, imperishable memorials, and, whenever they felt like succumbing to temptation, remind themselves of the imperishable names of these three. Then indeed would they have done honour to their graves in the true spirit and then only would it have been worth Mrs. Phillips' while to have come there all the way to perform that ceremony.

The Rev. C. Phillips, who thought it a privilege to be associated with that ceremony, thanked Mr. Gandhi for his kind references to Mrs. Phillips. He trusted the company would go from those humble graves remembering the great ideal these two loved ones set before them, so that it should be said of them also, when they passed away, that they had done something to make the world better for their having lived in it. They rejoiced in the determination shown during that eight years of suffering. Far better than any monument they could raise would be their effort to lead lives guided by the example of those who had died, and he trusted they also would be true to the same spirit, and be ready to suffer even as the two departed ones had suffered, should that ever be necessary.

Mr. Kallenbach further emphasised the lesson of the life and death of the two young people, and Mr. Polak said there was much the European community could learn from these humble souls.

Mr. T. Naidoo also gave an address in Tamil, urging sentiments similar to those previously expressed in English.

The train bearing Mr. and Mrs. Gandhi to Capetown reached Vereeniging shortly before 10 p.m., a few minutes before the scheduled time, and here on the platform were Mr. Snyman, the local Magistrate, the Managers of the local branches of the National and Standard Bank, and the principal members of the Indian Community of Vereeniging, some of whom had travelled with the party from Johannesburg, as had also Mr. Cachalia, the Chairman of the British Indian Association and several other prominent members of the Johannesburg community. After Mr. and Mrs. Gandhi had alighted from the train and the usual gallandring had taken place, an address in a handsome silver frame was handed to Mr. Gandhi by Mr. Snyman, with the words that a great man was great whatever his race or creed, and, as such, he honoured Mr. Gandhi.



# Indian Opinion

JULY 29, 1914.

## Tributes to Mr. & Mrs. Gandhi, Miss Schlesin, and Mr. Kallenbach

(Continued from July 22, 1914).

### TRANSCAAL BRITISH INDIAN ASSOCIATION.

To Mohandas Karamchand Gandhi, Esq., Johannesburg.

Dear Mr. Gandhi,—It is one of the most painful tasks that have ever been committed to us to bid you, on behalf of the Transvaal British Indian Association that you have served so well and faithfully, farewell on the occasion of your departure from South Africa for the Motherland.

Your labours on behalf of Transvaal Indians commenced shortly after your arrival in South Africa 21 years ago, and long before you had settled in our midst, but you undertook them cheerfully because you felt that you were serving our countrymen in India by so doing, a service that has ever been dearest to your heart.

When you were asked by us, and consented, to work with us and to become the honorary secretary of this Association, Transvaal Indians of all sections rejoiced to know that they had secured a bold and uncompromising advocate of their just rights, and their faith in you has not only never been disappointed, but it has been enormously enhanced by the great episode of passive resistance that has filled the last eight years of our communal history, and in which you yourself sustained a unique and glorious part.

During those dark days, the nobility, steadfastness, self-sacrifice, and indomitable courage that you displayed provided a source of inspiration to us by which we could not sufficiently profit, and we are sure that, but for the lofty example of temperance, self-reliance, and toleration that you showed, the present relations of our community with what is best in the European section of the population would never have been characterised by their present degree of harmony and mutual respect.

To have had you as our leader in a great spiritual fight has been a splendid privilege of which we feel ourselves unworthy, but our admiration and reverence have not been directed towards yourself alone. Every member of your family has borne a most distinguished part in the great struggle from which we have but now emerged, and we desire to take this special opportunity of expressing our humble recognition of the dignified and silent devotion to the cause of Indian womanhood of the gracious lady who shares your joys and sorrows. Her protest against the indignity offered to Indian wives by the interpretation of a law that has now, thanks largely to her wonderful self-surrender, been modified, appealed to the best instincts of the Indian community, and encouraged and sustained them in their struggle for the recognition of Indian marriages.

"Service" has been your watchword throughout the years you have been amongst us, and service of the humblest of the community has been your greatest joy. You must therefore have been greatly rejoiced to observe the results of your efforts to emancipate our unfortunate brothers and sisters, least able to support it, from the burden of the £3 tax.

We have observed with wonder and respect the continued efforts that you have put forth for self-purification and the moral uplift of our community. Your endeavours in that direction at the Phoenix Settlement, of which you were the founder, and which you have dedicated to public use, at Tolstoy Farm, and through the columns of "Indian Opinion" are bound to bear fruit, and we earnestly trust that they will enable you to gain the spiritual heights to which you so strongly aspire, and us to achieve our communal salvation and to ennoble the glorious name of our Motherland.

Being so deeply imbued with the spirit of truth and brotherhood, we recognise that you have always sought to hold even the balance between all sections of which the Indian community is composed, and that you have ever pierced beneath the superficial differences that separate, in order to discover and emphasise the common humanity that proclaims us the children of the All-Father.

We fervently pray that He may bestow upon you and yours His most loving protection, that He may lead you to the noble goal that you have set before you, and that He

may grant you years of health and strength to serve our beloved Motherland.

We are, dear Mr. Gandhi yours most sincerely,

A. M. CACHALIA, Chairman.  
H. S. L. POLAK, Acting Hon. Secretary.  
C. K. T. NAIDOO, } Members of  
S. B. MEDH, } Committee.

Dated at Johannesburg this 14th day of July, 1914.

To Miss Sonja Schlesin, Johannesburg.

Dear Miss Schlesin,—At a time when a most serious crisis in our communal history is drawing to a close, we wish, on behalf of the Transvaal British Indian Association, to tender you our warmest thanks for the invaluable services that you have rendered to the Indian community during these last few years.

It is no exaggeration to say that, in labouring day and night for the success of the Indian cause, you have made it your own and have become wholly identified with it.

Your sense of duty as a woman has compelled you to take the part of the weak and the suffering, and your work amongst Indian women, and especially the families of those who were demonstrating recently to procure the removal of a harsh tax, has endeared you to us to a degree that we cannot easily express.

We trust that you will always feel the need to devote your energies to secure the welfare of the unfortunate, and that God will grant you length of years and the guiding wisdom to fulfil the great promise of the past.

We are, yours sincerely,

A. M. CACHALIA, Chairman.  
H. S. L. POLAK, Acting Hon. Secretary.  
C. K. T. NAIDOO, } Members of  
S. B. MEDH, } Committee.

Dated at Johannesburg this 14th day of July, 1914.

To Hermann Kallenbach, Esq., Johannesburg.

Dear Mr. Kallenbach,—We desire, on behalf of the Transvaal British Indian Association, to express to you our very sincere regret at your departure from South Africa.

By your most generous action in placing Tolstoy Farm at the disposal of the passive resisters during a period of severe trial, and, later, by your whole-hearted dedication of yourself and your possessions to the passive resistance cause at the time of the recent Indian strike, as a result of which you, a European, underwent the hardships and restraint of imprisonment for the sake of your ideals, you have endeared yourself to all Indians and laid our community under an obligation to you that can never be adequately repaid.

You have shown, by your disinterested and enthusiastic advocacy of the Indian cause, a generosity and devotion possessed by few, even in favourable circumstances, and displayed by scarcely any towards an unpopular cause.

Your simplicity of life, as a convinced Tolstoyan, has touched our hearts, and we regard it as the greatest compliment that could be offered to our race that you intend to spend a prolonged period in our Motherland in order to study the principles and traditions of Indian life, with a view to realise the ideals that you are endeavouring so earnestly to make your own.

We pray that the Almighty Father may ever have you in his keeping, and that He will lead you safely along the path that you are now seeking.

We are, dear Mr. Kallenbach, yours sincerely,

A. M. CACHALIA, Chairman.  
H. S. L. POLAK, Acting Hon. Secretary.  
C. K. T. NAIDOO, } Members of  
S. B. MEDH, } Committee.

Dated at Johannesburg this 14th day of July, 1914.

**TAMIL MAHAJANA SABHA.**

Our Beloved Brother,—On behalf of the Tamil community of Natal, we have the greatest pleasure in acknowledging your services as an unequalled leader of the Indians in South Africa. You have, with your beloved wife, sons, and relatives, worked for the salvation of the Indian nation without caste, colour, or other distinction, imbued with natural love, patience, and grace. You have, for the welfare of the Indians, set aside all physical conveniences, endured bodily pains, and brought the sufferings of the Indians to a conclusion.

At the commencement of the passive resistance movement you not only advised the others, but you personally led the path, with your beloved wife and relatives, which inspired the minds of the whole Indian nation.

You stand as a model in the eyes of the world as a political leader, as you have with your smiling face influenced onlookers and enemies to join hands to work with you. We admire you as a gentleman, who took the public work as the best of ornaments, and who has done good in return for evil.

We deeply regret your departure, but we feel glad to hear that you are leaving to join our Arya Matha after bettering our causes here with your great sufferings and difficulties.

We pray that the Almighty may save you from all dangers in your long journey and voyage, and bless you with health, strength, long life, and prosperity, so as to fulfil all your desires.

You have, without any reward, as the cloud gives rain to the earth, rendered your noble work for the happiness, peace, prosperity, and enlightenment of our countrymen here, and we most humbly beg you to accept our heartfelt thanks with this address of appreciation and a gift of a sacred book, "Tiruvasagam."—We beg to subscribe ourselves,

(Signed)—M. Sinappa Pillay (president), T. Kandasamy Mudaly (secretary pro tem.), C. V. Pillay (treas. pro tem.), S. Doorasamy Pillay; S. Singaravalo Pather, S. T. Gooroosamy Chetty, R. Kannagasabha Pather, and S. Doorasamy Mudaliar.

Durban, July 8, 1914.

**DANNHAUSER INDIANS.**

To Mohandas Karamchand Gandhi, Esq.

Dear Sir,—We, the undersigned, representing the Anjooman Islam of Dannhauser, Natal, beg to tender you our respectful greetings on the eve of your leaving South Africa, and desire to express our extreme regret and sorrow at your departure from this country. We also regret very much our inability to attend the farewell meeting which is to be held to-morrow in Durban Town Hall.

It is an open secret that, the position of the Indian community in this country being extremely bad, you took it so much to heart that you at once lifted up this huge and responsible burden upon your shoulders and endeavoured for many years to find out some solution of this complicated question.

After having undergone a great many difficulties and troubles for a number of years, you have at last succeeded in bringing about a satisfactory solution acceptable to both the European and Indian communities. The work you have done for the community in this country is such an enormous one that it is known to the whole world. Your sweet, sympathetic disposition, your cordiality and kindness, and your feelings and anxieties towards the community have endeared you to all of us to such an extent that your departure from South Africa is an enormous and unbearable loss to us.

In bidding farewell to you, we beg to assure you that the gracious manner in which during your very long residence amongst us you identified yourself with our affairs will long be remembered with feelings of grateful appreciation, and pray that the Almighty may give you length of days to serve our countrymen at Home and abroad.—We have the honour to be, with the highest respect and esteem, your most obedient servants,

MOOSA HOUSEN RANGILA, Chairman.

N. J. SHAIK, Secretary.

Dated at Dannhauser, July 7, 1914.

**VENTERSDORP INDIANS.**

To Mohandas Karamchand Gandhi, Esq.

Sir,—We, the undersigned British Indian-Mahomedan and Hindoo residents of Ventersdorp, in the district of Potchefstroom, do hereby place on record

our deep gratitude for the service which you have with great personal sacrifice rendered to the community ever since your arrival in this country.

We hope that the Almighty will spare you for many years to come, so that you may render greater service to the community, and we pray that you, sir, and Mrs. Gandhi, will have a safe voyage to the Motherland.—We beg to subscribe ourselves,

(Signed)—Abdool Rahman, Abdool Razak Noorbhai, A. Halim, Ismail Kalooan, Wally Arvff, Moosa Bihkoo, Mahomed Rassool, Mirza Ahmed Beg Samgoodal, Ismail Ebrahim, Shaik Rahimbhai, Goolob Khan Peenhan, M. Amojee, Galah Hira, Vally Asmal Bagus, and Shaikh Ahmed Goolala.

Ventersdorp, July 12, 1914.

**TRANSVAAL MAHOMEDANS.**

Mohandas Karamchand Gandhi, Esq.,  
Johannesburg.

Dear Mr. Gandhi,—On behalf of your Mahomedan Indian fellow-workers and sympathisers with the great ideals of public life that you have consistently held up to the Indian community, we wish to tell you how deeply grieved we are that you and Mrs. Gandhi are leaving us so soon.

You have always ignored sectional differences in favour of the common unity that binds all classes of the Indian community together for public purposes, and we have admired unstintingly the splendid fight that you have always made for justice to our community and for the triumph of truth.

We have keenly appreciated the work that you have recently done to secure the legal recognition of certain classes of Indian marriages, hitherto regarded in law as invalid, and we desire to thank you in the most cordial terms for the immense services that you have ever since your arrival in this country rendered to Indians regardless of creed.

We note that you are proceeding to the Indian Motherland, and we pray that Allah will grant to you and yours all that will conduce to your welfare, and will enable you to serve our country in India as you have served her in this land.—We are, dear Mr. Gandhi, yours sincerely,

(Signed)—A. M. Cachalia, A. M. Bhyat, Amad Moosaji, S. D. Bobbert, Abdool Rahman, Ismail Moosa Covadia, Abdul Gani, Abdul Gaffor Fazandar, Mahomed Ebrahim Kunkey, Adam Ebrahim, Amoji Hassan, Hidayetmia Dadamia, M. D. Baroochi, and E. M. Patel.

Dated at Johannesburg, July 14, 1914.

To Hermann Kallenbach, Esq.,  
Johannesburg.

Dear Mr. Kallenbach,—On the eve of your departure from South Africa for India, we desire, on behalf of your friends amongst the Mahomedan Indian community, whilst expressing our sincere regret thereof, to convey to you our warmest thanks for the most to the Indian cause in this country. You have been a friend of the unfortunate, and have shared their sorrows. Their hearts are with you in the tremendous experiment you have undertaken, and we pray that you may be spared for many years to devote yourself to the cause of humanity.—We are, dear Mr. Kallenbach, yours sincerely.

(Signatures as on Mr. Gandhi's.)

Dated at Johannesburg, July 14, 1914.

**GERMISTON INDIANS.**

To Mohandas Karamchand Gandhi, Esq.,  
Johannesburg.

Dear Mr. Gandhi,—We have been deputed, on behalf of the Germiston Indian community, to express to you their keen regret at the impending departure from this country of yourself, Mrs. Gandhi, and family. We have so long been humble fellow-workers of yours that we feel the wrench of parting most keenly.

In the early days of the war, and later on during the great struggle that has now happily concluded, thanks very largely to your tremendous efforts, we came into most intimate contact with you, and realised something of the greatness and the fineness of your character. Germiston has always been proud to march under your banner, and to acclaim you its leader.

We remember well how grievously you mourned for the death of our poor brother, Harbat Singh, during the recent trouble in Natal, and we felt that valuable services that you, a European, have rendered your heart bled even for the humblest amongst us.



We trust that Almighty God may spare you to live for many days in the service of our country, and for the fulfilment of your ideals, and that He will bless you and yours with His choicest gifts. "Shanti," "Shanti," "Shanti"—We are, dear Mr. Gandhi, yours very sincerely,

(Signed)—Lalbahadur Singh (Chairman), Hazura Singh (Hon. Secretary), Bhawani Dayal, G. Bandhu, Gulabdass Pujari, Tiloki Singh, Sivprasad, Raghuber, and G. Ramdayal Singh.

Dated at Johannesburg, July 14, 1914.

To Hermann Kallenbach, Esq.,  
Johannesburg.

Dear Mr. Kallenbach,—We, on behalf of Germiston Indians, who have known you so well, tender you a warm farewell on your departure for India with Mr. Gandhi. Your work for the Indian community will always dwell in our memories. You have held out the hand of brotherhood to us on equal terms, and even the humblest amongst us has found a champion in you.

We trust that in your pilgrimage to our Motherland you will find what your soul is seeking, and that God will give you peace.—We are, dear Mr. Kallenbach, yours very sincerely.

(Signatures as on Mr. Gandhi's.)

Johannesburg, July 14, 1914.

#### THE CHINESE COMMUNITY.

To Mohandas Karamchand Gandhi, Esq.,  
Johannesburg.

Dear Sir,—We, the undersigned, on behalf of the members of the Cantonese Club, desire to express to you our sorrow at your approaching departure from South Africa. The Chinese community of the Transvaal have for many years past now had the advantage not only of your wise counsel but also of the remarkable example of your character and conduct. In you they have always recognised a great leader and a great Asiatic, and during the tremendous and uplifting struggle of passive resistance that you inaugurated in 1906, on behalf of all Asiatics in South Africa, and of which throughout you have been the shining exemplar, you have raised the prestige of the Asiatic name not only throughout the Union of South Africa but in the whole civilised world. We feel that with your departure the Chinese community are losing a dear friend, a valued adviser, and a source of inspiration for nobler things. We trust that our common Father may have you, Mrs. Gandhi, and all those near and dear to you in His keeping, and that you may be spared for many years to continue the work of humanity that you prize so much and that you are so well fitted to perform.—We are, dear sir, yours sincerely,

J. FRANK, President.

JOHN FORTOEN, Secretary.

J. K. YAM, Treasurer.

Dated at Johannesburg, July 14, 1914.

#### TAMIL BENEFIT SOCIETY.

To Mohandas Karamchand Gandhi, Esq.,  
Johannesburg.

Dear Mr. Gandhi,—The Tamil community of the Transvaal, on whose behalf we speak, scarcely know how to express to you their keen sorrow at your departure from amongst us. We have so long leaned upon you and have so frequently sought your wise guidance that we cannot adequately realise that you will so soon be leaving us for a wider sphere of action.

It has been our supreme privilege to have worked with you in a common cause that we hope has added glory to the Indian name, and has revealed a noble son of the Motherland to the gaze of our countrymen there.

The Tamil community has mourned the death of some of its humble members during the struggle that has now happily closed, but none mourned more deeply or sincerely than you at the loss of those who gladly gave their lives that their brothers and sisters might be enabled to live in peace. It is this great bond of brotherhood that has so dearly linked you to us, and it is our earnest hope that we may be given the capacity to make our own the lesson of your humble conduct and loving service.

You are blessed wherever the Tamil tongue is spoken, for it is so largely to your tireless efforts that is due the freeing of the unhappy ex-indentured labourers from the burden of the £3 tax. And we have witnessed with pain mingled with pride the many

months of fasting and mourning that you had voluntarily undertaken, until the repeal of that unjust tax was enacted.

Your saintly life, your meekness, your spirit of self-surrender, your passionate devotion to your conception of duty and to the service of your countrymen will be a constant source of inspiration to us, and the name of Gandhi, borne with such distinction by every member of your family in South Africa, including the noble woman who has throughout been associated with you and with ourselves in the struggle, and has suffered so much for your sake and for ours, will be for us a badge and a symbol of hope and of lofty striving.

We pray most earnestly that the Almighty Father of us all will shield you and those near and dear to you, and that He will grant you length of days to fulfil the noble task that you have set yourself in the service of the Motherland.—We are, dear Mr. Gandhi, yours sincerely,

(Signed)—C. K. Thambi Naidoo (Chairman), V. Moonsamy Moodalair (Vice-Chairman), N. Francis Pillay, K. Murugasa Pillay, E. A. Peters, V. Candasamy Pillay, T. S. Vasen, K. Kallapa Pillay, P. Valoo Padayachee, R. S. C. Pillay, Phillip D. Joseph, S. Veera Padayachee, V. Govindasamy Naidoo, A. M. Andrews, Soobramania Chettier, Moothoo Naidoo, S. Tharmoo Padayachee, Gooroonatha Achary, Candasamy Pillay, Peter Pillay, R. Soobrayaloo Naidoo, S. K. Padayachee, S. Vythilingam Pillay, E. Moonsamy, M. Poonooswami Pillay, V. N. Naidoo, K. Moonsamy Moodalair, D. N. Naidoo, A. A. Team, V. Govindasamy Padayachee, D. Earnest, A. Gooroosamy Naidoo, R. Puckaree Pillay, S. V. V. Naidoo, Nagamuthu Padayachee, P. Vythilinga Chettyar, S. Poonoosamy Naidoo, Ramasamy Padayachee, P. Poonoosamy Padayachee (Committee), P. Sivalinga Padayachee and P. K. Naidoo (Joint Secretaries), and N. Soobramania Pillay and S. Supa Moodaly (Joint Treasurers).

Dated at Johannesburg, July 14, 1914.

Miss Sonja Schlesin, Johannesburg.

Dear Miss Schlesin,—The Transvaal Tamil Benefit Society desire to place on record how deeply they appreciate your splendid services to the cause of the Indian community and to the Tamil people in particular. They have watched your work with increasing admiration, and have observed your generous expenditure of energy on their behalf.

We wish on behalf of the Society to thank you most cordially and to express the hope that you may be spared for many years yet to serve in the cause of humanity.—We are, dear Miss Schlesin, yours sincerely.

(Signatures as on Mr. Gandhi's.)

Dated at Johannesburg, July 14, 1914.

To Hermann Kallenbach, Esq.,  
Johannesburg.

Dear Mr. Kallenbach,—On behalf of the Transvaal Tamil Benefit Society, we beg to express to you our sincere regret at your departure from South Africa. You, a European, have so closely identified yourself with us that we cannot feel that you are not an Indian, and our feeling of brotherliness towards you is enhanced by the knowledge that you are about to seek the inspiration of our beloved Motherland.

We can never hope to repay you for the invaluable services that you have rendered to the Indian cause by the grant of the free use of Tolstoy Farm in the time of our trouble, and the unreserved giving up of your time, energies, and even personal liberty during the most recent stage of a struggle that is now concluded.

We pray that you may be granted the strength of purpose and fortitude of mind to persist in the task of self-development that you have imposed upon yourself, and trust that you may be long spared to serve the cause of humanity.—We are, dear Mr. Kallenbach, yours sincerely.

(Signatures as on Mr. Gandhi's.)

Dated at Johannesburg, July 14, 1914.

#### INDIAN WOMEN'S ASSOCIATION.

To Mr. and Mrs. M. K. Gandhi,  
Johannesburg.

Dear Mr. and Mrs. Gandhi,—The Transvaal Indian Women's Association are full of painful thoughts at the knowledge that you are so soon to leave us.

We have ever regarded you as our father and our mother, guided in your work on our behalf by the Great Father-Mother of us all, and we feel that we shall be losing in you the greatest earthly protecting influence that has been given to us. In our own pain and trouble, during these last few sad but glorious years, we have derived our greatest consolation from the fact that you have not only offered us a wealth of generous sympathy, but you have shared our very lives. Our hardships, our sorrows, and our joys have been your own, and when some of us and those near and dear to us have sought imprisonment for the purpose of awakening the public conscience against unjust and humiliating laws, you shared with us even that imprisonment.

Looking back upon the incident of the recent demonstration of indentured labourers, we remember with gratitude, dear Mr. Gandhi, how you shared the hardships of the humblest and how you encouraged and soothed the weakest, giving the inspiration of your presence to all, and we rejoice with you at the removal of a harsh and unworthy tax upon our unfortunate brothers and sisters in Natal.

And yours, dear Mrs. Gandhi, was the first voice raised amongst South African Indian women in protest against an interpretation of the law that placed all Indian marriages beyond the pale of recognition. You, too, must be rejoiced that your terribly severe sufferings have met with so splendid a reward, and we rejoice with you thereat, and at the knowledge that you are recovering the health that you have sacrificed on the altar of domestic purity.

The death of our beloved and ever to be remembered sister Valiamma, after her imprisonment for the same great cause, has brought us all into more intimate association, for you have both grieved with us in our irreparable loss.

The patriotic services of both of you to our dear Mother Country will be ever remembered, and we pray God that He will grant to you and yours the wherewithal to serve India in the future as you have served her in the past.—We are, dear Mr. and Mrs. Gandhi, yours sincerely and affectionately,

(Signed)—Mrs. V. Rama Moodaly (President), Mrs. Nynah Francis Pillay (Vice-President), Miss Sonja Schlesin and Mrs. S. V. Amakanu (Hon. Secretaries), and Mrs. Achi Kanuamal (Treasurer).

Johannesburg, July 14, 1914.

Hermann Kallenbach, Esq., Johannesburg.

Dear and Beloved Brother.—We offer you, on behalf of the Indian Women of the Transvaal, our deepest gratitude for your great and generous services to the Indian cause, and particularly to us, your sisters, and we desire to express to you our regret at losing you, tempered, however, by realising that your impending departure is taking you to our beloved country.

As the donor of the use of Tolstoy Farm to the families of passive resisters, as the friend and comforter of our sisters amongst the Indian labouring classes of Natal, during the recent demonstration there, we have learnt to love you and to regard you as indeed one of ourselves. Greater services than yours could not have been rendered, and all India will be grateful to you for them so unstintingly given.

We pray that you may be enabled in our dear Motherland to follow the light, and that you will find strength and grace to pursue and realise your ideals.—We are, dear Mr. Kallenbach, yours sincerely and affectionately.

(Signatures as on Mr. Gandhi's.)

Johannesburg, July 14, 1914.

#### GUJARATI HINDUS.

To Mohandas Karamchand Gandhi, Esq.,  
Johannesburg.

Dear Mr. Gandhi,—In bidding farewell to you on your departure for India, the Gujarati Hindu community, on whose behalf we are privileged to speak, feels that it is losing its greatest ornament. But you have been much more than a great Gujarati—you are a great Indian and a great-souled man of lofty purpose. During the two decades that you have spent in South Africa, you have done what it is given to

but few to do in their lifetime. You have performed a miracle—the miracle of raising your countrymen here from the position of a despised community to that of one that is now treated with regard and respect.

In Mrs. Gandhi, whom we venerate as our mother, you have had a Hindu wife whose name should be inscribed upon the glorious roll of the heroines of India, for, like yourself, she has suffered and sacrificed nobly, patiently, and humbly, for the sake of us all and of India.

The passive resistance struggle that has now, we thank God, been honourably closed, owing so largely to your own great gifts of statesmanship, has uplifted us all and provided us with an inspiration such as, we believe, but few communities of our day have been granted. We will endeavour, so far as in our power lies, to avail ourselves of the spiritual opportunity that you have helped us to obtain, and, in so doing, we are sure that we shall be expressing to you our grateful recognition of the services that you have ever rendered to us, in the manner that will be best appreciated by you.

We do not altogether feel that we have lost you, for you are returning after many years to our dear Mother Country, and, what is our loss is India's vast gain, and we ask you to greet our countrymen there, on our behalf, with the patriotic cry "Bande Mataram!"

May the Lord who watches over us all bless you with his choicest gifts and crown the lives of yourself and all those dear to you with His greatest rewards.—We are, dear Mr. Gandhi, yours sincerely,

(Signed)—G. K. Patel (Chairman), J. K. Patel (Secretary), J. P. Patel (Chairman Patidar Society), Fakira Bhikha, Vallebha Jagga, Manga Dayal, Vallebha Bhaga, Nager Gopal, Vithal Mangu, J. Y. Naik, Parbhoo Ratanjee, Doolalbhai Veera, Jeevan Deojee, K. S. Garach, Naranjeebhai V. Patel, Gopaljee Naranjee (Boksburg), Ranchhodjee Gopaljee (Benoni), Lalobhia Vasenjee (Krugersdorp).

Johannesburg, July 14, 1914.

To Miss Sonja Schlesin, Johannesburg.

Dear Miss Schlesin,—At the conclusion of the passive resistance struggle, in which, in so many ways, you have taken so prominent a part, we are commissioned by the Gujarati Hindus to offer you their warmest thanks for your great services. We know how you have toiled day and night, and we have been rejoiced to witness the wonderful enthusiasm that you have always displayed.

We earnestly trust that in the peaceful time that, we hope, has now arrived you will, whilst still offering us your sympathetic help, be able to devote yourself to other humane causes that we know are so very dear to you, and that success may crown your efforts.—We are, dear Miss Schlesin, yours sincerely,

(Signatures as on Mr. Gandhi's.)

Johannesburg, July 14, 1914.

To Hermann Kallenbach, Esq., Johannesburg.

Dear Mr. Kallenbach,—On behalf of the Gujarati Hindus we tender you a warm farewell on the occasion of your departure from South Africa for India. We feel it to be a great compliment that you are taking as your guide and guru our noble leader, Mr. Gandhi, and we feel sure that you will thereby be enabled to imbibe the very best that our Motherland has to offer those who come to drink at her fountains of wisdom.

We cannot express to you the measure of our appreciation of the selfless work that you have done for us, but we are certain that our countrymen in India will offer you a fitting welcome, wherever you may go, as one of themselves.

May you prosper in your task of seeking the truth where you may find it, and may God always have you in His keeping is our fervent prayer.—We are, dear Mr. Kallenbach, yours sincerely.

(Signatures as on Mr. Gandhi's.)

Johannesburg, July 14, 1914.