

# Indian Opinion

No. 14—Vol. XXII.

Friday, April 4th, 1924.

Registered at the G. P. O. as a Newspaper  
PRICE FOURPENCE

## A BREACH OF THE 1914 SETTLEMENT

### MAHATMA GANDHI'S STATEMENT

THE following statement on the present Indian situation in South Africa has been issued by Mahatma Gandhi to the press in India:—

Poona, Feb. 15.

"As one expected to understand the situation created in South Africa by the Anti-Asiatic movement now going on there, and especially the Class Areas Bill now under consideration by the Union Parliament, I deem it my duty to place my opinion on the situation before the public.

Anti-Asiatic agitation on the part of Europeans in South Africa is no new thing. It is almost as old as the first settlement of unindentured Indians in South Africa and is principally due to trade jealousy on the part of white retail traders. As in other parts of the world, so in South Africa interested men, if they sufficiently persist, find no difficulty in gathering the support round them of those who are not so interested, but who do not think for themselves. The present agitation, I remember, was begun as early as 1921 and the Class Areas Bill is no doubt one result of that agitation.

Before dealing with the nature and effect of the Bill it is necessary to point out that it is in breach of the Compromise of 1914 arrived at between the Union Government and the Indian community of South Africa, but it was a compromise to which both the Indian Government and the Imperial Government were as much party as the Union Government and the Indian community, because the Compromise was arrived at with the knowledge and concurrence of the Imperial and the Indian Governments. The latter had even sent Sir Benjamin Robertson as a representative technically to watch the cause of the Commission that was appointed by the Union Government to inquire into the Indian position, but in reality to negotiate a settlement. The main terms of the Compromise were settled before Sir Benjamin Robertson who represented the Indian Government and returned to India in accordance with that Compromise that no further Anti-Asiatic legislation was to be passed by the Union Government. The understanding at the time was that the legal position of Indians would be gradually improved and that the then existing Anti-Asiatic legislation would in time to come be repealed. The contrary has, however, happened. The public may remember that the first attempt to break the spirit of the Compromise was made when in the Transvaal an attempt was made to enforce the existing legislation adversely to the Indians and contrary to the practice that prevailed at the time of the compromise. The Class Areas Bill however, goes much further in restricting Indian liberty.

#### A PROMISE BROKEN

Whatever may be the other implications of the Compromise this much cannot be disputed by any party that the settlement of 1914 pledged the Union Government no to put further restrictions upon Indian liberty and apart from the general powers of disallowance vested in His Majesty under the letter of Instructions addressed to the Governor-General of South Africa the Imperial

Government, if they would be true to their trust, are bound, at any cost, to insist upon the observance of the terms of the Compromise referred to by me. We in India may not ignore the difficulties of the Union Government which is dependent for its existence solely upon the will of the Europeans of South Africa, expressed through their elected representatives to the exclusion of Indians and the natives of the soil. This unwarranted exclusion is the original flaw in the South African constitutions of most of the self-governing colonies which have their native populations and Indian populations. As the Imperial Government permitted the flaw, it is in honour bound to prevent untoward results arising from it. South Africa and Kenya will presently show what moral worth there is in the Imperial system. Pressure of public opinion may, and probably will bring about temporary relief in both the places, but it will be only temporary. It can merely postpone the final act in the tragedy unless some unforeseen radical change, either in England or in India takes place.

#### WHAT SEGREGATION MEANS

And now for the Bill itself. Unlike the Natal Municipal Franchise Bill, which happily the Union Governor-General has, in effect, vetoed and which applied only to Natal, the Class Areas Bill is designed to apply to all the poor Province. It enables the Govt. to segregate all the domiciled Indians and other Asiatics alike for residence and trade. It is, therefore, an extension in a modified manner of the location system devised as early as 1885 by the late Transvaal Government. Let me say in a few words what the segregation may mean. The Indian Location in Pretoria where in spite of the law of 1885 not a single Indian has been as yet compelled to remove is situated far away from the town itself and entirely outside the beat of the buyer whether English, Dutch or Native. The only trade possible in such locations is trade among themselves. Segregation, therefore, carried out to the full means nothing less than compulsory repatriation without any compensation. It is true that the Bill appears to preserve to a certain extent existing rights but that reservation is of little consequence to the Indian settlers. I do not wish to burden this note by citing illustrations from South African experience to show that such reservations have in practice proved almost useless.

Finally let it be remembered that when immigration to South Africa was unrestricted the fear of the Europeans was expressed to be that South Africa might be swamped by India's millions. All the South African statesmen then used to say that South Africa could easily digest a small Indian population and could even give it a liberal treatment, but that the European settlers could never rest content so long as the possibility of swamping remained. Now that the so called fear of swamping has been removed practically since 1897, the cry is raised for segregation and if that is accomplished the next step will be compulsory repatriation if the

segregated Indians do not voluntarily retire. The fact is that the more accommodating the European settlers of South Africa find the Imperial Trustees to be the more grasping they become in their Anti-Asiatic demands.

### NOTES AND NEWS

THE following is the beginning portion of the leading article of the *Natal Mercury* which we have referred to in our leading columns:—

Mrs. Sarojini Naidu does not reason, she threatens. Even in her interview with General Smuts, when it might have been supposed that the rhetoric of the platform would be dropped in favour of sober statement, she declared that Indians could not accept the principle of the Class Areas Bill "consistently with their national self-respect," and threatened that to resist it they would "once more undergo prolonged and bitter suffering as in the days of the passive resistance struggle under the leadership of Mahatma Gandhi." Mrs. Sarojini Naidu and the wealthy Indians who, out of spite against the British Raj are financing from India the agitation against the Class Areas Bill, do not understand the essentials of the problem as well as the Indians in this country. If they are really concerned for their "national self-respect" they would be much better occupied in spending their money and their missionary efforts to better the lot of many millions of real "helots" and "pariahs" in India—not recent immigrants or the children or grandchildren of immigrants, but natives of the country and the descendants of natives of the country for scores of generations—rather than in agitation on behalf of a few scores of thousands of Indians in South Africa who are described as "helots" and "pariahs" merely for political purposes and can evade all the alleged oppression contemplated by the framers of the Class Areas Bill by the simple acceptance of a free passage to India.

From the minute of the proceedings of the Council-in-Committee of the Durban Town Council to whom a report of a special committee on the Class Areas Bill was presented, it would appear that Councillor Smith seconded by Councillor Mitchell moved the following motion:—

"That this Council is against the proposals contained in the Class Areas Bill as being futile as a solution of the Asiatic problem."

An amendment to this was moved by Councillor Clark, seconded by Councillor Mrs. Fahey:—

"That the sub-committee's report be sent forward to the Council."

On Councillor Smith's motion being put to the vote there were three in favour: Councillors Smith, Mitchell and Mrs. Knight and eight against: Councillors Burman, Reyburu, Clark, Wadley, Kemp, Shearer, Mrs. Fahey, Acutt.

Mr. H. L. Paul who recently retired from civil service as the Chief Indian Interpreter in the Durban Law Courts after a continuous period of some 43 years was presented with an illuminated address in the Senior Magistrate's Court in recognition of his loyal and faithful service in various capacities with the Government.

Four ladies have been appointed this year for the first time as Justices of the Peace for the City of Bombay. These are Lady Jaymohandas Varjivandas, Dilshad Begum, Mrs. Harry Hodgkinson, and Lady Cowasji Jehangir.

The Behar and Orissa Legislative Council has adopted by 37 votes to 26 a resolution that spinning by *charka*

be made compulsory for all scholars in public schools above ten years of age.

A useful statement giving the Indian population outside India was furnished to the Indian Legislative Assembly on Feb. 5. The following table is taken from it:—

Country	Indian population	Date of Census
Canada	1,200	1920
Australia	2,000	1922
New Zealand	606	1921
South Africa	161,339	do
Straits Settlements	104,628	do
F. Malay States	805,219	do
British Malaya	61,819	do
Ceylon	750,000	do
Mauritius	264,527	do
Kenya	22,822	do
Trinidad	121,420	do
British Guiana	124,908	do
Fiji	60,634	do
Jamaica	18,401	do
America	3,175	1910

Poona, Feb. 25.—(Associated Press)—"The outside Indian political world may perhaps be awaiting with great diffidence the outcome of the important conversations that are going on at present in Poona between Mahatma Gandhi and Lala Lajpatrai and Pandit Motilal Nehru. It need not be said that Mahatmaji sticks to his views regarding the triple boycotts as in 1921. Pandit Motilal Nehru and Lala Lajpatrai do not see eye to eye with Mahatmaji in this matter. Discussions are intended to be kept private and Mahatmaji is not going to make any statement of his views regarding the controversial matters. In theory the leaders differ very widely. As is well-known the question is now, would these discussions affect the present programme of the Swaraj Party or the Nationalist Party in the Assembly. On that point there need be no anxiety at least for the present. Mahatmaji continues to hold very strong views on the triple boycott but it seems that he would not like to disturb the present programme of the Swaraj Party in the Assembly. The Nationalist Party continue its efforts to bring pressure on Government in their struggle to assert India's right of self-determination."

The Swarajists recent defeats in the Assembly will probably make further changes in the situation.

In the Union House of Assembly Dr. Forsyth asked the Minister of the Interior whether, in the case of an Indian who has domiciliary rights in two of the Provinces of the Union, it is a fact that the Principal Immigration Officer in Natal makes it compulsory for the Indian in question to surrender his domiciliary rights in one Province? Mr. Duncan replied: The Principal Immigration Officers have to decide such a question, but where there is any doubt as to the right to claim domicile in more than one Province the case is investigated by the officers referred to and a decision given by the Minister on the facts elicited by the inquiry with special reference to the domiciliary rights of the individual concerned.

At the time of going to Press we read that the second reading of the Class Areas Bill was moved in the Union House of Assembly by the Minister of the Interior on Tuesday night. There was a large attendance of Indians at the time and one of the bays of the assembly was occupied by Mrs. Sarojini Naidu, Dr. Abdurahaman and other leading members of the community. In the course of his speech the Minister of the Interior declared that the Government would not be deterred by the threats of

resistance or of retaliation outside South Africa. We hope to give a fuller report of the debate in our next issue.

### THE FAULT OF MRS. NAIDU

THE greatest fault of Mrs. Sarojini Naidu is that she is frank and outspoken. She is certainly not a politician that indulges in juggling with words. She is above it. What she speaks she speaks fearlessly and it comes out of her innermost heart. It is quite natural, being of the same flesh and blood, that she feels for her Mother country and her fellow-countrymen and women. She does not mince matters when she speaks to her countrymen and women even as she does not when she speaks for them. There is no use, however, to lose one's head over it as some of our contemporaries in this country seem to have done. The *Cape Times* almost asks the Government to put her out of this country. The *Advertiser* rebukes her for using "bad language." And the *Natal Mercury* tells Mrs. Naidu and the wealthy Indians who "out of spite against the British Raj are financing from India the agitation against the Class Areas Bill," that if they are really concerned about their national self-respect they would be much better occupied in spending their money and their missionary efforts to better the lot of many millions of real "helots" and "pariahs" in India. What these papers seem to resent is Mrs. Naidu describing the treatment of Indians in this country as that of helots, slaves and dogs. These are no doubt strong expressions but who can question the truth of them. Let us begin from the Immigration Department. That is the first place the Indian has to enter and here he is treated worse than the worst criminals. The criminals do not have to reply to impossible questions as he has to and if he falters but by the breadth of a hair he is liable to be instantly clapped into gaol and deported by the first available boat. Next, when the Indian boards a tram car he finds that he can only take the back seats prescribed for him and if they are occupied the conductor may put him off the car. On the railways he buys a first class ticket with the hope of being comfortably accommodated. He finds a reserved coach for him; he enters and hardly finds any difference between the first and second class and he repents having uselessly wasted his money. It is meant to be first and second class accommodation for passengers but it is equally used as the railway servants' quarters. The Indian tries to purchase land and there is no land for him; he tries to get residential quarters in a decent locality and he cannot because it is reserved for the white man. All places of amusements are closed to him and if by chance a solitary one is open to him he can obtain a seat right at the back and just in one corner. He dare not visit one Province from another without obtaining a pass and depositing a bail. Where the white man's dog may enter an Indian may not. This is the treatment Mrs. Naidu describes as that of helots, pariahs and dogs and she is not wrong in doing so. To crown all the Union Government now proposes to pass the much discussed Class Areas Bill. As regards the Class Areas Bill we must say that it leaves no room for argument or reasoning with a view to effect any compromise. There can be no compromise when the principle of it is wrong. It is wrong in the case of Indians as it was wrong in the case of those who are now exempt from its application. It can therefore be only denounced and rejected. There is justification, therefore, in Mrs. Naidu adopting a firm attitude while discussing the Bill.

### 'MERCURY' AND CLASS AREAS BILL

THE *Natal Mercury* has a leading article in its issue of April 2, on Mrs. Naidu's attitude in connection with the Class Areas Bill. The paper has dealt in this article pretty lengthily with the treatment of the so-called lower classes by the so-called higher classes of Indians in India and has based its argument in favour of the Bill on that. The paper, in effect, asks Indians in this country not to complain because their treatment in their own country is worse still, and it asks Mrs. Naidu to improve the lot of the helots in India before coming to interfere in the affairs of this country.

Since when, we would ask our contemporary, has South Africa accepted India as her ideal, and decided to copy India in all matters concerning her administration? Or is it that the charge laid by our contemporary against our leaders of describing Indians in South Africa as helots and pariahs "merely for political purposes" is really true in its own case? India is obviously quoted in this instance only to suit the purpose of our contemporary. The question of untouchability in India is admittedly her weakest point but luckily she is gradually growing out of it. Moreover, it is not a wise policy for us to discuss outside matters we may know very little about. What does our contemporary know of the progress India has made during the past few years towards the abolition of untouchability? Being in closer touch with the affairs of our Mother country we might claim to know more about it. Our contemporary will surely admit that the system is an evil of the worst description, and yet, does our contemporary wish to place South Africa so far backward in civilisation by advocating the adoption of an evil which India is to abolish because it is a disgrace to humanity? It is senseless, we think, for the people of South Africa, who profess to be advancing in civilisation and boast of it, to bring in base arguments such as our contemporary has done to justify their ill-treatment of their fellow-British Indian subjects. Our contemporary suggests, very lightly, that we can evade all the alleged oppression contemplated by the framers of the Class Areas Bill by the simple acceptance of a free passage to India. This is as much as to admit that all the oppressive measures against Indians are brought with a view to making it impossible for them to live in this country and thereby to effect their compulsory repatriation. If that is the case, why do it in a round about way? Why play the hypocrite and throw dust into the eyes of the world? A frank and open measure, however drastic it may be, would be far more preferable to the one under discussion.

A public meeting was held at Machabodorp (Transvaal) recently at the instance of the South African League, to obtain the assistance of the public of the town in connection with the anti-Asiatic movement. The meeting (says *The Star*) was attended by a great number of farmers and others, including all the local European storekeepers, who signed a form promising not to have dealing with Asiatics and also not to place orders with any commercial traveller having dealing with Asiatics. The others present signed a form promising to refrain from dealing with Asiatics and persuade others including natives, to do likewise. A committee was elected to draw up rules, etc. It was reported that the movement was in operation in Standerton and Lydenburg and that both places had greatly reduced the Asiatic trade.

## 'THE STAR' ON CLASS AREAS BILL

*The Star* (Johannesburg) has the following very thoughtful leading article in its issue of March 15, on the Class Areas Bill:—

It is inevitable in the circumstances of South Africa that we should have Class legislation, but the Class Areas Bill, which Mr. Duncan is shortly to pilot through the Assembly—we do not envy him his task—marks a completely new departure. It is true that under Section 3 of the law of 1885 of the old Transvaal Volksraad Asiatics were prohibited from owning landed property, and were compelled to make their permanent homes in locations, but they were free to trade in any part of the Republic. The new draft law in so far as it may compel the Asiatic to trade as well as live in his own segregated area is even more drastic than the Transvaal law of 1885 which Lord Lansdowne, speaking in 1899 as a member of the then British Government, declared was one of the causes and chief justifications of the Anglo-Boer War. Natal, prior to Union, also made attempts from time to time to penalise free Indians, while making the utmost use of indentured Indian labour at a wage considerably below what a kafir would accept. The Natal legislation of 1908 was disallowed by the Imperial Government for reasons stated by Lord Crewe in his dispatch from which the following is an extract:

"It would be a matter of the greatest difficulty to enumerate any conditions under which it would be possible to justify the interdiction of a particular class in the State from engaging in normal, legitimate, and necessary occupations; and it would be still harder to justify dispossessing them from their existing means of livelihood, however liberal might be the terms of compensation. But the imposition of such disabilities on a class which owes its presence in the colony to the colony's own necessities, and whose numbers have been augmented by the voluntary action, and, indeed, the settled policy of successive colonial Governments, over a period of 15 years since the advent of self-government, would appear, on its merits, to constitute a hardship of a specially grievous character. The position of His Majesty's Government with regard to the Indians in Natal is one of peculiar responsibility. The grant of self-government to the Colony was not made until 1893, and many of the Indians now within the border were introduced before that date, while the Colony was still administered under the authority of the Crown. The principle followed by His Majesty's Government in dealing with recent Asiatic legislation in the Transvaal has been to defer with reluctance to the feeling in favour of excluding further Asiatic immigration, but at the same time to aim at securing fair and proper treatment for Asiatics already in the country. His Majesty's Government are under a special obligation to ensure that this principle should be upheld in Natal."

The one thing that deterred Natal from taking up a stronger line was the fear that the Indian Government might stop the recruiting of Indian labour for Natal. This step was finally taken by the Indian Government in 1911, and it created the most serious apprehension in Natal. At the time General Smuts, speaking in the Assembly, declared that "the people of Natal were entitled to the sympathy of the people of South Africa in the crisis in which they were placed." It will be seen that as recently as 12 years ago Natal was still anxious to import indentured Indians, and that upon the Indian Government wisely refusing to permit this system to continue, and the Union Government with equal wisdom, finally shutting the door on further immigration of any kind from India, the sympathy of the rest of South Africa was extended to Natal.

Natal, as part of a fully autonomous dominion, is now trying to achieve what it failed to achieve as a small self governing Colony. There can be

## NO QUESTION OF OUTSIDE INTERVENTION

now, unless the proposed legislation is considered by the League of Nations to conflict with the general principles affirmed in the Covenant, and experience does not suggest that at most the majority of the members of the League would do more than record a resolution of protest. The Imperial Government, however much it might disagree with the principles of the Class Areas Bill, however much it might regret the complete disregard of the pledges given by its predecessors when they were in a position to give and

enforce them, could not interfere in a matter of domestic policy. The discretion and judgment of the Union Parliament are absolute and final, and the only limitations to their freedom of action are those which are self-imposed—consideration of what is really best in the interests of this country as a whole, consideration of the effect which any flagrant injustice would have on public opinion throughout the civilised world or the fear of retaliation.

It is necessary, therefore, that Parliament should very carefully scrutinise the provisions of this Bill and have a clear understanding of what it hopes to accomplish. And the necessity is the greater in view of the fact that Parliament is in a sense the

## TRUSTEE AND GUARDIAN

of all sections of the people, including those who are not directly represented in the Legislature and have no legal or constitutional means of bringing influence to bear upon it. Above all we should clear our minds of cant and avoid any suggestion of hypocrisy. It is, for instance, idle for Mr. Duncan to talk of the Bill as a sort of innocuous enactment, when the Government, owing to the violent protests of sections of the community which do possess political influence, takes particular pains to redraft a clause carefully excluding those sections from the operation of the proposed law, and also excluding the Cape, where the coloured vote is a factor. The omission of the word "Asiatic" is a mere pretence, and it would have been more honest not to pretend. In addressing the recent Imperial Conference, when he took up a position which left him in a minority of one, General Smuts, referring to the question of the removal of disabilities, political and otherwise, of Indians domiciled in the Dominions, said:

"I wish to say that so far as we in South Africa are concerned it is not a question of colour; it is a different principle that is involved."

Speaking at the South African Party Congress in Natal last year General Smuts said:

"With regard to the franchise we see no reason to make a distinction between Indians and natives in this country. There is the colour line which is in existence to-day, right or wrong—I do not argue about that—it is a clearly marked line you can follow."

At the Imperial Conference General Smuts dissociated himself and South Africa from any colour prejudice, and based his argument against extending the franchise on what he described as "economic competition." In reply to a question from the Maharajah of Alwar as to what he proposed to do in the case of Indians who had acquired property and invested money in South Africa, General Smuts said:

"They (the Indians) have all the rights, barring the right of voting for Parliament and the Provincial Councils, that any white citizens in South Africa have. Our law draws no distinction whatever. It is only political rights that are in question."

At the very time when these words were spoken the Union Government was actually engaged in drafting the Class Areas Bill. It will be admitted that the Indian and other delegates to the conference have some cause for complaining of a lack of candour on the part of the Union's chief representative.

## GHETTO POLICY

What is the precise object of the Class Areas Bill? In rejecting a policy of compulsory segregation of Asiatics the commission which inquired into the matter a year or two ago remarked that several of the advocates of that policy frankly admitted that it was only regarded "as a means to an end; that end

being to drive the Asiatics out of the country." If this is the object it would be more honest to advocate a scheme of compulsory repatriation on a wholesale scale. It is true that no nation except the Turks has ever carried out such a policy in modern times. But it would obviously be more honest to compulsorily repatriate Asiatics—with such compensation as the Union could afford—than to attempt legislation to make it difficult or impossible for them to exist. We fail to see, however, that the Class Areas Bill will achieve even this object. Unless there is to be industrial as well as commercial segregation the Indian worker, whether artisan, mechanic, clerk, salesman, unskilled labourer, will still be in competition with the European. His home would be in a different locality, but that, save in comparatively few instances, is the case to-day. Nor is there any guarantee that the proposed new conditions would check the natural increase of population. In the Assembly last year Mr. Duncan, in asking whether the Indian danger "was not being magnified," pointed out that the Indian population in the Cape, Transvaal and Free State was small and decreasing, and in Natal the balance was now only slightly in favour of the Indians. "They are rising," he said, "in the scale of civilisation." The higher they rise in the scale of civilisation the less unfair will their "economic competition" become. The proposed ghetto policy may easily check the rise in civilisation without checking the increase in population. The problem, which is of our own making, is a very big one and a very difficult one, and its solution is not rendered any the easier by the intransigent attitude of some of the leaders of Indian opinion. But we can see little prospect of a real solution along the lines of the Class Areas Bill. It will only achieve a minimum result at a maximum cost in friction, ill-feeling, unrest, and the consciousness that we in South Africa have definitely broken with traditions and principles which have hitherto been accepted in all other parts of the British Commonwealth.

#### THE CLASS AREAS BILL

Mr. Vere Stent, late editor of *Pretoria News*, writes to *The Star* (Johannesburg):—

To the Editor of *The Star*.

Sir,—I understood that the Class Areas Bill had been reluctantly decided upon by the Government in deference to the feeling in Natal and that the Bill provided for the creation of what are known as "bazaars," that is to say locations for Asiatics, and that in fact under it any class that rendered itself objectionable to the rest of the community could be segregated. The Jews certainly thought as I did, for they set about opposing the Bill, fearing the establishment under it of a ghetto. Since the only possible reason for "bazaar" or "ghettos" is trade rivalry—unless you are to justify asiaphobia or judenhetz—I opposed the Bill. No, however, I read that Mr. Duncan describes the Bill as designed to prevent the Asiatic being segregated in insanitary or unsuitable areas. If this be so, all I can say is that, having but recently visited Natal, I am sure the Bill will not meet Natal's demands. The Natal merchant wants to rid himself of the competition of the Asiatic trader. All this talk of the "loyalty to the white ideal" is so much Pecksniffian hypocrisy. "Loyal little Natal" has, of course—who dare deny it?—always been loyal—to her own interests.

The pettified Imperialists of Durban have a keen eye

to the side on which they find the butter on their bread. In the pursuit of super-profits for Natal they care nothing how they embarrass our own, or, for that matter, the Imperial Government. Their love for Empire is cupboard love, their boasted loyalty falters before the possibility of sacrificing a few shillings. Natal looks to make money out of her loyalty. She always has from the days of the Zulu war onwards. I set all this down to show that the good merchants of that province are not likely to be satisfied with a Bill designed to protect the Asiatic from their cupidity. That's not their idea at all. If, then, the Bill is not to satisfy Natal and if it will dissatisfy and alienate hundreds of the Government's supporters in the Cape Province, what use proceeding with it?

No one realises the Government's difficulties more than I do. No one, I venture to say, is more anxious that they should remain in power than I am. The prospect of a Government under the "pact" is appalling. If, therefore, the Bill were calculated to conciliate Natal, without doing gross injustice to the South Africans, I should be prepared to support it—stark naked atavism though it be—but it is not. It is not only unjust, but it breaks the Smuts-Gandhi honourable understanding, and it is impolitic. For every vote held in Natal, the South African Party will lose three in the Cape Province. I realise that Natal is taking advantage of the Government's danger and difficulties, but blackmail once yielded to ever increases its demands. If the Government can only remain in power by pandering to the worst instincts of the Natal merchants, then perhaps it had better—bother it, the whole business is most difficult. Only one thing is certain. The conduct of Natal is disgraceful. It brings the whole of public life in that province down to the level of the hucksterers of the much talked-of and desired bazaars.

#### STRONG ANTI-ASIATIC AGITATION IN TRANSVAAL

##### BOYCOTT OF INDIAN STORES

*The Star* (Johannesburg), dated 29th March, has the following report of a general meeting of the members of the Southern Suburbs European Association held at the Turffontein Hotel under the chairmanship of Mr. H. M. Ross to discuss a definite plan of campaign for clearing the Southern suburbs of the Asiatic traders.

In opening the discussion Mr. Ross detailed the growth of the movement, which was purely one of self-defence. The existence of their children was at stake, he said. They knew that the cure for the menace was to boycott the Indian trader, but the difficulty came in applying the cure. Nevertheless in the short time that the system of picketing had been in operation two Indian shops had closed down.

Mr. A. Perry maintained that the reason that the white man could not compete with the Indian was that he was let down by the housewives. No housewife should buy from an Asiatic.

Mr. Swarts said that the white race had to serve itself from an evil of its own making.

Mr. Easton, remarking that before the South African war he had quite a satisfactory business in Capetown, but was later ousted by Asiatics, said that some of the best shops in Capetown were owned by Indians, but, more galling than that, was the fact that white men and girls were serving in those shops. That was a state of affairs which they must not allow to come about in the Transvaal. There were 4,000 children leaving school yearly, but work could only be found for 2,000. Employment for the remainder could be found if they got rid of the Asiatics. The Southern suburbs were in danger of becoming a second Vrededorp. In the last two years no less than six Indian shops had opened in

the same street. "There is no possible doubt," declared the speaker, "that it is our own fault. As General Smuts said some 20 years ago, it was not the Government who could turn the Asiatics out but the white people themselves."

#### WORKING MEN TO BLAME

Councillor Hoatson declared that in a movement such as theirs the people who counted were the women. The white race had seen the Asiatic movement growing, as had the Government, but the latter had been powerless. The people themselves must act, he said.

The position was that while the white working man clamoured to be given employment in preference to the coloured man, he did not hesitate to buy at the Indian store.

"I am not an admirer or supporter of the present Government," declared Mr. Hoatson, "but it is the duty of all to support General Smuts in his present attitude." He was astonished that reputable white citizens should receive Mrs. Naidu as they had done, and that the Mayor of Durban should hold a reception for her. Again alluding to the work which would fall to the white women, Mr. Hoatson said: "If the ladies' services are enlisted I can foresee that we can drive the Asiatics out, but it is a big question, it is a national question."

Concluding, Mr. Hoatson referred to the steady growth of the Indian menace in Natal. "We could have taken steps again and again, but because it did not come to our own doors we did not bother," he said, and wished them every success in their endeavours to save the Transvaal from the same fate. (Loud applause.)

Mr. Morrison pointed out how the white hawkker could not be relied on. As soon as he got a better job he gave up vegetable hawking.

Mr. Kirkby declared that the workmen who spent their money on the race-courses and in the bars were to blame, because they could not in consequence give their wives sufficient housekeeping money. As Councillor Hoatson had said, it was the working man who was cutting his own throat. In conclusion, Mr. Kirkby pointed out that in the last two years the Asiatic population in the southern suburbs had increased by 85 per cent, as against 16 per cent. increase of the white.

#### A GENERAL CANVASS

Mr. Swarts declared that if among the women it became a scandal for Mrs. So-and-So to be seen entering an Indian shop, then the movement would meet with success.

Mr. Charles Preddie said that Indians were often patronised through thoughtlessness. A man did not reflect when buying such small things as cizarettes from an Indian that he could do so from a white man. Enthusiasm could only be maintained by having meetings, indoor and outdoor.

It was decided that a general canvass of the district be made to induce the public to join the movement at a suggested subscription of 1s. per month. It was also agreed that copies of the *Southern Express* a local weekly journal, be sent to all members to keep them in touch with the movement.

#### A LEAFLET

The following is the text of a leaflet distributed by the Southern Suburbs European Association:—

#### "THE ASIATIC MENACE

##### A WHITE SUBURB WITH YOUR HELP

Do you realise how much this means to you now and your family in the future?

If the Asiatic is allowed to go on trading, and the number of Trading Licences granted to these people are increased, the White trader will soon be out of business.

Would this help you? No! Unemployment amongst the White population would increase and

the opportunities for the employment of White youths and girls would be diminished.

In Natal to-day White men and women are working for the Asiatic! Do you want to see this state of affairs extend to the Transvaal?

To boycott the Coolie is the only means at our command to fight this menace. If you will reason this out for yourself, you can only come to one conclusion, namely: Support the White traders and eliminate the Asiatic.

This is not a selfish move on the part of the White Shopkeepers in this Suburb, but simply an appeal to the thinking people of the Southern Suburbs, and especially do we appeal to those who have a family growing up.

Can you live on thirty shillings a month? The Coolie can. You don't want to try, do you?

Well, support this movement and help yourselves by helping us. We want to keep the Southern Suburbs White. With your help we can do it.

The Coolie can't trade without your support. Don't give it to him and he will soon clear out of this Suburb.

Keep the Southern Suburbs White!

The public will shortly be called upon to express their feelings in this matter by a mass meeting in these suburbs."

#### PRESS COMMENTS ON MRS. SAROJINI NAIDU

The *Women's Weekly* of the 13th March has the following editorial on Mrs. Naidu:—

"The Indian community have every reason to be proud of their fellow-countrywoman, who has in Durban during the week held thousands of people, both black and white, spellbound with her eloquence. All woman, whatever their nationality, should appreciate Mrs. Naidu simply because she is a woman. I remember some years ago hearing a remark from a leading light in the Press world—one who had had the privilege of listening to well-nigh every leading politician and public speaker over a period of at least a decade; he said that a clever woman speaker could beat the average male orator every time, and I could not but think of his remark as I sat and listened to Mrs. Naidu's eloquence. I have seldom, if ever, heard anything to beat the way in which she blended together into an exquisite word poem humour and pathos, literature and homely simile. I sincerely hope her visit will do good, for at present we seem to be drifting towards a precipice, and the pity of it is if only we had the wisdom and courage to face about, we could avoid the danger, and if Mrs. Naidu can help us to come to a better understanding of each other's problems, we shall have gone far towards salvation. She is in earnest, and her ideal is to help humanity, therefore good must come of her tour. No one can work wholeheartedly for the good of others without winning success. It may be long in coming—so long that the worker's very name is forgotten—but it is bound to come. And in just the same way does evil and injustice receive its reward. It invariably reacts upon the authors, and history is full of such instances. Mrs. Naidu speaks as an Indian to Indians, and we are unable to see eye to eye with her in all things, but she is in no way an agitator. She wants for her countrymen and women an opportunity for them to work out their own salvation, and the withdrawal of repressive measures, so that they can become good citizens of the country for whose development they have done so much.

If to-day the rank and file of the Indian popul-



ation in Natal were given manhood suffrage it would mean the putting back of the clock of civilisation for a century or more. The Indian labourer is not ready for such responsibility, and it would be a gross injustice to burden him with it. But, on the other hand, they have a right to some measure of Parliamentary representation on the ground that they are taxpayers and are law-abiding citizens. No nation has a right to wilfully place obstacles in the way of the evolution of another race or their natural desire to uplift themselves, and if we do this we shall be laying up for ourselves far more serious trouble than South Africa has yet known. Unless a country is ruled with justice and equity it is bound to fall, and this is the question our leaders must keep before them in dealing with the Indians as a body."

#### A DISTINGUISHED INDIAN

The *Natal Advertiser* writes as follows:—

It is difficult to understand precisely what inspires those people who look with a jaundiced eye on the visit to this country of Mrs Sarojini Naidu. This particular lady is one of the most distinguished products of her country and her age. She is gifted beyond the endowment of a great many gifted Europeans. In her achievements and her mission she constitutes a notable triumph for feminism: and her race and colour should not blind women the world over to the spectacle of one of their own sex exerting a power over the public mind far greater than that shown by the vast majority of men engaged in public affairs to-day. That she should be viewed as a possible mischief maker in Natal is as unfortunate as it is unjust. Her title to speak to people of her own race is no greater nor any less than would be the title of General Smuts or Mr. Patrick Duncan to address European gatherings in India were they visiting that Dominion. It may be true that Mrs. Naidu's views are somewhat disturbing to our European complacency; just as it may be true that she is prejudiced in favour of the Asiatics in Africa. But, then, are not most of us prejudiced the other way; and is our case admittedly so bad that we fear the white-hot light of intellectual fervour shed on the points about which we disagree? For our own part, what we have read of this lady's utterances in Africa, just as what we have remarked of her amazing hold on the common people of her race and speech, serves to persuade us that the European case against the Asiatic will rather be strengthened by our listening closely to her arguments than by our merely counting her but another agitator sent to bring strife in place of peace in our distracted midst.

For she is the type of emissary with whom it is possible for responsible politicians to talk sensibly and rationally, and with some hope of a solution, or a part solution, to our vexed questions in Natal. The plane on which she moves and thinks makes it not only possible for her to understand the European antipathy to the Asiatic, but in some measure to agree with it. It is, perhaps, not true that more cement, sanitation, soap and water are the terms on which European hostility to the Indian would disappear. At the same time she must see for herself that the grounds for European social repugnance to Asiatic proximity are considerable; and a woman of her discernment should readily understand that this repugnance is not so easily uprooted from the European mind. For the Asiatic to pretend that this antipathy is groundless and unjust is self-deception of the most flagrant kind; and a person of Mrs. Naidu's agreeable qualities could render no greater service than in convincing her people that emotions of physical repugnance are often the most difficult to uproot. She, at least, is able for a moment to reverse the picture: is able to imagine how, were she a

European bringing up a young family in Natal, she would view with horror and despair the degraded social environment in which thousands of Indians herd themselves on the very fringe of European settlement; and, in consequence, can draw very near (if she wishes to) to the heart of the Anti-Asiatic sentiment in our midst.

But what, as Europeans, we cannot understand is this. Mrs. Naidu is a remarkably able exponent and a true believer in the philosophic outlook of the Oriental. She, like Mr. Gandhi, has a lofty and noble abhorrence for the intense materialism of the Western mind; a materialism that is likely to become steadily worse as time goes on, and is inevitably slowly corrupting all but a diminishing few who live in its midst. If the Asiatic stays in our Western environment much longer he, too, will succumb to it, and the idealism which still illumines the Oriental mind will, in a little time to come, be quenched for ever. Mrs. Naidu knows well enough that the Indian, if he lives here in minority numbers, must ultimately succumb to his environment, and in course of time be Europeanised out of the simple beliefs of his mother race. Should she not, therefore, rather preach an exodus than a title-deed to European absorption? Should she not rather try to save their racial characteristics than win for them the right to lose these under the increasing pressure of European thought and ways? We ask this not in any mood of flippancy, or for the sake of dialectics, but because it occurs to us that the ultimate battle is not the franchise or any other manifestation of political rights, but is rather a struggle between rival philosophies and racial predispositions. One might without irreverence ask her, of her compatriots in this country, "What shall it profit a man if he gain the whole world and lose his own (Eastern) soul?" The question surely is worth more than a gesture of indifference.

#### MRS. NAIDU'S FAREWELL TO CAPETOWN

Capetown, April 2 (Reuter).—The City Hall was uncomfortably crowded last night (Tuesday) when Mrs. Sarojini Naidu gave a farewell address to the Indian and coloured communities.

Dr. Ablurahman presided, and in a eulogy of Mrs. Sarojini Naidu made a lengthy attack on the Press, which he declared had traduced and maligned her.

Mrs. Sarojini Naidu, in the course of an impassioned address, complained of being misrepresented, declaring that on a recent occasion she asked the coloured races in South Africa to combine in order to create a type of culture that would enrich the world, whereas she was made to appear as advising the coloured races to coordinate their forces for quite a different purpose.

In referring to General Smuts as one of the mightiest personalities in the world, Mrs. Sarojini Naidu said she was still compelled to go against his own true vision of life and his own true understanding of justice, because the South Africa he represented lacks that culture, that common culture, that the very peasants of India had, because of the tradition, religion, and culture behind them.

The proceedings, as at previous meetings, were very enthusiastic.

Mrs. Sarojini Naidu left Capetown on Wednesday for Port Elizabeth.

## MRS. SAROJINI NAIDU

## ADDRESS TO INDIAN WOMEN'S ASSOCIATION

The following address was delivered by Mrs. Sarojini Naidu to the Indian Women's Association in Rawat's Bio Hall, Durban on the 3th March:—

Friends,—I do not think it is at all necessary that I should speak to you in English to-day, because almost all of you have understood what I have said in Hindustani. If there are any Indian women here who did not understand what I said in Hindustani it is their own fault. You should attempt to learn and try to understand the tongue that is now the known tongue of India.

I want to give you a message from the women of India. Many, if not most, of you have never seen India and do not know what it is like, but the women of India do send a message to their sisters across the sea, and it is this, "We are awake at last from our long sleep. We are awake, and we are strong and brave." They have made sacrifices to obtain freedom, and now they ask what are the women of Africa, of East Africa, of South Africa, prepared to do to get freedom, equal political status, and the respect of all other communities for the Indian community. That is a question that only you can answer. I cannot answer it for you.

You have been here for a long time now in South Africa, many of you are descendants of men and women who were brought here to this country under promises that have not been fulfilled. Your parents came because they were told that if they came and did their share of the work of building this beautiful Province of Natal—the land they have made a garden—that if they wanted they could go back to their own country or if they cared to stay here after a time they would get lands and the full freedom of citizens. Your grandparents believed those promises and came here. Some of them have got lands, and some of them have got rights, but most of you have not, and now the third generation of Indians are threatened with segregation and injustice which it would be better to die than to accept. The decision lies in your hands. When Mahatma Gandhi was carrying on his great struggle to establish the rights of the Indian people more than ten years ago it was the women of Natal and the Transvaal who were the first soldiers under his flag. They were fighting for their men; they were fighting to establish and vindicate their own honour. You all know how only a few years ago this foolish South Africa refused to acknowledge even your marriages as real marriages, and the women of that time said that they would not stand it, that they would make sacrifices and that they would go to Great Britain, but they would see this unjust Law put right. You know how successful they were, how they went to the mining camps and areas and the miners dropped their tools. You know how the people struggled, how they did not care if they died. They said, "the women are leading us, and we will struggle on." You know how Mr. Gandhi fought and won, and how General Smuts came to an agreement with him that the policy of the Government would be to protect the rights of the Indians.

Not only your rights but your very existence is threatened by this Class Areas Bill. You are going to be put away as something unclean, something unfit to associate with even the coloured people of South Africa. Are you going to accept this, or are you going to say, "we do not care if we spend every penny; we do not care if we die;

if our children die; but once and for all time we are going to establish our rights in this country that belongs neither to the white man nor to the brown man but to the black men, who has never been treated rightly?"

You ask justice from the white man, but do you ever ask yourselves if you have been right and just to the African and coloured population? To get your rights you must have a clean heart and clean hands. If you have not been giving justice you cannot expect to receive justice—God will not give you justice through the African Government. Where have you failed? If you have failed. There is no peace in this land, and will not be until every community has mended its own faults. You must mend your faults. If you have not done your duty as citizens you must begin to do your duty at once. If you have been amongst yourselves—I do not know if you have been divided—your first duty is to stand together as one Indian community. We are the Indian nation of South Africa. You must say, "we are women, we are the Indian Women's Association, and we stand before the world as representatives of Indian womanhood. Let us show to the white women, to the African women, what a wonderful thing Indian womanhood is."

Indian womanhood has always been the wonder of India. Let us see how the Indian women of Africa can build up South Africa.

But womanhood has many responsibilities, and one thing we should look after is the education of our children. We are not going to leave our men but we are going to start the schools ourselves, especially for our girls. We are not going to allow them to be ignorant. If our men will not provide schools we will do so. We will sell our jewellery if necessary, but we will see that our girls receive education, so that when they are married they will go as young brides full of ideals.

Then we must not forget the suffering people. What can we do for these? whether they are Indian, African or coloured. We see that hospitals are built. Women must be kind, they must think of the sick and the suffering. You must see that there are proper arrangements for nursing for medical relief. You must not wait for the Government, you are people making your living out of this land, so you owe a duty to this land. I owe a duty to India, but you owe a duty to South Africa. Your husbands earn their livelihood here, and your fathers are buried here. You cannot remain a debtor and prosper. You must pay your debts to this land, and the best way is to have your children so educated that they will be noble citizens. You can pay your debts by lifting the status of the Native and the coloured people.

You have another duty. You must say to your men, "if you fight you are foolish." We are going to live in peace. Men might be different race from race, but women cannot be different; a common motherhood makes them alike. I never hope to hear an Indian woman say, "I am different from the white woman, the coloured woman, the Native woman." I do not care what your religion is, you are women, and women were meant to lead the earth, and when women do that the world will become good. Do not think only of yourselves, but fight for your rights because you are women. No one can wrong you without wronging themselves. Also do not judge the mote in your brother's eye while the beam is in your own.

You have first of all to believe in yourselves and your Association; ask yourselves why the Indian popul-



to make South Africa better. Think of your duties rather than of your privileges. You will certainly stand by your men, die if necessary that no injustice is done to you, but you must look after your children, for it would be better that you should die than that you should be unheeding of the least little child of any community.

Women were born to be strong and to unite the whole world in a common love and peace. India has always stood for peace in this world, and I want the day to come when in the history of a peaceful South Africa the historian will show that the Indian women of South Africa by their unselfishness and wisdom were able to bring unity between the white man, the brown man, the black man and the coloured man.

#### A WELL-DESERVED PRESENTATION

The Newcastle Indian School was recently the venue of a very interesting function, the occasion being a well-deserved presentation to Mr. J. Christopher, who has performed the duties of Interpreter at the Local Court House for the past nine years, and who has been transferred on promotion to Durban.

Mr. L. C. B. Ephraim the Head Master of the local Indian School, made the presentation, which was a valuable electro plated tea service. In doing so, he said it was very difficult for one to give expression to his feelings when they were about to part with a true and staunch friend. Mr. Christopher had been associated with the Indian community for a number of years and had ungrudgingly assisted them in every respect. His position debarred him from taking part in politics but he had always been a true friend to the Indians. Their loss, said the speaker, would be a distinct gain to the Indian community of Durban, for Mr. Christopher was being promoted from the third town to the principal Borough of the Garden Colony as Interpreter, which was a promotion he should be proud of. Mr. Christopher was a broad-minded man and he was never afraid to give expression to his feelings when opportunity arose, but in all his views he never said anything that would commit himself in any way. The speaker expressed the hope that Mr. Christopher and his family would be spared to enjoy many happy years together and that they would meet the same good friends in Durban as they were leaving behind. He asked Mr. Christopher to accept their presentation which, he felt sure, would always remind him of Newcastle and the esteem in which he was held here. In conclusion Mr. Ephraim thanked Mr. Christopher for the many good services he had rendered in the interests of the local Indians and trusted he would continue his good works in his new sphere of labour.

Messrs. C. V. Aboo, G. G. Chetty, D. M. Seedat P. Gompaul, M. R. Chetty and P. Pachai spoke wishing Mr. Christopher and his family the best of wishes and hoping their stay in the Seaport town would be pleasant and profitable.

Mr. Christopher, who was very much touched with the kind expressions of good-will by his numerous friends, thanked them for their generous gift and said what he had done in the past was done in a sense of duty, which is expected of every member of the Christian community. He and his wife would always remember the kindness that prompted them to make the presentation and their handsome gift would always bring back memories of their pleasant stay in Newcastle. He trusted that the many friends he was leaving behind would pull together as they had done in the past and their friendship for each other would never cease, and

they should always consider themselves a large united and happy family.

Three hearty cheers concluded the function which will long be remembered by the Indian community.

Mr. C. B. Stevens, son of the late Mr. C. Stevens, Chief Indian Interpreter of Supreme Court, succeeds Mr. Christopher at the local Magistrate Court.—Contributed.

#### MAHATMA GANDHI'S MESSAGE TO INDIA

##### LETTER TO CONGRESS PRESIDENT

Soon after his unconditional release from prison Mahatma Gandhi addressed the following letter to Moulana Mahomed Ali President Indian National Congress from the Sassoon Hospital, Poona. The letter is dated 7th February 1924 :—

"My dear friend and brother, I send you as President of the Congress a few words which I know our countrymen expect from me on my sudden release.

I am sorry that the Government have prematurely released me on account of my illness. Such release can bring me no joy for I hold that the illness of a prisoner affords no ground for his release."

After paying a tribute to the gaol and hospital authorities for the very kind attention they had given him during his illness and expressing his deep appreciation for the telegrams of congratulations pouring upon him from all parts of the country Mahatmajee goes on to say:

##### NO SWARAJ WITHOUT UNITY

"Though I know very little of the present situation in the country I know sufficient to enable me to see that perplexing as the national problems were at the time of the Bardoli resolution they are far more perplexing to-day. It is clear that without unity between Hindus and Mahomedans, Sikhs, Parsis and Christians and other Indians all talk for Swaraj is in vain. This unity which I fondly believed in 1922 has been nearly achieved but so far as Hindus and Mahomedans are concerned, I observe, it suffered a severe check. Mutual trust has given way to distrust. An indissoluble bond between the various communities must be established if we are to win freedom. Will the thanksgiving over my release be turned into a solid unity between the communities. That will restore me to health far quicker than any medical treatment or rest cure. When I heard in the gaol of the tension between the Hindus and the Mahomedans in certain places my heart sank within me. The rest I am advised to have will be no rest with the burden of disunion preying upon me. I ask all those who cherish love towards me to utilise in furtherance of the union we all desire. I know that the task is difficult but nothing is difficult if we have a living faith in God. Let us realise our own weakness and approach Him and He will surely help us. It is weakness which breeds fear and fear breeds distrust. Let us both shed our fear. But I know that even if one of us will cease to fear we shall cease to quarrel. May I say that your tenure of office will be judged solely by what you can do in the cause of union. I know that we love each other as brothers. I ask you therefore to share my anxiety and help me to go through the period of illness with a lighter heart.

##### SPINNING WHEEL THE REMEDY

"If we could but visualise the growing pauperism of the land and realise that the spinning wheel is the only remedy for the disease, the wheel will leave us little leisure for fighting. I had during the last two years ample time and solitude for hard thinking. It made me a firmer believer than ever in the efficacy of the Bardoli programme and therefore in the unity between the *hacca*, the *charaka*, the removal of untouchability and the application of

non-violence in thought, word and deed to our methods as indispensable for Swaraj. If we faithfully and fully carry out this programme we need never resort to civil disobedience and I should hope that it will never be necessary. But I must state that my thinking in prayer fully and in solitude has not weakened my belief in the efficiency and righteousness of civil disobedience. I hold it as never before to be a man's or a nation's right and duty when his vital being is in jeopardy. I am convinced that it is attended with less danger than war and whilst the former, when successful, benefits both the resister and the wrongdoer, the latter harms both the victor and the vanquished.

#### COUNCIL ENTRY

"You will not expect me to express any opinion on the vexed question of return by Congressmen to the Legislative Councils and the Legislative Assembly. Though I have not in any way altered my opinion about the boycott of Councils, Law Courts and Government schools. I have no data for coming to a judgment upon the alteration made at Delhi and I do not propose to express any opinion until I have had the opportunity of discussing the question with illustrious countrymen who have felt called upon in the interest of the country to advise the removal of the boycott of Legislative bodies.

#### REASONING AND NOT ABUSE

"In conclusion may I through you, thank all the very numerous senders of congratulatory messages. It is not possible for me personally to acknowledge each message. It has gladdened my heart to see among the messages many from our Moderate friends. Non-co-operators can have no quarrel with them. They too are well-wishers of their country and serve to the best of their lights. If we consider them to be in the wrong we can hope to win them over only by friendliness and patient reasoning and never by abusing. Indeed we want to regard Englishmen too as our friends and not misunderstand them by treating them as our enemies and if we are to-day engaged in a struggle against the British Government it is against the system for which it stands and not against Englishmen who are administering the system. I know that many of us have failed to understand this and always bear in mind the distinction and in so far as we have failed we have harmed our cause.

I am your sincere friend and brother.

(Sd) M. K. GANDHI.

#### THE DEPARTURE OF MR. A. M. JIVANJEE

Mr. A. M. Jivanjee who left last Sunday by the s.s. Karagola for Nairobi was given a very hearty send off at the Point by a representative gathering of the Indian community.

Many private and public functions were held in honour of Mr. Jivanjee during his few days' stay in Durban after his return from Capetown. Dinner parties were given by Messrs. Paruk, Miankhan and Mahomed Ebrahim in honour of Mr. Jivanjee and a farewell meeting was held by the Natal Indian Congress at the Parsee Rustomjee Hall last Saturday, Mr. Amod Bayat presiding. A garland of beautiful flowers and a bouquet were presented to Mr. Jivanjee and speeches were made wishing Mr. Jivanjee a happy and safe voyage. Mr. Jivanjee thanked the community for the honour they had done him and asked them to be united.

A Tea party was then given to Mr. Jivanjee at the Queen's Tea Room by Mr. Omar Hajee Amod Jhaveri.

In the evening Mr. Jivanjee was the guest of Messrs. E. A. Tyeb & Co., who gave a farewell dinner in his honour at the Majm-ul-Ahbab Club. The

gathering was representative of every section of the community and was presided over by Advocate Mr. R. K. Khan. After the dinner which was beautifully arranged Mr. Jivanjee was garlanded on behalf of the hosts. Mr. Tyeb on behalf of his firm expressed sincere thanks to those who had kindly responded to their invitation and spoke in eulogistic terms of the public spirit of Mr. Jivanjee and of the noble services rendered by his brother and himself in Nairobi. Mr. R. K. Khan as president of the Majm-ul-Ahbab Club expressed his satisfaction at the honour done to the club by Mr. Jivanjee by his presence that evening and a bouquet was presented to Mr. Jivanjee on behalf of the Club. Speeches were made appropriate to the occasion by several including Moulvi Fater Mahomed and Messrs. Rooknooden, A. H. Kujee, V. Lawrence, H. L. Paul and M. M. Gandhi, and Mr. Jivanjee's suitable reply terminated the proceedings.

#### અહવાડીક પંચાંગ

વાર	ખ્રીસ્તી ૧૯૨૪ એપ્રિલ	હીંદુ ૧૯૮૦ કૃગણ ચૈત્ર	મુસલમાન ૧૩૪૨ સાબાન રમજાન	પારસી ૧૨૯૩	સુર્યાદય ક. મી.	સુર્યાસ્ત ક. મી.
શુક્ર	૪	વહિ ૩૦	૨૮	૨૮	૬-૧૨	૫-૫૪
શનિ	૫	સુહિ ૧	૨૯	૨૯	૬-૧૩	૫-૫૩
રવિ	૬	" ૨	૧	૩૦	૬-૧૩	૫-૫૨
સોમ	૭	" ૩	૨	૧	૬-૧૪	૫-૫૦
મંગળ	૮	" ૪	૩	૨	૬-૧૪	૫-૪૯
બુધ	૯	" ૫	૪	૩	૬-૧૫	૫-૪૮
ગુરુ	૧૦	" ૬	૫	૪	૬-૧૬	૫-૪૭

#### ખ્રીડીશ ઇન્ડિઅન સ્ટીમ નેવીગેશન કંપની

#### સ્ટીમરોની ખબર

સ્ટી. "કારાપારા" એપ્રિલ તા. ૧૪ મીના અરસામાં મુંબઈ જવા ઉપડશે.

સ્ટી. "ખંડાલા" એપ્રિલ તા. ૨૭ મીના અરસામાં ઉપડશે.

સ્ટી. "કરોઆ" મે તા. ૧૧ મીના અરસામાં ઉપડશે. વધુ ખુલાસો.

શખલ હીમેદ, ૩૭૦ પાર્સન સ્ટ્રીટ, ડરબન, એ સ્થળે મળવાથી અથવા લખવાથી મળી શકશે.

#### TO SUBSCRIBERS

The subscription rate for INDIAN OPINION is 15s. od. for South Africa and 15s. 6d. for oversea.

'ઈન્ડિઅન ઓપીનીયન' ના લલાજમને દર સાક્રિય આદ્રિકાને દ્વારા શી. ૧૫-૦ ફરીયાપારને માટે શી. ૧૫-૬.