

# Indian Opinion

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## THE PROBLEM OF RHODESIA

BY C. F. ANDREWS

FOR some months I had been asked very urgently by the Rhodesian Indian Community to come up to Rhodesia on a visit in order to help the community which was faced with licensing difficulties and also with some suggestions of a segregation policy at Bulawayo. Newspaper cuttings had been sent down to me, which made me very anxious indeed.

But week after week went by and my time was wholly occupied in Capetown, especially with the question of safeguarding the registration certificates already issued in the Transvaal. The new legislation in the Union Parliament needed very careful watching, and I could not possibly be absent for the space of ten days, which was the very least time that would allow me to go right up to Salisbury and Bulawayo and interview the Government and return. For Salisbury is nearly 1700 miles distant by railway from Capetown.

But a unique opportunity was given to me, owing to a delay in both the Indian Bills before the Union Parliament, furthermore it became absolutely necessary to spend at least one day in Johannesburg attempting to explain matters there. So on Friday June 3rd, I was able to start on my long circular-tour with the practical certainty that the Indian Bills would not come before Parliament in Capetown until after my return. It meant running some risk (for the Bills may come on at any moment) but the risk was not very serious. As a matter of fact, I shall hope to reach Capetown tomorrow without any fear of the Indian Bills having been brought forward in my absence.

My visit to Johannesburg was apparently a failure. The mass meeting received me with the utmost kindness and passed a resolution thanking me for what I had been able to do. but all the same, there was very little inclination to accept my advice and rescind that fatal resolution to secede from the South African Indian Congress. At

the same time, the opportunity to explain fully to the Indian leaders the true situation in Capetown and Dr. Malan's attitude was one of immense importance, which was well worth a visit to Johannesburg. In the long run, I still hope for unity and I shall continue to press for it till the end.

The journey to Rhodesia was a very long one and I was very tired at the end of it. But the kindly welcome I received from the Indian Community soon took away any tired feeling and I was up to my eyes in work, trying to understand the critical situation and to deal with it as best as I possibly could.

The immediate factor was a new licensing clause, in a very long 'Stamps and Licensing Amendment Bill', which was already in draft and had to be presented to Parliament in the coming week. This new licensing clause was very objectionable indeed. It brought in a new ground for refusing a license, namely, 'depreciation of the value of neighbouring property.' But this was not the worst. The municipal authority had only to prove that they themselves were not satisfied that the neighbouring property would not be depreciated in value! This negative form has never appeared, to the best of my knowledge, in any licensing clause before. For it is obvious, that there is vast difference between proving that the value of property *will* be depreciated, and *not* being satisfied that it will *not* be depreciated. Yet the new Bill contemplated the latter negative form, rather than the former. We also objected to this ground of refusal (depreciation of neighbouring property values) altogether, because it could so easily be racially and invidiously applied.

We had a very good hearing from the Treasurer, whose duty it was to introduce the Bill. We also saw the Prime Minister and others who might help us. The Indian Community also brought me before the Bulawayo Municipal Council; and I was able to argue out the whole matter with

them. The conversation went on till it was time to catch the train to Capetown.

One thing impressed me very much on my short visit. Indians in Rhodesia are treated exactly in the same way as in the Cape. There are no 'reserved' carriages on the railway. Indians have the full municipal and political franchise. Their vote carries weight. Undoubtedly a considerable part of the favourable reception which we received from the Minister, and the respect with which we were treated, were both due to the fact that Indians had the vote and four or five hundred votes, on a very small voting roll, might change the character of half a dozen seats. It was very noticeable what careful attention the leader of the Opposition paid to the Indians, and how eagerly he canvassed for Indian support. There is a great party struggle in operation, and the party that finally obtains the Indian vote is likely to win at the next general election. This fact very greatly impressed me, and I saw with my own eyes its value.

With regard to the problem of restricted immigration, I must deal in another article. The issues are so great, that it is clearly necessary for me to return via Rhodesia, after paying a farewell visit to Durban and Johannesburg. It is now my hope and intention to catch the mail steamer, R.M.S. Karagola from Beira on July 24 instead of from Durban on July 18. In some ways I shall be sorry not to be able to embark at Durban for I am very tired; but I can see the immense importance of spending some more time in Rhodesia.

## Mr. C. F. Andrews Visits Rhodesia.

A Reuter's message from Salisbury states:—

The Rev. C. F. Andrews, who visited Rhodesia in connection with certain grievances of the local Indians, was entertained at a reception on Thursday the 9th instant, which was attended by the Speaker of the House of Assembly and members of the Legislature and other prominent citizens. In an address of welcome, presented to Mr. Andrews by local Indians, the leader of the Indian community said that Rhodesia did not suffer under the disabilities which were suffered elsewhere and even in South Africa.

Mr. Andrews, in reply, expressed pleasure that friendly relations between both communities were still maintained, and that under self-government Rhodesia maintained the old liberal traditions. He was certain that India had only to know Rhodesia better and Rhodesia know India better for the goodwill between the two countries to be established on a firm and stable basis.

## Notes and News

**M**R. C. F. Andrews who has been incessantly working in connection with the Indian question ever since his arrival from India last October paid a flying visit to Rhodesia and has brought to light some of the conditions under which our brethren are leaving in that Country. Their vote is their asset whereby they can make their voice heard and command the respect of the rulers. Once that is lost they will themselves be lost as we are in the Union. We can only hope that Rhodesia will not be infected by the evil influences of its neighbour and throw over board the liberal traditions it has so long maintained.

The Hon. Mr. Shams-ud-Deed who has arrived recently on a short visit to the Union paid a visit to the Phoenix Settlement last Tuesday. Mr. Shams-ud-Deen was accompanied by Messrs Sheikh Hamed and E. A. Tyeb.

The deputation consisting of Messrs R. G. Ford and R. Levisohn, which went to Capetown to interview the Minister of the Interior with regard to the Northern Districts Asiatic Bill, have returned, writes the Vryheid correspondent of the *Natal Witness*, and report that the Minister could not see his way clear to any further restrict the rights of Asiatics in the Northern Districts as regards trading. The Minister informed the delegates that the object of the Bill was to bring the Northern Districts in Natal into line with the Transvaal, and in addition to restrict the numbers who would be entitled to live in these districts. The Minister considered that as regards trading licences ample protection was given by:—

(1) The fact that the granting or refusal of trading licences was in the hands of the Local Boards, Town Councils and Rural Licensing Boards, and that there was no right of appeal to any Court of Law.

(2) That legislation providing the grounds of objection to an application for licence, and providing a right of appeal to the Supreme Court, would only be contemplated when Asiatics have attained to Western standards of living, and when their numbers in the Union have been so far reduced that they are no longer a menace to the European population.

The Postmaster-General, Pretoria intimates that large numbers of insufficiently prepaid articles destined for places outside the Union of South Africa, are being posted by the public, and he invites attention to the fact that, in accordance with the International Postal Union Regulations, all postal matter, with the exception of letters and postcards, must be fully prepaid, failing which it may not be forwarded to its destination, but must be sent to the returned letter office for disposal. The rates of postage are fully set out in the Post Office Guide, but it seems to be necessary to draw special attention to those applicable to letters, newspapers and other printed matter and commercial papers. They are as follows:—

Letters for Great Britain, Egypt, Palestine and British Possessions 2d. per one ounce and for foreign countries 3d. for the first ounce, and 1½d. for each additional ounce.

The rates for newspapers and printed papers generally are, both British and foreign, 1½d. for two ounces.

Commercial papers all countries, 3d. per two ounces, with a minimum of 3d.

Mr. James Grear, who was appointed in 1926 Home member of the Vocero's Executive Council in succession to Sir Alexander Phillips Muddiman, has been appointed Governor of Punjab.

In connection with the inauguration by the Durban Town Council of a special Tram service for non-Europeans, referred to in a previous issue of this Journal, the Traffic Superintendent, says the *Natal Witness*, has reiterated the belief that the new scheme is urent to be "Anti-Asiatic." The Natal Indian Congress has protested against this scheme not as being Anti-Asiatic but because it creates an invidious class distinction. If the idea was not to wound the susceptibilities of and to hurl an insult to a section of the community who has no voice in the Government of the country the Town Council would have taken the more sensible step of increasing the number of the existing cars without any classification. This tramway question is not a new one nor is this trick on the part of the Durban Town Council a new one. As we have already stated no self-respecting Indian will avail himself of the Town Council's "generosity."

The Census Office announces that the final audit of the 1926 Census shows that the White population of the Union on May 4, 1926, consisted of 1,676,660 persons. This represents an increase of 10.34 per cent, on the 1921 population. The Provincial distribution and increases were as follow:—

	Male.	Females.	Total
Cape . . . .	357,583	348,554	706,137
Natal . . . .	81,170	77,746	158,916
Transvaal . .	313,773	294,849	608,622
O.F.S. . . .	104,392	98,593	202,985
Union Total	856,918	819,742	1,676,660

## NON-EUROPEAN CONFERENCE

**A** Conference of non-European organisations, the first of its kind, has been convened to meet in Kimberley on June 24, with the object of securing closer cooperation among non-Europeans of all sections in British South Africa. Together with other non-European organisations an invitation has also been sent to the South African Indian Congress to send their delegates to the Conference.

Whether Indians can participate in such a Conference is a question that requires very careful consideration.

Firstly, who are the non-Europeans in this country and what is their status? Non-Europeans as a whole have not one common status. There are the Coloured people including French-creoles and the Malays who are enjoying an enhanced status as compared with the Natives and Indians. Then there are the Natives who have again a different status. They stand really on quite a different footing altogether. They have their own laws and their own restrictions and privileges. They are the real sons of the soil and they have, therefore, a far greater claim to this country than the Coloureds or the Indians. They have the right even to ask the rulers to remain in this country as their servants or to quit. They have, however, not attained the standard of education or civilisation to enable them

to do so; though, of course, the progress they have made during recent years is not a little amazing. Then there are the Indians who have come from India, an integral part of the British Empire, to another part of the British Empire as citizens of that Empire. They have therefore quite a distinctly different status from the others. Thus each of the three peoples of whom the so-called non-European class is composed stand on a distinctly different footing.

How is it possible then for Indians to participate in the non-European Conference? Each can morally sympathise with the other in its cause but they cannot, in our humble opinion, make common cause.

In the circumstance we think that if our representatives at all go to this Conference they can do so only to exchange opinion but not to bind themselves in any way to adhere to any resolution.

In connection with the recent rejection by the Speaker of the Union House of Assembly of the Natal Provincial Council resolutions on the Asiatic and the Flag Bills Mr. Heaton Nicholls asked whether a statement would be made for public information as to the reasons for rejecting these resolutions and whether the Speaker would be prepared to accept the resolutions if they were so altered as to come within Section 87 of the South Africa Act by definitely recommending legislation of a certain character. In reply the Speaker (Mr. E. G. Jansen, Vryheid) said:— The ordinary way in which the views and wishes of outside bodies through hon. members, except in cases provided for the South Africa Act. Mr. Speaker added that he was not prepared to say that he would intimate the resolutions to the House if their phraseology were altered; that was a hypothetical question, but he repeated that in his opinion the only resolutions which could be formally intimated to Parliament were those in which Provincial Councils, in terms of Section 87 of the South Africa Act, recommended the passing of any legislation in respect of which such Councils were not competent to make Ordinances.

## Aryan Benevolent Home Anniversary And Lecture

The Aryan Benevolent Home at Mayville was the scene of much activity on Sunday the 12th instant. In the morning the proceedings commenced with the performance of Havan, after which election of officials took place. Rules and regulations were revised; financial statement submitted and other matters were dealt with. At 2 p. m. the two learned Pandits, Karam Chand and Pravin Singh, who recently arrived from India, delivered interesting lectures on *Yajna*. Pandit Karam Chand spoke for about an hour and half and created a great impression on his hearers. *Yajna* he said was the soul of religion and those who performed *Yajna* attained salvation. He regretted that the Hindus were slowly degenerating. He appealed to them to throw off their lethargy, and offer themselves on the altar of sacrifice, without which nothing of benefit to the soul and mind can be attained. If *Yajna* was sufficiently realised and practised there would be no necessity for appealing for financial assistance, but that

schools, colleges, Hospitals, and orphanages would spring up in galore for the advancement and progress of the people. *Yajna* according to the Vedas meant Duty and Devotion to elders, equality and unity amongst equals, love and care to the needy and unfortunate. Love and righteousness must always reign supreme and if attainment of the Lord were desired then offers of sacrifice must be made. Various quotations from the Vedas and Gita were given by the learned Pundit.

The lectures were followed by songs from the members of the Arya Yuvak Sabha.

Messrs, B. A. Meghraj, B. M. Patel, L. Soobran, R. K. Kapitan, and various other speakers made appreciative remarks on the activities of the Home and Sabha and the sum of £ 31 : 7 : 6 was donated towards the upkeep of the Home and erection of new buildings. The proceedings terminated with prayers at about 5.30. P. M. —Contributed.

## The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part II.

Chapter XXVII.

THE BOMBAY MEETING

On the very day after my brother-in-law's death I had to go to Bombay for the public meeting. There had hardly been time for me to think out my speech. I was feeling exhausted after days and nights of anxious vigil and my voice had become husky. However, I went to Bombay trusting entirely to God. I had never dreamt of writing out my speech.

In accordance with Sir Pherozezshah's instructions I reported myself at his office at 5 p.m. on the eve of the meeting.

'Is your speech ready, Gandhi?' he asked.

'No, Sir,' said I, trembling with fear, 'I think of speaking *ex tempore*.'

'That will not do in Bombay. Reporting here is bad, and if we would benefit by this meeting, you should write out your speech and it should be printed before daybreak to-morrow. I hope you can manage this?'

I felt rather nervous, but I said, I would try.

'Then tell me, what time Mr. Munshi should come to you for the manuscript.'

'Eleven o'clock to-night,' said I.

On going to the meeting the next day, I saw the wisdom of Sir Pherozezshah's advice. The meeting was held in the hall of Sir Cowasji Jehangir Institute. I had heard that when Sir Pherozezshah Mehta addressed meetings the hall was always packed—principally by the students intent on hearing him—leaving not an inch of room. This was the first meeting of the kind in my experience. I saw that my voice could reach no one. I was trembling as I began to read my speech. Sir Pherozezshah cheered me up continually by asking me to speak louder and still louder. I have a feeling that far from encouraging me, it made my voice sink lower and lower.

My old friend Mr. Keshavarao Deshpande came to my rescue. I handed my speech to him. His was just the proper voice. But the audience refused to listen. The hall rang with the cries of 'Wacha' 'Wacha.' So Mr. Wacha stood up and read the speech, with wonderful results. The audience became perfectly quiet and listened to the speech to the end, punctuating it with applause and cries of 'shame' where necessary. This gladdened my heart.

Sir Pherozezshah liked the speech. I was supremely happy.

The meeting won me the active sympathy of Mr. Deshpande and a Parsi friend whose name I hesitate to mention as he is a high-placed Government official to-day. Both expressed their resolve to accompany me to South Africa. Mr. C. M. Cursetji (who was then Small Cause Court Judge), however, moved his friend from his resolve, as he had plotted his marriage. He had to choose between marriage and going to South Africa, and he chose the former. But Parsi Rustomji made amends for the broken resolve, and a number of Parsi sisters are now making amends for the lady who helped in the breach, by dedicating themselves to Khaddar work. I have therefore gladly forgiven the couple. Mr. Deshpande had no temptations of marriage but he could not come. To-day he is himself doing enough reparation for the broken pledge. On my way back to South Africa I met one of the Tyebjis at Zanzibar. He also promised to come and help me, but he never came. Mr. Abbas Tyebji is atoning for that indecision. Thus all my three attempts to induce barristers to go to South Africa were in vain.

In this connection I remember Mr. Pestonji Padshah. I had been on friendly terms with him ever since my stay in England. I first met him in a vegetarian restaurant in London. I knew of his brother Mr. Burjorji Padshah by his reputation as a crank like myself. Of course I had never met him, but friends said that he was eccentric; out of pity for the horses he would not ride in trams; he refused to take degree in spite of a prodigious memory; and he was a vegetarian, though a Parsi. Pestonji had not quite this reputation, but he was famous for his erudition, even in London. The common factor between us however was vegetarianism, and not scholarship in which it was beyond my power to approach him.

I found him out again in Bombay. He was Prothonotary in the High Court. When I met him he was engaged on his contribution to a Higher Gujarati Dictionary. There was not a friend I had not approached for help in my South African work. Pestonji Padshah, however, not only refused to aid me, but even advised my not returning to South Africa myself.

'It is impossible to help you,' he said. 'But I tell you I do not like even your going to South Africa. Is there lack of work in our own country? Look, now, there is not a little to do for our language. I have to find out scientific words. But this is only one branch of the work. Think of the poverty of the land. Our people in South Africa are no doubt in difficulty, but I do not want a man like you to be sacrificed for that work. Let us win Self Government here, and we shall automatically help our countrymen there. I know I cannot prevail upon you, but I will not encourage any of your type to throw in his lot with you.' I did not like this advice, but it increased my regard for Mr. Pestonji Padshah. I was struck with his love for the country and for the vernacular. The incident brought us closer to each other. I could understand his point of view. But far from giving up my work in South Africa, I became firmer in my resolve. A patriot could not afford to ignore any branch of service to the motherland. And for me the text of the *Gita* was clear and emphatic:

"Finally, this is better, that one do  
His own task as he may, even though he fail,  
Than take tasks not his own, though they  
seem good.

To die performing duty is no ill;  
But who seeks other roads shall wander still."

## Swami Shradhdhananda and the Gurkhas

(BY C. F. ANDREWS)

I have found in an old newspaper the account of the evidence given by Swami Shradhdhananda himself before the Hunter Commission at Delhi when he stood up before the rifles of the Gurkhas at the head of an orderly procession of probably not less than 30,000 men. It is so inspiring for everyone that I feel it to be worth reprinting.

As it happened, I was in Delhi two days after the event occurred (it was impossible to get there sooner, as I was in the distant South when the trouble began) and I can remember what an inspiration it was to me, when Swamiji told me with his own lips the simple story of what had really occurred. The same account was also given me by many others. I was also present in Delhi when Swamiji gave his evidence. It was before the Congress decided at Lahore not to give evidence, unless the prisoners, Lal Har Lal, Pandit Rambhoj Dutt Chaudhri and others were allowed to be present. It caused a great sensation at the time. Swamiji's evidence ran as follows:—

"I asked the huge audience to follow me and to leave quietly when nearing their residences. We were walking in order. When we were nearing the Clock Tower, Goorkhas were filed facing both ways. On seeing us they marched to the right foot-board. We thought they had left the road in order to enable us to proceed, but when we reached near them, a rifle was fired into the crowd. There was a stir and a deep tone of resentment among the crowd at once rose. But I asked all to halt and they obeyed. In my Sanyasi dress (the amber-colored dress distinguishing persons who have renounced worldly interests for the interests of humanity) I went up to the footpath alone and asked the Goorkhas why they were firing on innocent peaceful people. Two rifles were immediately pointed at me and they began saying in a very insolent tone "*tum ko ched denge* (we will pierce you). I stood quietly before them and said *Main khara hun, goli maro* (I am standing, fire). At once eight or ten rifles were aimed at my breast and insolent threats continued to be made.

"The crowd could contain itself no longer and was about to rush, when a wave of my hand and a short appeal to their vow stopped them. But they were saying: "Let us die and not you; let us die." The rifles had remained pointed at my breast for some three minutes, when a European on horse back approached and asked the only policeman present whether he had ordered firing. I stepped forward and asked the European officer whether he had heard the rifle fire. He impatiently answered that he was enquiring about it.

"I then left, with the people following me. Then there was a strange sight. A Goorkha came near me brandishing his naked khukri right and left. No one being cowed he left. The machine-gun motor was rattling away encircling us, with the gun constantly pointed at us, and with the hand of the gunner on it. The crowd was neither cowed down nor impatient. At Fatehpuri I sent many of them home, but again many followed till I reached my place where all (Hindus and Moham-

medans) took a simultaneous leave of me."

## Indian Question in South Africa and the Round Table Conference

The delegation sailed from Bombay on Nov. 24, and arrived at Capetown on December 16, by special train from Delagoa Bay, where they were met by Mr. O. F. Schmidt, Secretary to the Department of the Interior, and Mr. Pring, of the same Department. Colonel the Hon. F. H. P. Cresswell, Union Minister of Defence, joined the train at Komati Poort, on the frontier, and these three gentlemen accompanied the delegation on the journey. A halt was made at Pretoria, where the delegation were entertained to luncheon by the Governor-General and Princess Alice, and they were also welcomed by deputations of Indians from different parts of the Union. Through the courtesy of the Union authorities, who had made suitable arrangements, representatives of the Indian community were able to meet the delegation at other important stations *en route*.

Mr. Bajpai, who had travelled out from London with General Hertzog, joined us at Capetown, and the delegation had also the pleasure of meeting Mr. C. F. Andrews, who had come to South Africa from India two months previously in order to study the situation and render all assistance. We had the further advantage of the presence of a committee of Indian representatives from each of the provinces of the Union, who remained for most of the time and furnished information on certain issues as they arose.

The Conference was opened on December 17 by the Prime Minister, General Hertzog, who in his opening address sounded the right note to ensure a friendly atmosphere. It was agreed that the proceedings should be confidential, and it is not possible to divulge the proceedings, except to say that the Hon. Dr. Malan occupied the chair with great ability, and that the discussions throughout were most harmonious and conducted in an atmosphere of goodwill, the prevailing desire being, by free interchange of views, to assist each other in trying to evolve a solution of the problem the Conference had met to discuss.

The representatives of the Government of the Union of South Africa were:

The Hon. Dr. D. F. Malan, M.L.A., Minister of the Interior.

Colonel the Hon. F. H. P. Cresswell, D.S.O., M.L.A., Minister of Defence.

The Hon. Mr. F. W. Beyers, K.O., M.L.A., Minister of Mines and Industries.

The Hon. Mr. T. Boydell, M.L.A., Minister of Labour.

General the Hon. J. C. G. Kemp, M.L.A., Minister of Agriculture.

Mr. C. F. Schmidt, Secretary for the Interior (*Secretary*.)

Mr. H. N. Venn, Assistant Secretary, and Mr. H. Pring, Chief Clerk to the Department of the Interior, also attended the meetings.

The deliberations of the Conference lasted until January 12, and a settlement of all matters directly concerning the reference was reached. It was decided that the agreement so happily concluded should be published in the form of a communique after the two Governments had ratified it.

The delegation, after a short visit to Durban and Johannesburg, left Delagoa Bay on January 19 for Bombay. Throughout their stay they were the honoured guests of the Union Government, and were treated with the most generous hospitality and consideration. The heartiness of the welcome they received from all parties was also a feature of the visit.

It had been arranged that the announcement of the settlement arrived at should be made simultaneously in India and South Africa after the two Governments had considered and ratified the agreement, and so a communique was issued on February 21.

(We have omitted the terms of the agreement as

they have already been published.—ED.]

The outstanding decisions resulting from the work of the Conference are :

Decision not to proceed further with the Areas Reservation Bill, consideration of which had been postponed.

Scheme of assisted emigration to replace the existing repatriation scheme.

Promised assistance to encourage an upliftment of the Indian community.

Request of the Union Government for the appointment of an Agent of the Government of India.

The existing voluntary repatriation scheme had not been particularly popular for several reasons, one of which was the condition that whoever accepted the assistance had to resign Union domicile on behalf of his family as well as himself, a condition that was naturally considered as hurtful to national self-respect and resented by the community. This is to be replaced by a scheme of assisted emigration which is to be voluntary, and the emigrant accepting a free passage to his destination, including a bonus, is at liberty to return to the Union within a period of three years on refund of passage money and bonus. After the expiry of the three years Union domicile will be lost in the case of non-return by continuous absence, and this will be in conformity with the intended revision of the law relating to domicile which will be of general application. An increase in the rate of bonus has also been arranged in order that a family may be provided with sufficient funds to be able to settle in India in such occupation as the breadwinners may be best suited to. Special provision for pensions was promised to meet the case of decrepit adults unable to earn a living by reason of physical disability.

The Government of India on their part recognize their obligation to look after emigrants on arrival in India, and it is arranged that on arrival they will be advised and so far as possible, protected against squandering their cash or losing it through adventurers, and also helped, as far as possible, to settle in occupations for which they are best suited by their aptitude or their resources. Any emigrant wishing to participate in emigration schemes authorized by the Government of India will be given the same facilities in India as Indian nationals.

Towards the upliftment of the Indian community much can be done by way of facilities for education and better housing and sanitary conditions, especially in and around Durban. The Union Government have stated that "they firmly believe in, and adhere to, the principle that it is the duty of every civilized Government to devise ways and means and to take all possible steps for the upliftment of every section of their permanent population to the full extent of their capacity and opportunities, and accept the view that in the provision of educational facilities, the considerable number of Indians who remain part of the permanent population should not be allowed to lag behind other sections of the people," and that while "it is difficult to take action which is considerably in advance of public opinion, or to ignore difficulties arising out of the constitutional system of the Union under which the functions of Government are distributed between the Central Executive and the provincial and minor local authorities, they are willing, in view of the grave situation in respect of Indian education in Natal, to advise the provincial administration to appoint a provincial commission of inquiry and to obtain the assistance of an educational expert from the Government of India for the purpose of such inquiry ; to consider sympathetically the question of improving facilities for higher education; and take special steps under the Public Health Act for an investigation into sanitary and housing conditions in and around Durban, which will include the appointment of advisory committees of representative Indians and the limitation of the sale of municipal land subject to restrictive conditions." The principle underlying the Industrial Conciliation Act (No. 11 of 1924) and the Wages Act (No. 27 of 1925), which enables all employees, including Indians, to take their place on the basis of equal pay for equal work, will be adhered to. And when the time for the revision of the existing trade licensing laws arrives,

all due consideration will be given to the suggestion made by the Government of India Delegation that the discretionary powers of local authorities might reasonably be limited, and that there should be a right of appeal in cases of first applications and transfers as well as cases of renewals to the courts or to some other impartial tribunal.

In regard to the entry into the Union of wives and minor children of Indians resident in the Union the principle underlying the Reciprocity Resolution of 1918, which intended that an Indian should be enabled to live a happy family life in the country in which he is domiciled, shall be maintained. To this end the Government of India will assist in seeking that each individual for whom a right of entry is claimed is the lawful wife or child, as the case may be, of the person who makes the claim.

The further point is the request of the Union Government that the Government of India do appoint their Agent in the Union in order to ensure effective and continuous co-operation between the two Governments. Direct relations will thereby be continued, and the appointment is likely to have a considerable influence in cementing the friendly relations now so happily created. The Agent will also be in a position to assist in carrying out the true intentions of the members of the Round Table Conference in their endeavour to lay the foundations as they hoped of the ultimate and lasting solution of a most difficult problem.

Repeated reference has been made to safeguarding the Western standards of life by just and legitimate means, and in effect the European community are not prepared to recognize three distinct civilizations, European, Indian, and native. It is this which has been the crux of the Indian problem owing to the presence of a large class of Indians, many being Tamil labourers from Madras and their families, who have no desire to adopt Western standards of living, and no capacity to take their places with European workers on the basis of equal pay for equal work. Their housing and sanitary conditions are poor, and there is increasing unemployment. They cannot be incorporated in the body politic of the Union on terms of equality with Europeans within any calculable time, and meantime they are a drag on the rest of the community, who earnestly desire fuller recognition, and are in a position to conform in some degree to what has been termed Western standards. The remedy that suggests itself to those who have studied the problem is that all who desire to leave should be assisted to re-emigrate to India, where life might be more congenial than in South Africa, where living is more expensive and many find it difficult to exist. This was the basis of the repatriation scheme agreed to by Mr. Gandhi and General Smuts in 1914.

Thus happily ends the chapter of a Conference that is likely to make history within the British Empire. Goodwill and co-operation in carrying out the conditions of the settlement will alone prove whether a lasting solution of the Indian problem has been reached.

## Lower Tugela District Hindu Veda Dharma Sabha.

The following is a list of the donators to the above Sabha :—

	£	s.	d.
Last Total :	£ 832	6	0
Mr. P. M. Naidoo	1	0	0
" C. R. Naidoo	1	6	0
" R. M. Naidoo	1	15	0
" M. Narsia Naidoo	1	0	0
" Nathalal V. Desai	1	0	0
" S. R. Moodley	1	0	0
" Moonsamy Pather	1	0	0
" J. P. Garach	1	0	0
" Soonder Prasad	1	0	0
" Meerabhai Patel	1	0	0

" G. V. Naidoo (Teacher)	1	0	0
" Vallabh Doolab	1	0	0
" Daya Parshotham	1	0	0
" Narayan Maharaj	1	10	0
" C. K. Reddy	1	0	0
" M. Rangasamy	1	0	0
" Laljee Soni	1	0	0
" Jagath Naran	1	0	0
" Narsin Maharaj	1	0	0
" Bbagwandeem	1	0	0
" Badulram	1	0	0
" Kanahi Maharaj	3	0	0
" Ramdayal	1	10	0
" Gareebisingh	1	0	0
" Jngpersad	1	0	0
" Sookhan	1	0	0
" Jaigopal Maharaj	1	1	0
" Bassoo Mithree	1	1	0
" Lalkissoon Maharaj	1	0	0
" Chengadu	1	0	0
" Ramsoomersingh	1	0	0
" M. Padaiyach	1	1	0
" Gangagosai	1	0	0
" Sundry Donators	6	0	9
" J. M. Pillay	1	0	0
<b>Total</b>	<b>876</b>	<b>11</b>	<b>9</b>

(To be Continued)

**વેચવાના પુસ્તકો**

બંધીમ નિબંધ માલા (એટલે જ્ઞાનનો બંધાર)	૭	૦
" " " ૨ " ૪ થી ૬	૭	૬
" " મામ ૬-૭	૪	૬
" " " ૮	૬	૬
" " " ૧૦	૫	૦
આદર્શ દર્શન માલા (દાખલા દલીલ)	૫	૦
ટોકમ્પ્ટ રાજસ્થાનનો ઇતિહાસ (હીંદુસ્તાનનો ઇતિહાસ ભાગનો હોય તો ભરૂર વાંચો) અંક ૧ લો.	૧૬	૦
" " " " " ૨ નો.	૧૬	૦
માન બેલ નકલો આવી છે.		
દાનવીર કાર્નેગી (એક યુરોપીય ધર્મવિરનું જીવન લે. મીસીસ કાર્નેગી ખાદીના પુસ્તકો)	૭	૬
મકત સરિત (આદર્શ ભક્તોના સંપૂર્ણ જીવન વૃત્તાંત)	૭	૧
કિવાજી જીવપતિ (એટલે હીંદુસ્તાનનો મરોઠા રાજનો પુસ્તક ઉદ્ધાર)	૮	૬
મહાત્મા ટોલસ્ટોય	૧૭	૦
સત્યરત્નો સદીનું ક્રાંતિ	૭	૬
જીવન સુધારવાના માર્ગ	૪	૬
મોહીવ વિર કમીરજી (રજપુતોની શુરતાનો દાખલો)	૬	૬
દર્શન ચતક	૪	૩
દીક્ષોગી ઈંગ્લીશ ઇન્ટર ગુજરાતી મોટી સામગ્રી	૧૭	૩
" " " " " પોકેટ	૬	૬
" " " " " વલન જ્ઞાનો સાધન	૬	૬
ડીક્ષનરી ગુજરાતી ઈંગ્લીશ પોકેટ	૫	૬
પંચરત્ન ગીતા (સંપૂર્ણ ટીકા સહીત)	૫	૦
મુખાલીની (કવિશ્રી ટાગોરનું)	૩	૦
મીસરની મહારાણી	૨	૬
નીતિ સુધારણી (નીતિ—માર્ગ)	૩	૦
રત્ન કથાકા	૧	૩
શ્યામલ સંસ્કૃતીનું જીવન ચરિત	૭	૬
શાક—પાક પચવાન—પીધી	૬	૬

વિરસીદની વીરતા	૭	૦
બે બહેનો	૭	૦
મોહીની (કર્તા એક ઉગ્રેજ લેખીક)	૭	૦
શ્રી ગોપલેનું જીવન ચરિત	૭	૦
કમીર કૃષ્ણ ગીતા (એટલે કમીર વચના મૂલ)	૫	૬
ભરમનીની ઉભલી માથી શક?	૫	૬
નહકા કુળી (ટાગોર રચિત રહેલ જ્ઞાન)	૮	૬
દેવ દરબન	૮	૦
કલ્પેઆમ (કલ્પે આવા છે કે ભવવારપણું હેતુ નથી)	૬	૬
જમનાબની મુર્તી (ભારતનું ભવિષ્ય)	૬	૦
પ્રણવ પંક	૫	૦
ગુલામી વ્યાપાર (અમેરીકામાં ગુલામી કેમ દાખલ થઈ તેની કુખદ કહાણી)	૫	૦
ગુલામીનો વ્યાપાર મામ ૨ નો	૫	૦
ચરિત ચંદ્રિકા (મહતોના ચરિત)	૫	૦
આત્મ નિવેદન	૫	૦
આપણો ધર્મ	૫	૦
ગીતાબધી (ટાગોર કૃત)	૫	૦
બદલા	૫	૦
અભિજ્ઞાન શાકુતલ નાટક	૫	૦
કવિ દયારામનું જીવન ચરિત	૫	૦
ફેલ્ડીક નવલ કથાઓ	૫	૦
રજપુતોની રમણી	૫	૦
ગુજરાતી બીજી ચોપડી	૫	૦
" ત્રીજી "	૫	૦
" ચોથી "	૫	૦
" પાંચમી "	૫	૦
" છઠી "	૫	૦
" સાતમી "	૫	૦
" મહેલો ચોપડીના અર્થ	૫	૦
" બીજી "	૫	૦
" ત્રીજી "	૫	૦
" ચોથી "	૫	૦
" પાંચમી "	૫	૦
" છઠી "	૫	૦
" સાતમી "	૫	૦
ફેલ્ડી ક્રિમાય મામ બીજી	૫	૦
ત્રણકૃત મણિવત	૫	૦
પાકમાલા (વેલ્સાવ) મામ મહેલો	૫	૦
" " " " " બીજી	૫	૦
" " " " " ત્રીજી	૫	૦
ચણી બેર	૫	૦
ચાલણ માડી નાની	૫	૦
" " મહેલો	૫	૦
(રાષ્ટ્રીય જ્ઞાનામાં ચાલતી શરમાલ કરનાર બાબક મારે)	૫	૦
રાષ્ટ્રીય બીજી ચોપડી	૫	૦
માતૃભાષાદ્વારા શિક્ષણ (પી. જી. મહેતા કૃત)	૫	૦
(અંગ્રેજીમાં ચાલુ મળેલો)	૫	૦
સ્વદેશ (બાળકો માટે પ્રાથમીક શિક્ષણ)	૫	૦
મોટી બહેન	૫	૦
મામ કાલી મામ ૨ નો	૫	૦