

# Indian Opinion

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## Notes and News

### Mr. Natesan Completes His Sixtieth Year

WE have received by this mail from India a souvenir of the completion of the sixtieth year of the Hon. Mr. G. A. Natesan on August 24, 1933. It is a beautifully brought out publication with portraits of Mr. and Mrs. G. A. Natesan and his sons and illustrations of his home and works. It is full of well deserving tributes to Mr. Natesan by distinguished Indians and Europeans from throughout the country and overseas.

The name of Mr. G. A. Natesan is well-known to Indians in South Africa as being one of the ardent sympathisers and supporters of their cause from the days of Passive Resistance when Mr. H. S. L. Polak went out to state the case of the Indian community before the people of India. We are therefore a little disappointed that South African Indians had not the opportunity of having their appreciation recorded in Mr. Natesan's Souvenir.

Mr. Natesan has always taken a very keen interest in Indians overseas and has always championed their cause through his *Indian Review* and through other useful publications. He is at present engaged in editing an up-to-date edition of the South African Indian question which we have no doubt will be a useful text book for all students of and those interested in the question. We reproduce elsewhere in this issue, Mr. H. S. L. Polak's message appearing in the Souvenir in which Mr. Polak describes vividly the services rendered by Mr. Natesan to the Passive Resisters who were deported to India. We fully endorse the sentiments expressed by Mr. Polak and join with him in wishing Mr. Natesan many more

years of happiness and prosperity to continue the noble work he is doing for his countrymen in and outside India.

### Residential And Trade Segregation

AT the annual Congress of the Transvaal Municipal Association held last week in Johannesburg the "Asiatic menace" was discussed on a resolution submitted by the Bethal delegate Mr. J. F. Louw, asking that representations be made for legislation to empower local authorities to demarcate special areas where Asiatics might reside and trade, and to curb the commercial activities of Asiatics "as far as new licences and transfer of existing licences are concerned and also as far as the class of business to be carried on by Asiatics is concerned." Mr. J. F. Vermooten (Belfast) said the discussion was a waste of time. "Who was keeping the Asiatic in this country? We ourselves; we should therefore not complain. I am sorry to have to make these remarks. But in an effort to get things cheap our people do business with Asiatics." Mr. L. Boustred (Potchefstroom) contended that the Asiatic menace was at present greater than ever before. After further discussion the Bethal resolution was adopted without opposition.

SO the Transvaal Municipalities have unanimously decided to make representations for legislation empowering them to segregate Indians both in so far as residence and trade is concerned and to dictate as to what class of business may or may not be carried on by Indians. If these powers are granted and if the Indian community is to meekly submit to them then the colonization scheme for which the Congress is so ardently working will have been fully justified. It is a grave issue for the Transvaal Indians to decide.

### Five Years Plan For Indians In South Africa

IN the course of an article in the *Indian Review* on "Indians in South Africa" Mr. C. F. Andrews writes:—

"At the end of the present year, if what I have already planned is carried out, it is my earnest intention to go out again, for the eighth time to assist the Indian settlers in Natal. The one great hope I have in my mind is that, on this occasion, I may be able to do something to move the last vestiges of the repatriation evils from the Indian community and to obtain their full and frank recognition as an integral part of the life of Natal which is very rapidly becoming their own birthplace and the only home they know. Physically they thrive there better than in India itself; and if certain restrictions can be removed and liberties achieved, they should advance in other directions also. By a great united effort of cultural and technical education, they should be able in five years' time to prove themselves an indispensable asset to the common life of Natal, and if they can thus show their sterling worth, they will be able to claim in the end as their own inalienable right political citizenship which has been denied them hitherto."

## RETROSPECTION

**BE**FORE this issue reaches the hands of our readers the Hindus will be celebrating their New Year. While the old year is closing, we might just make a cursory glance over the past. Looking back we do not find much that we could rejoice over. Let us first consider the position as it affects our community generally. It has always been considered that while politically we may not be quite happy in this country economically we are doing so well as to arouse the envy of certain sections of the population. Though that may have been true to some degree in past years it certainly is not true during recent years and especially during the past year or two. Depression is world-wide and the Union of South Africa is not left untouched, though it might be, and perhaps is, in a better condition than many other parts. It has, however, had a greater effect on the Indians they being voiceless and voteless and therefore neglected together with other non-Europeans. Unemployment too is world-wide but whereas others are affected by natural circumstances, Indians in the Union are affected by it peculiarly unnaturally. They belong to the darker faces and are therefore the Cynderellas. They have to make room for the white man.

While these two questions are affecting the Indian community throughout the Union generally, in the Transvaal we find our brethren undergoing additional sufferings under the Land Tenure Act and the Licences Control Ordinance and now the Municipalities are seeking further powers to herd up Indians into segregated areas and to restrict them to a certain class of trade.

In addition to being thrown out of employment to make room for the white man, restrictions in regard to trading facilities are increasing throughout the Union in so far as the Indian is concerned thus augmenting the number of unemployed.

The recent judgment by the Appellate Division in regard to segregation in Post Offices, in the case of Rasool versus the Postmaster General, is so damaging that the authorities may make distinctions based on race or colour any and every where without let or hindrance.

This pin-prick policy added to the natural effects of depression is nothing short of a policy of coercing the Indian

out of this country and together with it there is the Colonization Inquiry Committee just widening the outward door for him.

Looking at the brighter side we must acknowledge the small mercies received. About 300 out of over three thousand unemployed have been given relief by the Government and a comparatively liberal amount has been given for technical classes being conducted by the Indian Technical Committee in Durban. In other respects in the matter of education even after six years have passed since the Cape Town Agreement Indians are still lagging behind other sections. Over-optimists will ask: "Has not the Agent done anything for you?" The reply to that will form the subject of a separate article. We will therefore not discuss it here beyond saying that the Agent has been able to bring us no substantial relief, nor will he ever be able to. Whatever we will be able to achieve will be mostly through our own efforts.

And that brings us to the question as to what we ourselves have done for our own advancement? Looking back to the past we cannot say that we have done much. That 15000 of our brethren have left this country under the assisted emigration scheme is a sad commentary on the interests we have at heart of our poorer brethren. To say that we were helpless is beside the truth. The truth is that we ignored them in the mean hope of enjoying better conditions in this country. We have committed a sin and the sooner we make up our mind to atone for it the better. Efforts are being made for the uplift of our poorer sections by individual selfless workers. Sir Kufma Reddi Unemployment Relief Committee, the Indian Technical Committee and the Indian Child Welfare Committee, these three are composed of a band of selfless workers who try to do their best to serve the interests of our poorer brethren, but they find themselves handicapped of funds, for the richer do not come to the rescue as liberally as they should. A community that neglects its poor is not worthy of being called a civilised community. The civilised world will judge us not by the 15000 that we have sent away from this country and by how enthusiastically we are helping the Govern-

ment to send out more for our own future happiness. It will judge us by what we have done for their advancement. To state the matter in a nutshell we have been during the past out to serve our own selfish interests.

Coming to the general conditions we find strife within our own ranks, strife among the rulers, strife throughout the world. Rivals are fighting with each other for domination and the poor, voiceless and the down-trodden are groaning under the iron heels of the tyrant ruler. Sin is predominating and righteousness is at an ebb. Is it any wonder that nature is going against us and that we have no rain? Is it not a mockery to hold prayer meetings for rain when there is no real repentance for the sins we have and are continuously committing?

It is our fervent prayer in our coming New Year that the Almighty may in His great mercy awaken the consciousness of the people and guide them to the true path of righteousness and bring peace and happiness to all living beings.

## Agent's Memorandum To Commission

The following memorandum was submitted on October 6, 1933, to the Transvaal Asiatic Land Tenure Act Commission by the Agent of the Government of India in South Africa:—

1. Before proceeding to make suggestions for the consideration of the Commission I wish to make clear the point of view from which they are offered. I am aware of the terms of reference to the Commission and realise that a considerable portion of the enquiry now being held must be devoted to an examination of areas to be exempted and even of separate stands or sites. In regard to such areas I do not propose to make any specific recommendations. In the first place it is not possible for me to collect the detailed information which would be required before any such recommendations could be made. I understand that the Commission have their own maps of all the townships concerned and that different parties to the enquiry, including Municipalities, have supplied statistics regarding occupation by various classes of the population. Further information is also available to the Commission from the forms submitted by non-European occupants of proclaimed land under Section 6 (b) of Act 85 of 1932. In the second place precise claims have been made in different municipal areas by various parties concerned, including Indian Associations, and these claims have been discussed in detail in the course of the evidence so far heard by the Commission. I have no wish to comment in detail upon the facts and figures already laid before the Commission but I feel it incumbent upon me to suggest certain considerations which I trust the Commission will keep before them when adjudicating upon the evidence whether with regard to areas or with regard to individual cases. I propose at the outset to state certain principles which appear to me to be of great importance and in their application to have a direct bearing upon the deliberations of the Commission. Subsequently I shall make more specific suggestions regarding the lines upon which

I ask the Commission to consider the evidence laid before them.

### Union Government's Declared Policy

2. The first principle to which I invite attention was stated by the Honourable Sir Fazl-i-Husain before the Capetown Conference on the 25th January, 1932, when he urged "that the policy of the Union Government should be to allow Indians in the Transvaal facilities for residence and trade and for owning and leasing property without segregation." I do not wish to discuss in this memorandum to what extent that policy has been affected by the passage of Act 85 of 1932. Moreover I realise that the Commission are an advisory board called upon to report on specific matters. But I consider it my duty to state that the principle is one to which the Government of India and the Indian community in South Africa have always attached great importance and I wish to suggest that the Commission should endeavour to apply it with the utmost generosity consistent with the terms of reference.

A second principle is that affirmed by the Union Government at the Capetown Conference of 1927 in the following words:—

"The Union Government firmly believe in and adhere to the principle that it is the duty of every civilised Government to devise ways and means and to take all possible steps for the uplifting 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 and other 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."

This and the first principle already stated appear to me to be in full accord with each other.

The third principle, which has also been accepted by the Union Government at the Conference of 1927, is as follows:—

"The Union Government recognises that Indians domiciled in the Union who are prepared to conform to western standards of life should be enabled to do so."

These three considerations together appear to me to demand from the Commission the widest sympathy and generosity in dealing with the question now before them, since to withhold such sympathy will be to deny or curtail those opportunities for improvement which it is the declared policy of the Union Government to afford.

### History Of The Transvaal Indians

3. Passing to more particularised arguments and suggestions I refer first to the fact that the great majority of Indians in the Transvaal earn their living by trade. The history of how the Indian trader came to the Transvaal and of his residence and occupation there is too well known to the Commission to need repetition here. The fact remains that the Indian trader is established both on and off proclaimed land. It is also true that since the days of the Anglo-Boer War and even earlier there has been restrictive legislation against the Indian of varying intensity. The survival of the Indian trader in spite of anti-Asiatic legislation is conclusive proof that he has been of service to the country and that his disappearance would be an economic loss to the European and Native as well as to the Indian. It is indeed inconceivable that with every weapon in their hands for half a century the European inhabitants of the Union could not have forced the Indian trader entirely out of business and out of the country had there been a general desire to do so. The mere fact that this has not happened affords striking evidence that actually the Indian has been an asset and has served a useful need. Bearing this in mind I ask for careful consideration of the particularly harmful effect which compulsion in regard to occupation has upon trade. The trader of any nationality must seek and follow his market. If he is not allowed to do so he must cease to trade. The trader

cannot erect his shop in a vacant area and expect houses and potential customers to grow around him. He must first find his customers and establish his shop where they already exist. The consideration, therefore, which I wish to put forward is that unless liberal accommodation is allowed for the Indian trader to seek his customers where he can give them his best service he would be ruined, and it has already been shown that such ruin would be an economic loss to the country. Evidence has been laid before the Commission on the extent to which the Indian trader deals with European customers and I have no doubt that in their local inspections the Commission will have been able to satisfy themselves on this point. The areas to be withdrawn or exempted for Indian occupation and residents should therefore be reasonably near the localities from which their customers are drawn. In this connection two points deserve the fullest consideration. The first is that outside trade almost every avenue of employment is in practice closed to Indians in the Transvaal. For instance, with the exception of a handful of Government officials, they are not found in Government, railway and municipal service and for the study of professions such as medicine, law, engineering, etc. no facilities of any kind are provided.

They cannot own land or farm nor can they migrate to other provinces in the Union. Secondly it is not possible to restrict the trade of the Indian trader to Indians and coloured persons. The number of such persons in the Transvaal is so small that any such restriction would bring ruin to the Indian trader.

4. In the next place I wish to refer on general lines to the terms of reference dealing with the character of an area and the wishes of its occupants. I may state at the outset that, in my view and in accordance with the principles I have put forward in paragraph 2, the determining factor should be the claims in equity of a community which has no honourable avenue of employment but trade open to it, which is now a permanent element of the population and which in the interests of South African civilisation itself must be given every facility to raise its standard of living. I ask the Commission to bear this point in mind when dealing with these particular terms of reference. For the purposes of the Commission's enquiry I note that the character of an area is defined as referring to the predominant colour of the population. Confining myself for the moment to this limited definition I do not think that a numerical survey of coloured and white in any given area necessarily displays the predominant character of that area. The distinction between coloured and white is at times difficult to draw and different inspections might yield different results. Further the white population itself varies considerably in character and constitution as well as in nationality and the mere fact that the population is predominantly European by no means implies that there is an universal objection to occupation or residence by Indians. In fact I understand that evidence has been given before the Commission to the contrary effect. No doubt in such cases the term of reference regarding the wishes of the occupants (2) (d) calls for the Commission's consideration, but what I desire to stress is the danger of using a numerical comparison of white and coloured as anything more than a starting point. In practice such a comparison sometimes affords little more than a basis for examination. I also observe that in the evidence given before the Commission reference has been made to the character of various areas from a wider point of view, namely, as regards sanitation, public health, police records and public amenities generally. I wish to draw attention to the fact that favourable testimony has been given by the responsible authorities concerned as well as by individual Europeans regarding the law-abiding habits of the Indian community. Again and again it has been publicly stated that the Indian community is well-behaved and non-criminal, a fact which of itself entitles them to sympathetic treatment by the Commission. Their efforts to maintain reasonable sanitary standards and their considerable improvement in this direction in recent years have also been admitted by the Johannesburg Medical

Officer of Health. At the same time I urge the Commission to be on their guard against the suggestion, apparently implicit in some of the proposals made by parties to the enquiry, that because an area is perhaps below the European average in regard to sanitary and other standards and amenities it is *ipso facto* a suitable area for exemption. I protest against any such suggestion and maintain that the Indian community, in spite of disabilities and restrictions to which some reference is made later, have made real efforts to raise their standard of living to that of the European in South Africa. In some cases they have achieved this laudable object while in others honest attempts have been made so far as circumstances and restrictions have permitted. I believe that the evidence given for example, by the Johannesburg Municipal officials, bears out this contention. It is in my opinion essential that the areas exempted should be such as are suitable and will permit of the continuous development of the Indian residents and their successors on progressive lines. As regards the wishes of the occupants in any area I have already in paragraph 3 above referred to the fact that the survival of the Indian trader is in itself conclusive evidence that there has been no general desire to oust him. This is a general consideration which I realise must be applied to individual areas according to the actual evidence placed before the Commission. I suggest, however, that evidence against Indians tendered by associations of ratepayers and similar bodies deserves careful scrutiny in the light of what has been said above. It may be found that snob representations in some cases come from institutions which either have been virtually defunct for many years and have been reconstituted specially for the purposes of this enquiry or have been newly formed since the appointment of the Commission by the agencies of some persons avowedly or traditionally anti-Asiatic. In either case it must at least be a matter for doubt whether they can be said to represent the general wishes of the occupants of the area concerned. In addition I believe that areas will be found where the European is undoubtedly predominant in population but where a small number of Indian traders have been established for some years and have clearly given no offence. In such cases it must be plain that the Indian trader has supplied an economic want and that the great majority of his customers must be European. It will, therefore, be not admitting the claims of equity and humanity but also rendering an economic service to the European community to allow sufficient room in that area for the existing Indian traders, their heirs and successors.

(To Be Continued)

## South African Repatriates Meet In Madras Sad Tale of Their Sufferings

A public meeting of repatriated South African Indians resident in Madras, was held at the Spur Tank, Egmore, on September 3, with Dr. P. Varadarajulu Naidu in the chair to discuss about their unemployment and to find out ways and means for their settlement in the City.

In opening the proceedings, Dr. Varadarajulu Naidu referred to the unemployment problem in India and said that there could be no two opinions on the fact that the repatriates were economically well off during their stay in South Africa. In advising them to return to their native country, he observed, both the Rt. Hon'ble Srinivasa Sastri and Sir K. V. Reddi had committed a blunder. The repatriates had to combat many disabilities like caste distinctions which were unknown to them and differences in customs and manners in this country. Their only salvation lay, he said, in their making earnest attempts to settle in the city where such differences and distinctions might be overcome. The Government and the local bodies must be requested to provide

them with appointments for which a vigorous propaganda was necessary. He suggested that a list of the repatriates with their qualifications might be compiled and that the authorities be approached to secure employment for most of them.

### Worse Than Serfs

Three repatriated Indians next addressed the meeting pointing out the various disabilities under which they had suffered after their landing in India. K. Venkataswami said that in South Africa social and economic amenities were denied them and they were treated worse than serfs. When the repatriation scheme was brought to their notice they consented to leave South Africa with hopes for a better life in India. After coming to India and staying for some time, they realised that they had committed a great blunder in leaving South Africa. He appealed to the Government to be more considerate towards them and at least to help them to go to South Africa by repaying the expenses incurred by the Union Government. If that was not possible, he wanted some effective means for settling them in India be considered. In the same manner in which the Government took a keen interest in the ex-army men, the Government would do well to issue orders to the heads of Departments to appoint repatriates.

### Means Of Employment

Referring to the Special Officer who has been appointed to help them, the speaker said that when they approached him they were asked to find out vacancies for themselves and then he would give them letters of introduction. The letters were absolutely of no value, perhaps, due to the fact that the officer did not enjoy sufficient status and influence. He suggested that they might be taken in certain industrial concerns such as textile institutions and agricultural farms maintained by the Government for purposes of experimentation. A factory or mill could be purchased in which most of them could be employed. A housing scheme might also be undertaken by the Government and thus they might be provided with the necessary lands and funds for building purposes. The staff maintained by the Government to help them, he suggested, might well be dispensed with and those funds might be utilised for the aforesaid purposes. He asked the Government to give them the same concessions that were granted to the Harijans, and that their young boys might be given educational and other facilities.

Three resolutions were then put from the chair and were unanimously adopted. The first resolution requested the Government of India and the Government of Madras to help the South African repatriates in securing employment. The second appealed to the local bodies to give preference to repatriates in the matter of employment and the last of them requested the Corporation of Madras to give them facilities for building suitable dwellings in the city.—*The Hindu*.

## Mr. G. A. Natesan's Services

Tribute By Mr. H. S. L. Polak

The following article by Mr. H. S. L. Polak is reproduced from the Souvenir celebrating the completion of his sixtieth year by G. A. Natesan:

The news that my dear old friend G. A. Natesan is celebrating within the next few weeks, his sixtieth year comes as something of a shock; for it records the all-too-swift passage of time, and the recognition that younger men are taking the place of those who have grown old, or are growing old in the country's service.

Among the latter is Mr. G. A. Natesan, and amongst all my memories of him I recall with the greatest affection and satisfaction the old days of the South African Indian Passive Resistance campaign, and my association with him in connection therewith, during my first two visits to India. I recall Mr. G. A. Natesan's generous activities on behalf of Mr. Gandhi and his other countrymen in South Africa and how his heart flamed within him at the knowledge of the hardships and indignities to which they were being subjected by an unympathetic and hostile Government. He was tireless in his efforts and restless in his energy. His vigorous speeches and writings on behalf of his suffering compatriots compelled attention by their obvious sincerity and accuracy of statement. I well remember the encouragement, affection, and assistance of varied kinds that he gave me during these visits, and I could write at length upon the many good-natured disputes that we had from time to time as to the best thing to do for the sake of the cause that we both had so dearly at heart.

Most of all I have to recall the loving service that Mr. Natesan gave to the South African Indian and Chinese deportees whom I had been able to rescue at Colombo and divert to Madras. I well remember how he devoted himself to them, day and night, during the whole of their stay in that hospitable City; how he sometimes slept and ate with them, though some of them were possibly untouchables; how he fraternised with them; helped them to restore confidence in themselves and pride in the cause that they represented; and then I remember clearly how, when he came to the station to bid them farewell on their journey to Bombay, and thence back to South Africa with me, he burst into tears as the train left the station. This big and generous-hearted personality that is known to all his friends as G. A. N. dwells in the hearts and minds of large numbers of South African Indians, many of whom remember with pride and satisfaction how his firm in a variety of ways have given wide publicity to the story of the grievances, hardships and tribulations of the South African Indian community and other communities of Indians abroad.

For myself I always feel an additional sense of pleasure in visiting Madras in the anticipation of a hearty welcome from G. A. N. and his family, to which, in a sense, I feel I belong. May he live long and happily!

## Colonial Born And Settlers' Indian Association Branches At Dundee And Newcastle

Meetings of Indian Colonial-born and Settlers were held on Sunday, October 8, at Dundee and Newcastle. The meeting at Dundee was convened by Messrs. Moosa Ayoob, Shaikh Ameer, N. K. Naidoo, V. G. Naidoo, G. H. Meer, R. A. James and Nathoo V. Morar. The meeting was held at the Government Indian School at 11 a.m. Mr. Shaikh Ameer was in the chair. There were people present from Glenco and other surrounding districts.

Officials and members of the Colonial-born and Settlers' Indian Association, Messrs. A. Christopher, P. R. Pather, M. M. Gandhi, S. L. Singh, Ajam Haffeejee, R. N. Naidoo, E. M. Chin and N. R. Chetty from Durban were present at the meeting. Mr. A. Christopher spoke at length and cleared the misunderstanding existing in the minds of the people in connection with the attitude of those who were opposing the Congress participation in the Colonization Inquiry Committee and explained the objects of the Association. Mr. S. L. Singh explained in Hindustani.

Pointed questions were asked by some of the members present and were all satisfactorily replied to by Messrs. A. Christopher, M. M. Gandhi and P. R. Pather.

With the proposal of Mr. V. G. Naidoo seconded by Mr. N. K. Naidoo it was then decided with only one dissentient to form a local branch of the Colonial-born and Settlers' Indian Association. The following were elected provisional officials: Mr. Shaikh Ameer president; Messrs. Nathoo V. Morar and B. R. Singh, Jr. hon. secretaries; Mr. Moosa Ayoob, Treasurer.

The party was then entertained to lunch by Mr. V. G. Naidoo at his residence.

### Newcastle Branch

After lunch the party including some friends from Dundee motored to New Castle. A large gathering of Indians was present at the School Hall from 3 p.m. waiting for the speakers who unfortunately were late by over an hour. People from distant places were present.

Mr. L. C. B. Ephraim was in the chair.

After a few introductory remarks by the chairman, Mr. A. Christopher occupied the platform for nearly two hours and explained thoroughly the situation in regard to the Colonization Inquiry dispute and cleared the many misrepresentations made in connection therewith.

Mr. S. L. Singh spoke in Hindustani and Mr. M. M. Gandhi also addressed the gathering briefly.

Mr. A. M. Ephraim paid a high compliment to the officials of the Colonial-born and Settlers' Indian Association on awakening public opinion among the people but deprecated their action in going out of the Congress. He thought it would be better to work with a strong opposition within the Congress.

It was however decided, Mr. Ephraim only dissenting, to form a branch of the Association in Newcastle and the following were elected as officials:

Mr. L. C. B. Ephraim President, Messrs. G. M. A. Vawda and M. Chetty, Jr. hon. secretaries. The election of the Committee members was left over to a later date.

The Durban party was entertained by Mr. N. K. Chetty to dinner after which they returned to Durban by road.

## Clairwood Branch Meeting Protest Against Excessive Valuation Of Land In Added Areas

A mass meeting of Indian Ratepayers of the South Coast Junction Area was held under the auspices of the Clairwood Branch of the Colonial Born and Settlers Indian Association at the Clairwood Indian School, on Sunday, October 8, when a very large number of property owners assembled to give vent to their feelings in connection with the high valuations placed on their respective properties.

Mr. P. M. Pillay, R. P. Das, L. Ganesh, N. P. Naidoo and A. Singh spoke after several property owners had stated their grievances especially with regard to excessive valuations placed on their buildings, several of which did not cost half the amount valued. The meeting passed the following resolutions unanimously:—

1. That this mass meeting of Indian Ratepayers of South Coast Junction added Area held under the auspices of the Colonial Born and Settlers' Indian Association (Clairwood Branch) strongly protests against the very high valuations placed upon properties in the Area.
2. This meeting further prays that the appeals lodged by property owners be sympathetically considered by the Valuation Appeal Board of the Durban Corporation.

The Officials of the Branch Association advised the meeting that the parent body would be pleased to present their objections and appeals to the Appeal Board if supplied with the required information, which Mr. N. M. Pillay, Hon. Secretary of the Branch, undertook to obtain from the property owners. This announcement was highly appreciated by the meeting.

The Officials subsequently addressed a meeting held by the Merebank Indian Association, at the Merebank Indian School, on the lines referred to above.

### The Umhlatuzana Area

The Indian ratepayers of the Umhlatuzana area held a mass meeting at Bellair on Sunday, Sept. 24, to protest against the excessive valuations placed on properties in that area, and also against the increase in the Durban Municipal rates. There was a large gathering present, and the following resolutions were passed unanimously:—

(1) "This mass meeting of Indian ratepayers in the Umhlatuzana area protests against the excessive valuations placed upon immovable properties in this area for rating purposes, and requests the Town Council to revise the same.

(2) "That this meeting strongly protests against any increasing in the rating of land and buildings as announced by the Town Treasurer.

(3) "This meeting further protests against the Durban Corporation levying water rates upon properties which are within 220 yards of the Corporation water mains without providing the water to such properties by laying up sub-mains."

These resolutions were forwarded to the Town Council for its consideration.

### Fountain Of Wisdom

—Stand with anybody that is right. Stand with him while he is right, and part from him when he goes wrong.

—ABRAHAM LINCOLN.

—Lands mortgaged may return, but honestly once pawned is never redeemed.—MIDDLETON.



## Transvaal Notes

(By A Correspondent)

### Natives (Urban Areas) Act

Strange sights have been witnessed in Johannesburg this week. In accordance with the Native Urban Areas Act the whole of Johannesburg has been proclaimed, which means that no Native can live in the City except a person who is a bona fide full time domestic servant, for whom suitable accommodation is provided by the employer on the premises where such servant is employed. Such person is exempted from the provisions of a proclamation under section 5 (1) of the Natives (Urban Areas) Act as amended. The whole city having been proclaimed certain parts in which Natives have been residing have been given a month's notice from September. It was a terrible, sad and pitiable sight to see men, women and children sleeping in the open because some of them refused to go to locations, and because some could not find accommodation elsewhere.

### The Moral

Those who with the Agent have accepted the Asiatic Land Tenure Act must take the lesson from these poor Natives who are to-day suffering. One of the Commissioners of the Asiatic Land Tenure Act speaking at the Anglican Synod held last month in Johannesburg in connection with Coloured Christian work stated that when the Commission had completed its work the coloured people would be more concentrated and therefore, better work can be done among them. In other words they, like the Natives, will be removed from their present abode to exempted areas. The same applies to Indians. The sights the Indian sees should stiffen his opposition to the Asiatic Land Tenure Act. Unless the Indian desires to sacrifice his principle and his conscience he will have to resist the law passively. The Agent will, just as he said for the colourization scheme that there was no principle involved, say the same thing the Asiatic Land Tenure Act.

### Indian Lady Teachers

It is with great pleasure that I record the fact that there are three Indian lady teachers in this Province. Miss Chetty who qualified at Kimberley. Miss Samuel, a Transvaal girl who went down to Cradock and there qualified at the Holy Rosary Institution and Miss M. L. Peters a qualified teacher from Natal.

The Transvaal has been really backward in comparison with the other Provinces in giving opportunities for their daughters to be educated up to a high standard, but it is pleasing to find that to-day there are parents in Johannesburg who are doing everything they can for the education of their daughters.

### Indian Women In Pretoria

Mrs. Laura Ruxton described the work done by the Indian Women's Association at a recent meeting of the National Council of Women. She said Lady Kunwarahi Singh had asked her to start to organize this work among the Indian women of the Transvaal, and she felt highly rewarded in the results of her work in Pretoria. She now asked the National Council of Women to find a woman who could carry on this work as circumstances necessitated her relinquishing it in Pretoria.

These Indian women, of the second and third

generation born in South Africa were South Africans, yet the conditions under which they lived, governed by the municipality, were frankly appalling.

There were 400 Indian school children in Pretoria who had the same chance of education as other people—free up to Standard VI,—but a distinct difference obtained owing to the Hindu parents withdrawing girls from school at the age of 11 and 12. The position thus resolved itself into an uneducated Indian womanhood growing up as against native and coloured girls who could matriculate if they were capable. Here, in contrast to Natal, the staffs of Indian Government schools consisted of European men with a few Indian men. The Indian Women's Association had, however, been largely responsible for obtaining the services of educated Indian girls from Natal for the staff of the Pretoria school.

The association last winter fed 220 needy children daily, and jerseys had been given to those in need. The infantile death rate was extremely high and to combat this the association had set up an ante-natal clinic and the municipality had taken it over. The municipality had also started a clinic in the location for coloured and Native people, who attended on different days.

### The Late Mrs. Annie Besant A Brief Sketch Of Her Life

The name of Mrs. Annie Besant ranks amongst the first and foremost of the true and sincere European friends of India. Half of her life was spent in serving India. It is essential, therefore, that her life-story, cannot but be of the greatest interest to Indians no matter where they may be living.

#### EARLY LIFE

Mrs. Besant born on October 1, 1847, was the daughter of William Page Wood, a sturdy Englishman with a dash of Irish blood in him. He was a London Doctor, but unlike most Physicians and Sergeons versed in mathematics, philosophy and classical and modern languages.

Her mother was of pure Irish descent and was Protestant by religion. But so great was the influence of her husband upon her that his liberal mottoes thought insensibly modified and partially rationalized her own beliefs, and she put on one side as errors several of the more prominent articles of orthodox Christian faith and in later years revelled in the study of such broad-minded Churchmen as Jowett, Colenso and Stanley. Her influence on Mrs. Besant was great. In her autobiography, Mrs. Besant writes thus about her mother:

"I have never met a woman more selflessly devoted to those she loved, more passionately contemptuous of all that was mean or base, more keenly sensitive on every question of honour, more iron in will, more sweet in tenderness, than the mother who made my girlhood sunny as dreamland, who guarded me until my marriage from every touch of pain that she could ward off or bear for me, who suffered more in her trouble that touched me in later life than I did myself, and who died in the little house I had taken for our new home in Norwood, worn out, ere old age touched her, by sorrow, poverty, and again, in May in 1874.

#### EDUCATION

Young Miss Wood received her early education under the guidance of Miss Marryat, the favourite sister of Captain Marryat, the famous novelist, a maiden lady of large means. She had a perfect genius for teaching and took the greatest interest in her work. "No words of mine," Mrs. Besant says in her autobiography, "can tell how much I owe her, not only of knowledge, but of that love of knowledge which has remained with me ever

since as a constant spur to study." With her she travelled very early in her age in France and Germany, and learned to read and write the languages of those countries and laid the foundation for that independence of thought and action for which she afterwards became famous.

#### MARRIAGE

She returned home to her mother, back from the school-room when she was barely sixteen years of age. Her fond mother welcomed her back with the love that parents alone know and feel. A few years of apparent happy life passed and in the Easter of 1866, she was introduced to the clergyman she married afterwards. The Rev. Mr. Frank Besant was then a young Cambridge man, who had just taken orders and was acting as Deacon in a little Mission Church in a very poor District of Clapham to which Mrs. Besant was much devoted. Eventually, she married him in the winter of 1867. But brought up as she was in the fond company of her mother, who kept the miseries and troubles of life all to herself, she knew not, until she had actually taken the step, its momentous character. As she says:—

My dreamy life, into which no knowledge of evil had been allowed to penetrate, in which I had been guarded from all pain, shielded from all anxiety, kept innocent on all questions of sex, was no preparation for married existence, and left me defenceless to face a rude awakening. Looking back on it all, I deliberately say that no more fatal blunder can be made than to train a girl to womanhood in ignorance of all life's duties and burdens, and then to let her face them for the first time away from all the old associations, the old helps, the old refuge on the mother's breast. The 'perfect innocence' may be very beautiful, but it is a perilous possession, and Eve should have the knowledge of good and evil ere she wanders forth from the paradise of a mother's love. Many an unhappy marriage dates from its very beginning; from the terrible shock to a young girl's sensitive modesty and pride, her helpless bewilderment and fear. Men, with their public school and college education, or the knowledge that comes by living in the outside world, may find it hard to realise the possibility of such infantile ignorance in many girls. None the less, such ignorance is a fact in the case of some girls at least, and no mother should let her daughter, blindfold, step her neck under the marriage yoke.

Mr. and Mrs. Besant were an ill match pair from the outset, made up as they were of opposing ideas of their duties and responsibilities. However, she was far too sensible a woman to break from her strict path of duty until and unless life became a veritable burden to her. But there was too much of that restlessness of spirit that has ever dominated her to be lost in that conventional being the "housewife." And the Rev. Mr. Besant had so great an idea of his own importance as a husband, that it is hardly surprising that her relationship was none of the happy sort.

#### MENTAL STRUGGLE

In January, 1869, a son was born to her and in August of next year a daughter. The latter gave her considerable trouble in the spring of 1871, when both the children contracted whooping-cough. One effect of it was her transformation from a Christian into an Atheist.

"It was the long months of suffering through which I had been passing, with the seemingly purposeless torturing of my little one as a climax, said Mrs. Besant, that struck the first stunning blow at my belief in God as a merciful Father of men. "I had been visiting the poor a good deal, and had marked the patient suffering of their lives. My idolised mother had been defrauded by a lawyer she had trusted, and was plunged into debt by his non-payment of the sums that should have passed through his hands to others; my own bright life had been enshrouded by an intolerable sense of bondage; and here was my helpless, sinless babe tortured for weeks and left frail and suffering. The presence of pain and evil in a world made by a good God; the pain falling on the innocent, as on my seven months' old babe; the pain began here reaching out into eternity unhealed; a sorrow laden world; lurid, hopeless, hell; all these, while I still believed, drove me desperate and instead of like the devils believing and trembling, I believed and hated. All the hitherto dormant and unsuspected strength

of my nature rose up in rebellion; I did not yet dream of denial, but I would no longer kneel."

#### BEGINNING OF NON-BELIEF

Two persons who helped Mrs. Besant during this period of anguish and agony were a divine of a very noble type and the sympathetic doctor who attended upon her. After she had passed over the physical crisis, she made up her mind. She resolved not to take the fundamental articles of the Christian faith for granted and say "I believe" where she could not prove. But the deeper problems of religion, such as the deity of Christ, the existence of God, the immortality of the soul—were not yet questioned by her.

In the autumn of 1872, Mrs. Besant became acquainted with Mrs. and Mr. Scott, at whose house gathered at the time all men who sought freedom from the bondage of blind faith. Mr. Scott was a wealthy and cultured man and to his monthly pamphlets Mrs. Besant wrote her first Free thought essays. The first one was, not unaturally, "On the Duty of Jesus of Nazareth."

#### LEGAL SEPARATION

She was now living at Sibsey where Mrs. Besant was Vicar. Having aimed at beliefs fundamentally opposed to Christian tenets and dogma, she refused to conform to the outward observances of the Church. Mr. Besant was unyielding and there was left to Mrs. Besant nothing but to leave. *She would not act a lie.* She was twenty-six then and hardly knew the coarse and cruel judgment that awaited at the hands of ignorant men and women. Her mother's tears nearly choked her to death.

"And yet"—said Mrs. Besant, "to live a lie? Not even for her was that shame possible; in that worst crisis of blinding agony my will clung fast to truth. And it is true now as it ever was that he who loves father or mother better than Truth is not worthy of her, and the flint-strewn path of honesty is the way to Light and Peace."

So Mrs. Besant was legally separated from Mr. Besant and during the next one year (up to spring of 1874) tried to make a living in a variety of ways—less intellectual than laborious make-shifts at making an honest living herself, her dear mother and children. On 10th May 1874, her mother died, and with her death Mrs. Besant wrenched herself entirely from the established Church.

#### CHARLES BRADLAUGH

In her new situation of loneliness and poverty, Mr. and Mrs. Scott gave her their 'helping hand.' Their Library was open to her, and by writing for Mr. Scott on Free thought she made a small but valuable income. Soon, the intellectual struggle revolved round and round Theistic beliefs, and these at last turned her towards the direction of Atheism. It was at this time that she fell in with Mr. Charles Bradlaugh. She joined the Nation Secular Society, then presided over by him, and on August 2, 1874, first set foot in the Free thought Hall of Science at London. Mr. Bradlaugh's influence upon her was great and she acknowledges handsomely the debt she owed him in the following passage:—

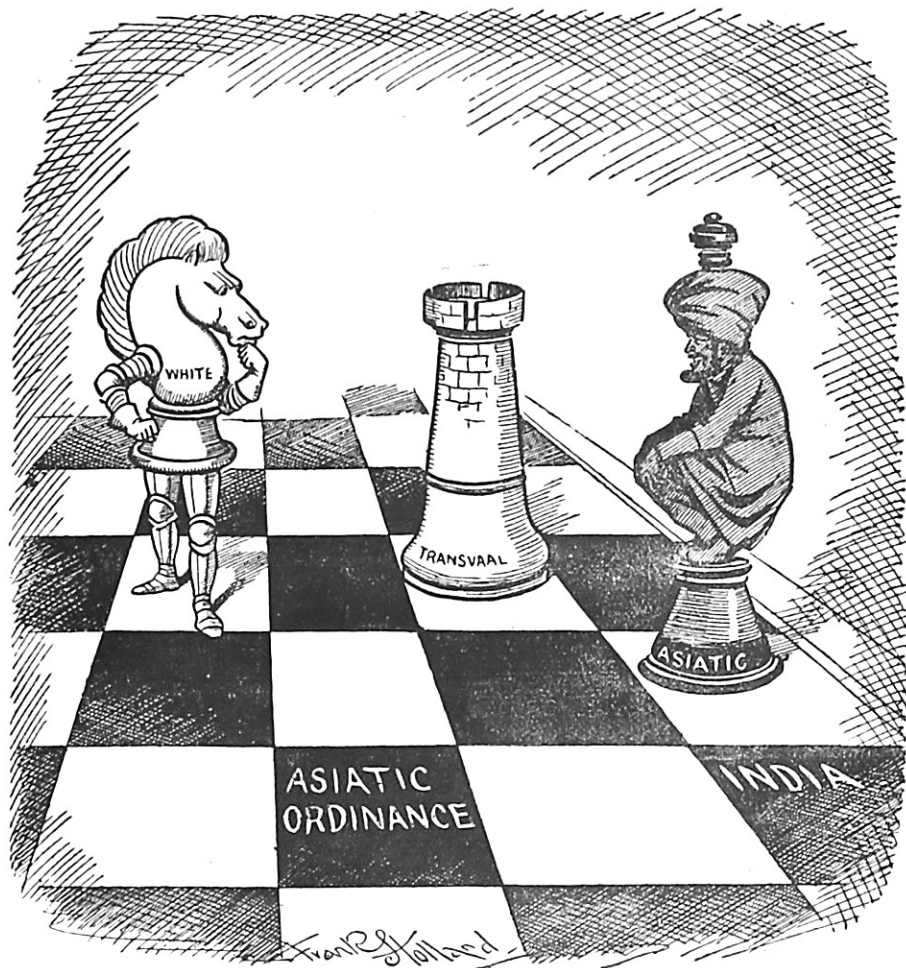
"And let me here place on record, as I have done before, some word of what I owe him for his true friendship: though indeed, how great is my debt to him I can never tell. Some of his wise phrases have ever remained in my memory. "You should never say you have an opinion on a subject until you have tried to study the strongest things said against the view to which you are inclined." "You must not think you know a subject until you are acquainted with all that the best minds have said about it." "No steady work can be done in public unless the worker studies at home far more than he talks outside." "Be your own harshest judge, listen to your own speech and criticise it; read abuse of yourself and see what grains of truth are in it." "Do not waste time by reading opinions that are mere echoes of your own; read opinions you disagree with, and you will catch aspects of truth you do not readily see." Through our long comradeship he was my sternest as well as gentlest critic, pointing out to me that in a party like ours, where our own education and knowledge were above those whom we led,



**The Position as in 1907.**

**WHITE TO MOVE AND CHECK.**

(A cable from London states that Lord Elgin has advised His Majesty to allow the Asiatic Registration Bill.)



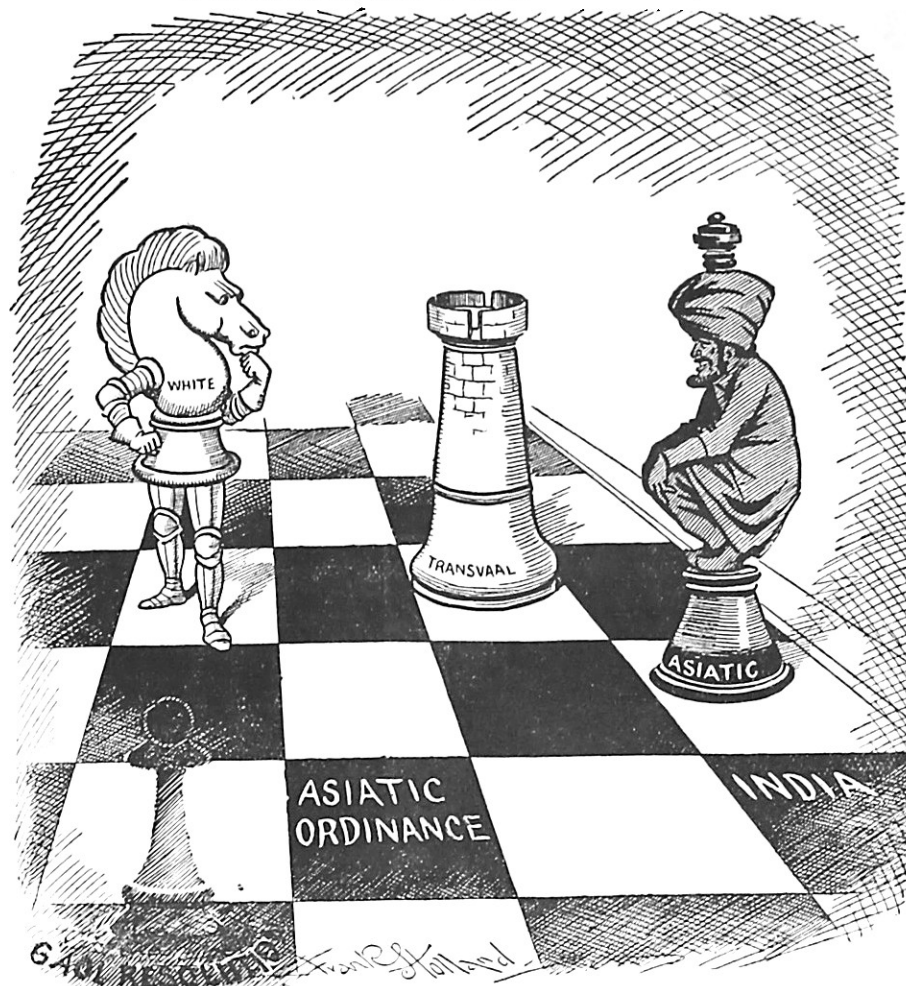
The White Knight will now be able to move into the "Asiatic Ordinance" square and thus save his Castle from the Black King and compel the latter to fall back on "India."

**The Position as at Present.**

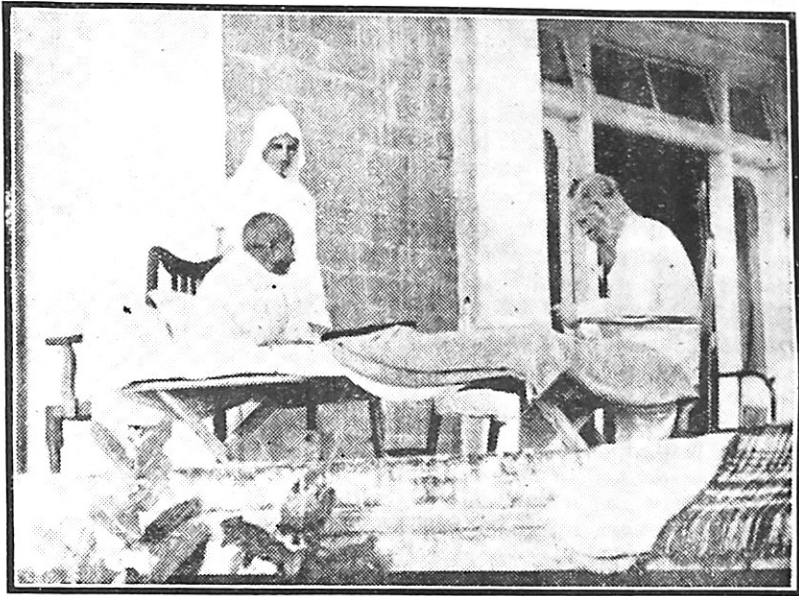
The Land Tenure Act has taken the place of the Asiatic Ordinance. Taking advantage of the nervousness of the Congress amateurs, the Union Government, with the backing of the Government of India, is goading them backwards by luring them with a new colonization scheme thus making them forget the very simple move in front of them. Government has well succeeded in bewildering the Congress amateurs.

**REPLY**

**NOT YET.** The White Knight, in his eagerness to move into the A.O. square, has omitted to notice the little pawn on the Gaol Resolution square.



That the White Knight may also, in his blind hurry, have imagined that to be the King which is not, is another story.



*By courtesy of The Hindu (Madras.) Cousins and Bros.*

**MAHATMA GANDHI AFTER HIS FAST**

Mahatma Gandhi photographed with Mr. C. F. Andrews at 'Parnakuti,' the residence of Lady Vitha'das Thakersey, Poona, after his recent release as a result of his fast for not being given the opportunity to continue his work for the emancipation of the untouchables. Mira Ben (Miss Slade) is standing by the side of Mahatma Gandhi.



**The Late Mrs Annie Besant**

*Born 1st Oct 1847      Died 20th Sept 1933*

President of the Theosophical Society and one of the most ardent and eloquent advocates of fair and just treatment to Indians in South Africa.



**PUNDIT, JAWAHIRLAL NEHRU**

Who was recently released before the expiry of his term owing to the serious illness of his mother. Pundit Jawahirlal Nehru is at present busily engaged with Mahatma Gandhi in chalking out the future programme of the Congress in India.

it was very easy to gain indiscriminate praise and unstinted admiration; on the other hand, we received from Christians equally indiscriminate abuse and hatred. It was, therefore, needful that we should be our own harshest judges, and that we should be sure that we knew thoroughly every subject that we taught. He saved me from the superficiality that my "fatal facility" of speech might so easily have induced; and when I began to taste then intoxication of easily won applause, his criticism of weak points, his challenge of weak arguments, his trained judgment, were of priceless service to me and what of value there is in my work is very largely due to his influence, which at once stimulated and restrained."

**TEACHER OF ATHEISM**

Her work as a preacher and teacher of Atheism is set forth in an exceedingly well written chapter of her Autobiography from which the following passage summarises her share of the triumph accomplished and her position at the time :

"That my tongue was in the early days bitterer than it should have been, I frankly acknowledge; that I ignored the services done by Christianity and threw light only on its crimes, thus committing injustice, I am ready to admit. But these faults were conquered long ere I left the Atheistic camp, and they were the faults of my personality, not of the Atheistic philosophy. And my main contentions were true, and needed to be made; from many a Christian pulpit to-day may be heard the echo of the Freethought teachings; men's minds have been awakened; their knowledge enlarged; and while I condemn the unnecessary harshness of some of my language, I rejoice that I played my part in that educating of England which has made impossible for evermore the crude superstitions of the past, and the repetition of the cruelties and injustice under which preceding heretics suffered. But my extreme political views had also much to do with the general feeling of hatred with which I was regarded. Politics, as such, I cared not for at all, nor the necessary compromises of political life were intolerable to me; but whenever they touched on the life of the people they became to me of burning interest. The land question, the incidence of taxation, the cost of Royalty, the obstructive power of the House of Lords—these were the matters to which I put my hand; I was a Home Ruler, too, of course, and a passionate opponent of all injustice to nations weaker than ourselves, so that I found myself always in opposition to the Government of the day. Against our aggressive and oppressive policy in Ireland, in the Transvaal, in India, in Afghanistan, in Burma, in Egypt, I lifted up my voice in all our great towns, trying to touch the consciences of the people, and to make them feel the immorality of a land-stealing, piratical policy. Against war, against capital punishment, against flogging, demanding National education instead of big guns, public libraries instead of warships—no wonder I was denounced as an agitator, a firebrand, and that all orthodox Society turned up at me its most respectable nose."

**OUTER LIFE**

A few salient points in her outer life, however, remain to be touched upon here. Mrs. Besant delivered her first lecture (before the Co-operative Institute,) on 25th August, 1874. She lectured in the Northampton Election Campaign of the same year on Mr. Bradlaugh's behalf. In the following year, 1875, she actively engaged in Freethought propagandist work, just at the time when the Theosophical Society was being founded in the United States by Madame Blavatsky and Col. Olcott. This lecturing work commenced at South Place Chapel in January 1875, with Mr. Moncre D'Conway in the chair, and she soon made a provincial tour through England. Her experiences as a Freethought lecturer included stone throwing at Darwen, Lancashire, guarantees against damage to the Lecture Hall at Swansea and horrible yelling at the lecturer at Hozland, set on ears by Christian Missionaries. She published, during this year, her work on the French Revolution, which originally had been delivered as a course of six lectures. In 1875, she became one of the Vice-Presidents of the National Secular Society, Mr. Bradlaugh being President, a position that she retained until shortly after she joined

the Theosophical Society. In 1877 she became sub-editor of the *National Reformer* and later its co-editor with Mr. Bradlaugh.

**A WARM THEOSOPHIST**

From that day, 10th May 1889, Mrs. Besant had not wavered in her faith either in H. P. Blavatsky or in the Theosophical Society. She has defended her against the unjust calumniation cast against her.

It was in 1882 that Mrs. Besant first came into touch with Theosophy. In 1889 two volumes of *The Secret Doctrine* written by H. P. Blavatsky came into her hands which brought the light of Truth before her.

Since the death of H. P. Blavatsky, she had been the ablest opponent of Theosophy and its ideals. She had lectured, written and travelled on its behalf during these years. The whole world, has, as a whole, been knit together by the branches and lodges that have been set up, and India as the centre of its activities has received a degree of attention by which it has profited largely. That, in no small measure, is due to the genius of Mrs. Besant who, as its chief spokes-woman, has done the largest part of its work.

Mrs. Besant has done more to inspire Nationalism in India than perhaps any Indian has done. She advocated the teaching of the vernaculars and ancient Indian history to the children so that they may grow up thinking of India with pride and devotion, and longing to do their share in serving the nation. "If you familiarise them with the past history of their own country, if you wake their devotion to their national faith, the time will come when they will turn away from the West to the Motherland. And these boys, grown into men, shall be bound with every bond that can link the Indian to his home, and from such men will come the salvation of India."

From the above life-sketch of the late Mrs. Annie Besant for which we are indebted to Messrs. G. A. Natesan & Co., Madras, the reader will realise that Nationalism, that is all pervading in India at the present time, was first kindled by Mrs. Besant. In the course of her public career Mrs. Besant took a keen interest in the question of Indians outside India and especially those who have settled in South Africa whose cause she championed during the great Passive Resistance struggle against anti-Asiatic legislation in the Transvaal and the £5 tax on Indian labourers in Natal. There is much to learn and much inspiration derived from the life of Mrs. Besant. May her soul rest in eternal peace.

( To be continued )

**Colonial Born And Settlers' Indian Association**

**Election Of Officials**

A general meeting of the members of the Colonial Born and Settlers' Indian Association will be held at the Hindu Tamil Institute on Sunday, October 29, at 2-30 p.m. sharp, for the purpose of electing officials.

A. CHRISTOPHER, Chairman.

M. M. GANDHI, Vice-Chairman.

S. L. SINGH } Joint Hon.  
AJAM HAFEEJEE } Secretaries.  
M. JOHN }

## The Colour Problem In America

We reproduce the following interesting article by the Rev. C. F. Andrews from the current number of *Harizan* :—

I have already written about 'untouchability' in South India, South Africa, and also in London. Let me, in this week's number of the *Harizan*, tell a story concerning the same wrong to humanity in the 'Southern States' of America. Not in the least do I wish to minimise, or condone, the evil of untouchability in India, where some of its worst forms exist. For these have to be unsparingly condemned. Rather, my object is to accentuate the evil by showing how wide-spread it is, and also how it has degraded not one religion only, but practically every religion of mankind in some form or another, during its long course of historical development, however pure that religion was at the start.

For the truth is that this evil is very deeply rooted in the lower propensities of mankind. It makes its subtle appeal to man's baser nature. From time immemorial, the stronger and more powerful races of men have tended to depress the weaker. Man's inhumanity to man, as revealed in human history, is surely enough to make men of piety hold down their heads in shame at the dishonour to God Himself in the name of religious belief.

Some time ago I was travelling in Alabama, one of the Southern States of America, where Negroes form a considerable proportion of the population. They are a very hardy, thrifty and industrious people. Some of them have risen to the highest ranks in education and scientific culture. I was on my way to the Tuskegee Institute, the famous foundation of Dr. Booker Washington. His heroic life is itself a romance, revealing the higher spirit of man triumphing over incredible difficulty and suffering. His successor, Robert Russa Moton, is equally great and noble.

Two professors from his Institute had come more than forty miles in a motor car, over a bad road, in order to meet me at the railway junction and drive me back. It was the rainy season. Their motor had been so badly clogged by mud that they had almost missed the train. It was still raining. So it was useless to attempt the same journey back to Tuskegee by motor. We, therefore, waited in the railway station for the train to come to the platform. It was my first experience of the Southern States.

At once I noticed that there were two exits and entrances and also separate waiting rooms—one for the 'whites' and one for the 'coloured' people. Mankind was clearly divided into compartments according to certain grades of coloration.

As we walked up and down the platform together, while they told me of the great eagerness with which they were welcoming my visit, the train drew slowly up. The two Negro professors put me into a separate compartment, saying that they would come and meet me at the next junction.

"No, no," I cried, quickly realising the situation. "Of course, I am travelling with you!"

Their faces fell and they looked downcast, as they explained to me that this was quite impossible according to the railway regulations. For the compartments were strictly segregated, and no 'coloured' man could travel with a 'white' man. Indeed, they had brought the motor car in order to avoid a distressing and humiliating situation.

I had already experienced such a *contretemps* in South Africa and had somehow been able to break through these man-made regulations. But my two friends urged me with such entreaty not to do so here that I weakly accepted their decision.

All that journey, a burning sense of intolerable shame possessed me. More than once I began to

wonder whether I had not been a moral coward in giving way so easily to the entreaty of my friends. When I reached Tuskegee, the generous kindness I received was overwhelming, and I went away with a love in my heart which has remained strong and deep ever since.

Just before Christmas Day, I had to travel on a cross-country journey to South Carolina. My programme was directed to St. Helena's Island, where the American Negroes live their simple lives, almost untouched by the rush of modern life. They have maintained on this lonely island their true religious spirit. Many of the 'Negro Spirituals,' which have in recent years become popular all over the world, were first composed and handed down from generation to generation among these island Negro folk. They are still sung there with melodies unspoiled by modern musical variations.

In the early morning, I was met at the railway station by one of the school staff. We had a long journey before us; for there were still 145 miles to travel. The teacher who met me took me to a restaurant to get some coffee. Even before I could protest he had vanished; and I realised like a flash that he had done so because he could not sit down with me at the same table! Suddenly I called to mind the experience I have already related, when the medical student in South India ran away from me, as I entered the Brahmin quarter, because he was an 'untouchable.' When the teacher came back, I pressed him to let me go with him into a Negro restaurant where I could sit down with him. But he said that in this Southern town such a thing would be quite impossible. If it happened, it would lead possibly to a riot or some breach of the peace. Then I asked if there was no Negro family on the way with whom I would be a welcome guest. He told me that he had already arranged this. When we reached there, we had our meal together, as a family, in uninterrupted freedom.

On that long journey, as we sat side by side, the teacher poured out to me the agony of his own soul over the things he had been obliged to suffer. Yet I could note, in every phrase, a tenderness even for those who had treated him so badly. My heart went out to him in love, and we soon became close friends. Each day we met, our friendship grew stronger and stronger.

There was a Christmas Pageant, acted by the teachers and children of the school on St. Helena's Island. Never have I seen such perfect acting! Indeed, it went far beyond acting and rose to worship. The little child Jesus in the Pageant was a Negro baby, held in the arms of a Negro mother, who was the Madonna. The mother's gaze as she looked upon her child was so simple in its natural beauty that the tears sprang to my eyes. Then came the shepherds to the manger cradle of the Babe of Bethlehem, who was the Saviour and the Prince of Peace. They sang, in English, the version of a German Carol,

'Holy Night!  
Beautiful Night!'

announcing the Saviour's birth. The leader of the group of Shepherds in the Pageant was my friend, the teacher in the school. As he came across the stage, in the soft subdued light, with his eyes fixed upon the child, he had lost all outward consciousness of time and place. He was worshipping with all his heart and soul. Step by step he came nearer, holding his shepherd's staff and singing

'Holy Night!  
Beautiful Night!'

Then, with overwhelming adoration, he knelt on bended knee before the Madonna and her Child. After the other shepherds had come forward and knelt in turn, the music ceased, and I found myself silently worshipping with them.

And yet, not far away, there were professing

Christians, singing their Christmas Carols in their own dear homes with their own little children round them, who would wish to treat that dear friend of mine, that teacher of little children, who worshipped the same Lord and Saviour, as if he belonged to a lower order of the human race and as if he was not fit for social or religious intercourse. He could not even worship in the same church with them.

Everywhere, in every land, these man-made boundaries must disappear, as the Love of God, wide as the ocean, comes flooding in on every side. Let us earnestly seek that, not in one religion only but in every religion of mankind, God's universal love may finally prevail over every base device of selfish men.

## Asiatic Land Tenure Act Commission

### Mr. Samuel Edinburgh's Evidence

(Continued from last week)

Cross-examination. Mr. MACWILLIAM: You have given us the eastern and the western boundary, Mr. Edinburgh. Where would you place the southern and the northern boundaries?—Well, at the present moment I should imagine they occupy from about Jeppe Street, on the one side, and right down to Ferreira.

Are you quite certain about that? Take the position from Market Street, where the tram runs: from Market Street, going southwards along Sauer Street, is there anything in the way of Indian shops there?—There is in Market Street.

I am talking about Sauer Street. You told me that they go right down to Ferreira. Isn't it a fact that there are Indian shops up to about Market Street, and then you have got to go a long way down Sauer Street towards the mines before you ever come to any more Indian shops?—Yes.

Well, now, Sauer Street, as you know, is one of the main entrances into town from Pothelstroom and Baragwanath, isn't it?—It is the main entrance.

And while a lot of traffic comes we will say into Sauer Street and then turns into the centre of town up Commissioner Street, a lot of the other traffic goes straight along Sauer Street down towards the Kazerne through to the residence in the north of the town, doesn't it?—Yes.

So that the whole of Sauer Street at the back of the new Library buildings can be said to be a main artery coming into town from the south?—Not from the south.

From Baragwanath way?—Yes.

Coming from the south, that is one of the main arteries into town?—Yes.

Now as regards the question of the businesses that were carried on, which you have been speaking about, in that area: you are really engaged entirely in the fruit trade?—Yes.

And the area surrounding you there is really the area for the Asiatic fruit traders?—It is.

And when you say that they deal with a large number of Europeans, that is purely in the fruit trade that you are talking about?—Not only the fruit trade—in the grocery trade as well.

Not only in the fruit trade but in the grocery trade as well?—In the grocery trade to a great extent.

What is the type of customers that they have, with Europeans: is it the poorer Europeans?—All sorts. All the shopkeepers, all the retail shopkeepers, buy from these wholesale Indian traders.

Ah, yes: the retail shopkeepers buy from the wholesale Indian traders.—Yes.

That was what you were referring to when you said that the Indians have European customers?—Yes.

You were dealing with the wholesale side of the question?—Well, as it happens we do a wholesale business.

Anyhow, you are dealing with the wholesale aspect of the business. In so far as the retail business is concerned, the Asiatic trader who is a retailer, he deals mainly—his customers are mainly the Asiatic and the native, are they not?—Not necessarily.

I quite agree, "not necessarily," but broadly speaking?—Broadly speaking, you take a Saturday morning, you get a lot of the white population coming down in their cars in President Street to buy their provisions.

I put it to you, to buy their fruit?—Fruit and vegetables and groceries.

The fruiterers' and greengrocers' business, that is in the hands of the Asiatic—the retailing, to all intents and purposes?—Yes.

The retailing of fruit and vegetables is to all intents and purposes in the hands of the Indian, the Asiatic?—Not all. I would not say that all the retailing is in the hands of the Asiatic.

I am not trying to put to you the question. I am only trying to get a general picture. We know there are a number of exceptions, but broadly speaking the retailing of fruit and vegetables in Johannesburg is in the hands of the Indian and Asiatic, isn't it?—I would not put it that way. They are mixed. There are Indians and whites who are doing a retail business.

You would not put it as high as I do?—Not as high.

That is the class of trader that Europeans go down in their cars to get fruit and vegetables from?—Fruit and vegetables, yes.

The other type of business, the small shop where he sells groceries, hardware, cloth: with retailers of that class, their customers are mainly the coloured and the native population, are they not, with a certain sprinkling of poor Europeans?—There are lots of the white population in that neighbourhood who do a retail trade there.

Yes, but that is not an answer to my question. Never mind the fact that there are white traders in that area who do a retail trade. My question is, who are the customers in that area?—The customers are whites and natives.

I put it to you that the white customers who go to the grocery and retail shops in that area are in the main the poor type of European?—I would not say that. I have known people coming down in President Street, in the best motor cars, and coming into an Indian shop and buying their fruit and vegetables.

Yes, of course. But the fruit and vegetable shop is not the same as a grocery shop, is it?—Well, I have also seen—I have got one of my tenants, Singlor, who is a big wholesale grocery merchant, and I see a lot of people coming there in motor cars and buying their groceries there.

I don't want to waste time with you on this. Do you know that there is a difference between a wholesaler and a retailer?—Yes.

Do you know that there is a difference between a greengrocer and a grocer?—Yes.

Now I don't want to ask you anything about wholesalers, and I don't want to ask you anything about greengrocers. I was giving you the case of a grocer, the retail grocer, in that area, and I put it to you that the type of customer that dealt with him was the native and the poor type of European. Isn't that correct?—The fact is that the wholesaler also sells retail. That is so.

I cannot make it clearer to you?—I am giving you facts. I know the wholesaler: if a man goes there he can buy retail or wholesale.

So far as the question of increase in values of property is concerned over this long period of years that is not unique in that area—isn't that so?—It is



It is unique?—Yes. That property has improved exceedingly.

You cover the period from 1911 to the present day. I put it to you that there is practically not a single stand in Johannesburg that has not increased in corresponding ratio between 1911 and to-day?—

Yes, Sir, but when I speak of my property value of £15,000, you cannot take it on the basis from 1911 to 1933. The value of the property was in 1914—it became that value the moment the Indian population have occupied those premises.

You say the moment the Indian population occupied that area, the value of property took a very high jump?—Took a very high jump.

Quite so?—Positive.

I understand from your point of view, Mr. Edinburg you would regard it as a serious thing, as regards the value of your property, if your Asiatic tenants were to be turned out of any of the properties there?—Yes.

CHAIRMAN: Is there anyone else appearing here who wishes to have an opportunity of cross-examining Mr. Edinburg of asking him any questions? (No response.)

Re-examination. Mr. BRINK: Mr. Edinburg, would you say that property values in Fordsburg and in Ferreira have gone up, or have gone down, during the last 12 years?

Mr. MACWILLIAM: Does he know?

Mr. BRINK (to witness): Do you know?—Yes, I do know: I have got a good knowledge about this property in town. I reckon where the motor industry is, it has gone up.

Where the motor industry is, you reckon properties have gone up?—Yes. But further down in that corner of Ferreira it has not gone up in value.

In the corner of Ferreira which is residential, it has not gone up in value?—It has not gone up in value.

And in Fordsburg where it is residential?—I don't know Fordsburg.

And you consider, I think you said to Mr. Mac-William, that as soon as the Indian population came into that area and occupied the properties for the purposes of business, the property values increased?—Yes, they increased.

To what do you attribute that increase?—Because they occupied a lot of shops. Where in the ordinary way a property will bring in a dividend of say 4 per cent, and brings in 12 to-day, it must increase the value of the property.

The rent from the properties, in other words, increase because they occupy more shops?—Yes, they occupy more shops.

And do they pay good rentals?—Very good.

Do they pay higher rentals than the previous occupants, so far as your buildings are concerned?—The main thing is that it is occupied—not so much high rental. They don't pay more rental than it is worth. But if you take it on the average with seven shops, and the seven shops are occupied all the time, it makes it a good dividend for your money invested.

Your point then is that it is steady occupation?—Steady occupation, and they pay well.

(To Be Continued.)

## TAILORS' CUTTING SCHOOL

35 Permanent Buildings, Mercury Lane, Durban.  
Day and Evening Classes—Individual Tuition.  
W. W. CONNOR, Principal.  
(Lond. Dep.)

## Colonization Inquiry

### Responsible Public Opinion In India Against Congress Participation

WE call the following from the *Indian Social Reformer* :-

We read in 'INDIAN OPINION' that a conference of constituents of the South African Indian Congress was convened to consider the colonization inquiry on the 19th and 20th of August, Mr. Manilal Gandhi in an article in the same issue rightly objects to the Indian community offering co-operation with the inquiry as an inducement for further concessions from the Union Government. If the South African Indian Congress rejects the principle involved in the inquiry set up by the Union Government, and Congress officials admit this, we cannot see what purpose they will serve by associating themselves with the Committee. As Mr. Manilal Gandhi has repeatedly asserted in his paper the Congress if it decided against participation in the work of the committee will have the support of an overwhelming majority of the Indian community in South Africa. What is more it will be acting in accordance with responsible opinion in India.

## News In Brief

After long leave extending over a period of six months Mr. M. B. Buss, B.A., has once again resumed duties as Principal of Sastri College. He recently returned from a holiday visit to his parents in England.

Mottee Kid Singh leaves for a round-the-Union tour on Monday October 16th. He will be accompanied by his S. African manager, Mr. V. M. Maistry and leave at 2-15 p.m. for Johannesburg. He will then proceed to Kimberly, Capetown and return by boat touching at Port Elizabeth and East London.

Also accompanying Kid Singh will be Messrs. Lutchman Bodasingh and B. Purnasir.

Mr. P. B. Singh, President of the Natal Tennis Union, will shortly leave for India. He will be absent from the Union for three months. He is due to sail from Durban per the s.s. *Karanja* on October 30th.

## Obituary

There passed away on Friday morning, October 6, a well-known figure in the Indian community, Mr. M. Lutchmanan Pillay (better known as the twin Artist.) Mr. Pillay was a Colonial-born. He took a great interest in art and was particularly good in drawing portraits and landscapes. He was so interested in his hobby that his one ambition was to proceed overseas to take technical instructions in art. Among the many portraits he has drawn that of the Rt. Hon. V. S. Srinivasa Sastri (a life Sizé Bust) is outstanding.

His interest in the uplift organisations of the Colonial youth is well known. The late Mr. Pillay travelled extensively in South Africa. He resided for many years in the Cape although his home was in Durban. In Maritzburg where he has been for the past year he was the head of the Indian staff at the Hotel Ansonia. Recently he was unanimously appointed a Committee member of the newly formed Colonial Born and Settlers Indian Association (Maritzburg Branch).

It was only after a very short illness of influenza that he contracted Pneumonia and was admitted to the Grey's Hospital on Thursday. He leaves behind a widow and four children.

### Thanks

Mrs. Elizabeth Mary Lutchmanan (wife) and Mr. M. B. Pillay (twin brother) desire to thank all those friends and societies for their very kind expressions of sympathy in the recent death of the late Mr. M. Lutchmanan Pillay.



## Sporting News

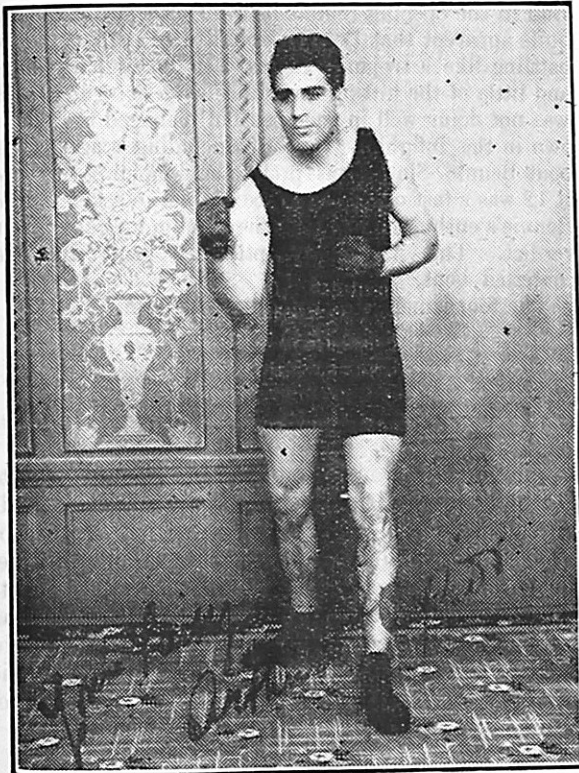
(BY SPORTSMAN)

### Boxing

#### Kid Singh—Arthur Cupido Singh's Narrow Win On Points

October 7th will go down as a red-letter day in the annals of non-European boxing in South Africa. The Durban Town Hall was packed to bursting point. Over 500 boxing fans were denied entrance. In the hall itself all seating accommodation was taxed despite the fact that extra seating arrangements had been made. Nor was there available standing room.

The atmosphere was stifling. The heterogeneity of the crowd, too, testified to the firm grip which



Arthur Cupido

the boxing fever had taken over Durban. A large number of women also was an innovation. Under such conditions was the biggest and most interesting non-European boxing tournament staged. The Kid Singh-Cupido fight, has left an indelible impression on Durban.

It fulfilled all expectations as the star bout of the evening. The overcrowded hall was buzzing with excitement after the interval. Prophecies were rife. Then there was complete silence. And in such an atmosphere the weights were announced: Mottee Kid Singh (England) 9st. 4lbs; Arthur Cupido (Capetown) 9st. 9lbs. Mr. Paul officiated as referee assisted by Messrs. Sinclair and Peens as judges.

R 1 opened calmly and Kid Singh immediately took the initiative. But Arthur Cupido displaying a slight grin remained quite cool and seemed little concerned.

R 2 was full of activity. Cupido once opened out and quite frequently became aggressive. But actually no distinct connections were effected. In R 3 Kid was most aggressive. He landed some well-timed jabs and blows. The fighting was open and it was evident that Kid was itching for a close-up where he could use his piston-like punches to advantage. Cupido, however, gave him no scope in this direction.

In R 4 both boxers were open in their tactics. Once Cupido had an opportunity of landing an uppercut but a mere push was the result. Meanwhile Kid was employing Dempsey-like tactics and stooping low to get a close-up but again his attempts were foiled. R 5 was one of hectic hitting and no doubt Cupido made hay at Kid's expense. This definitely was Cupido's round. And so were the next two rounds. In R 7 Cupido once unexpectedly followed up and had Kid guessing. Fortunately for Kid a rebound on the ropes saved him from a dangerous situation. At this stage Cupido was leading on points and became quite evident that Kid would not be able to floor his opponent, and that he would have to fight exceptionally well to gain the verdict on points.

In the following rounds Kid opened out aggressively. Cupido's wind was slowly deceiving him. He, nevertheless, put up a peerless defence through which Kid found it difficult to penetrate. Once Singh nearly used his piston-like arms to advantage but skilful manoeuvring by Cupido once more frustrated his attempts.

The last round was packed with thrills. Kid went all out and though he was invariably the aggressor Cupido was always on the *qui vive* and put up a solid defence. The final gong was sounded. The gasping crowd awaited the decision. It was a victory—though it cannot be denied a narrow one—for Kid on points. The decision was a popular one though signs and remarks of disapproval were not wanting. In any big fight this is to be expected.

Cupido is an excellent and clean fighter. With perhaps a little more stamina he might have been ensured of a win. Throughout he was as cool as a cucumber and seldom displayed signs of anger, receiving well-timed blows with a smile. His defence is peerless and was his chief asset in this contest.

Kid of whom much was expected, was extended to the full and boxing enthusiasts were afforded an opportunity of witnessing his capabilities. He yearned for the in-fights in which he excels but Cupido's clever side stance and ducked-head prevented him from having it all his own way. He is certainly energetic and throughout took the initiative,

### Other Fights

#### Seaman Chetty Beats Tiger Shaik

The first bout of the evening was one of 4-3 minute rounds between the two local lads, Tiger Shaik (7st. 6lbs.) and Seaman Chetty (7st. 10lbs.) Mr. Peens officiated as referee. The fight opened quietly and without any show or vigour. The opening rounds were uninspired and slow. Seaman Chetty's reach was an obstacle for Tiger Shaik to contend with. At times Seaman Chetty would rush in but seldom landed any damaging blows. Once Chetty pursued his opponent round the ring like a bull and got in some freely timed blows. But they lacked the necessary force to knock Shaik

Shaik. Seaman Ohetty won on points. As a whole the fight was slow, a fact which may be attributed either to the long duration of the rounds or an insufficiency of training on the part of the boxers.

### Dave Shade Beats Young Ramlagan

The second fight of the evening was one of 8-2 min. rounds between Dave Shade (8st. 6lbs.) and Young Ramlagan (8st. 6lbs.). This was a return fight. In the previous tryout Dave Shade won on points. In view of this, therefore, a keen contest was anticipated. As the weights show the fight was an evenly contested one. It opened coldly but rapidly developed in vigour. Young Ramlagan was continuously taking the initiative and frequently landed some good jabs. But he later began tossing wildly and to stoop low. Dave Shade in the interim showed no concern in accepting the punishment. In the later stages of the fight the hitting by both contestants was wild and erratic and quite destitute of any art or science. Clear and well-judged blows were the exception rather than the rule. In the seventh round Young Ramlagan weakened fast. Shade taking advantage of this, for the first time took the initiative and Young Ramlagan was within an ace of being floored. He clung on, however, tenaciously till saved by the gong. The final round was fairly even but Shade got the victory on points.

On the whole there was little clinching but the movements of both Shade and Ramlagan were erratic. Both gave and received punishment. Young Ramlagan has fallen into the habit of stooping low; in consequence his punches are not characterised by much force. Dave Shade's most conspicuous fault is his inanity and failure to follow up whenever opportunity offers. Both have much to learn and will not go far without further scientific training. Their redeeming quality is their grit and determination.

### F. Smith Beats Midget Chin

In the next preliminary bout of 6-2 min. rounds Midget Chin (8st.) was pitted against F. Smith (8st. 5½lbs.). The fight opened with rapid movements by both fighters but frequently Midget Chin pushed his opponent on to the ropes, and once on to the floor. Another contemptuous fault he has picked up is the habit of covering up his face with his gloves, allowing his opponent to have things his own way. Occasionally Midget Chin would effect some fine connections but his punches were too weak to have any damaging effect on Smith.

In the last round Midget Chin went on the defensive and then suddenly opened out almost winding his opponent. But he could not recover the points he had lost. Smith won points.

Midget Chin will have in future to renounce the habit of covering his face with his gloves in the manner he did on Saturday. It is his chief fault. Smith was cool throughout but failed often to follow up.

### Manie Dixon Beats Joe Aaron

The 4th preliminary bout was one of 8-2 minute rounds between Joe Aaron (9st. 6½lbs) and Manie Dixon (9st. 7lbs). This was the most disappointing bout of the evening. There was much movement but actually little boxing. Joe Aaron was running

round the ring and continually dancing to the tune of Manie Dixon. There was far too much receding by Joe Aaron, a fact which evoked nasty remarks and much booing from the crowd. In R 5 Dixon cornered Aaron well and made him look like a punching ball. Still Aaron would not fight. Manie Dixon won on points.

This bout was the least impressive. Aaron's receding movements extending as they did from the first gong to the last, made him most unpopular as a ring fighter. Although there was much movement there was little actual hitting.

### Bennie Singh (9st. 7lbs.) beats Bud Gengan (9st. 10lbs.)

This was the third fight (12-2 min. rounds) between these two local pugilists. On both previous occasions Bud gained the verdict, and there was no doubt that from the commencement Bennie was determined on victory. It was also clear that his tactics had been changed for the better. His recent sparring with Cupido has evidently done him a lot of good. His movements were forceful and he was using both hands prolifically. Bud in the opening rounds held his own but later it was quite apparent that Bennie would win easily. He was battling like a trojan. It was a fight of hard hitting and little of the hitting was either wild or erratic. Bud was not doing well in the open but managed to hold his own in the in-fights. In the concluding stages of this bout Bennie Singh was prolific and holding his own. R 12 was a fast one. The pace did not slacken nor did Bennie's enthusiasm flag. The final gong gave him the verdict. This was an exceptionally good and well-contested bout.

The tournament concluded at 11.45 p.m.

## Cricketers Take The Field

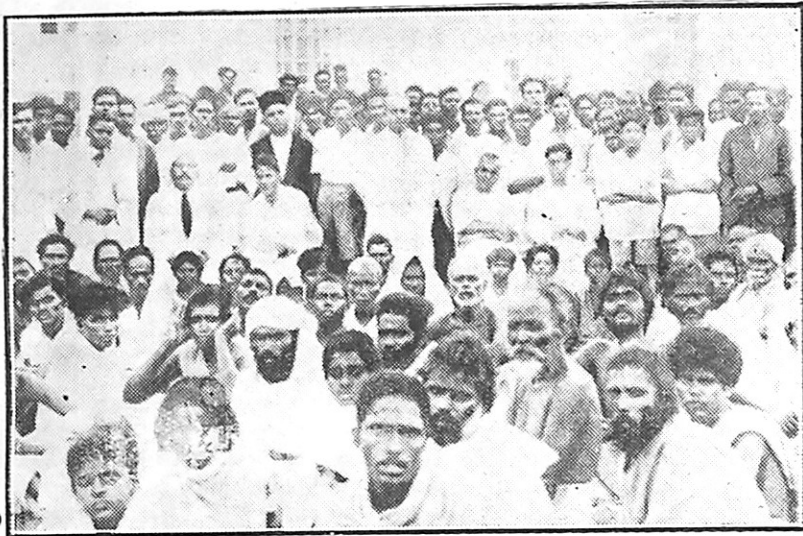
The curtain was raised for the opening of the Durban Indian Cricket Union's season on Saturday afternoon, October 7. Ideal weather conditions greeted the various teams as they took the field for the first time this year. Low scores were the order of the day and apparently few had had any previous practice. The "A" division matches were started on Saturday, the "B" division matches on Sunday. The matches will be continued and concluded this coming week-end.

## Boxing Challenge

Sunny Moodley, (9st.), a well-known physical culturist of Durban, wishes to challenge anyone of his weight in a wrestling match. For full particulars apply to Sunny Moodley, 97 Indian Market, Durban. Manager: A. Khan.

## Cupido Leaves For Cape Town

Arthur Cupido, the popular Western Province pugilist, left for Capetown on Tuesday night. There was a large crowd to bid him *au revoir*, among whom were Mottee Kid Singh, Bud Gengan, the promoters Messrs J. B. Panday and Mahomed, Mr. V. M. Maistry (Manager of Mottee Kid Singh) and numerous other friends.



*By courtesy of 'The Hindu' (Madras.)*

### SOUTH AFRICAN REPATRIATES

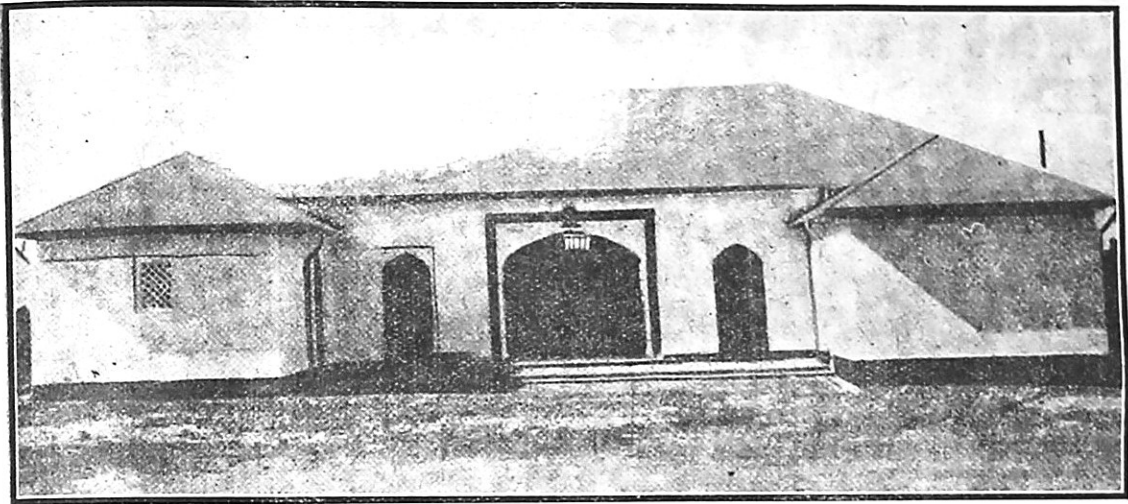
The above picture was taken at a recent meeting of repatriated Indians in Madras under the chairmanship of Dr. F. Varadarajulu Naidu.

(Report on another page )



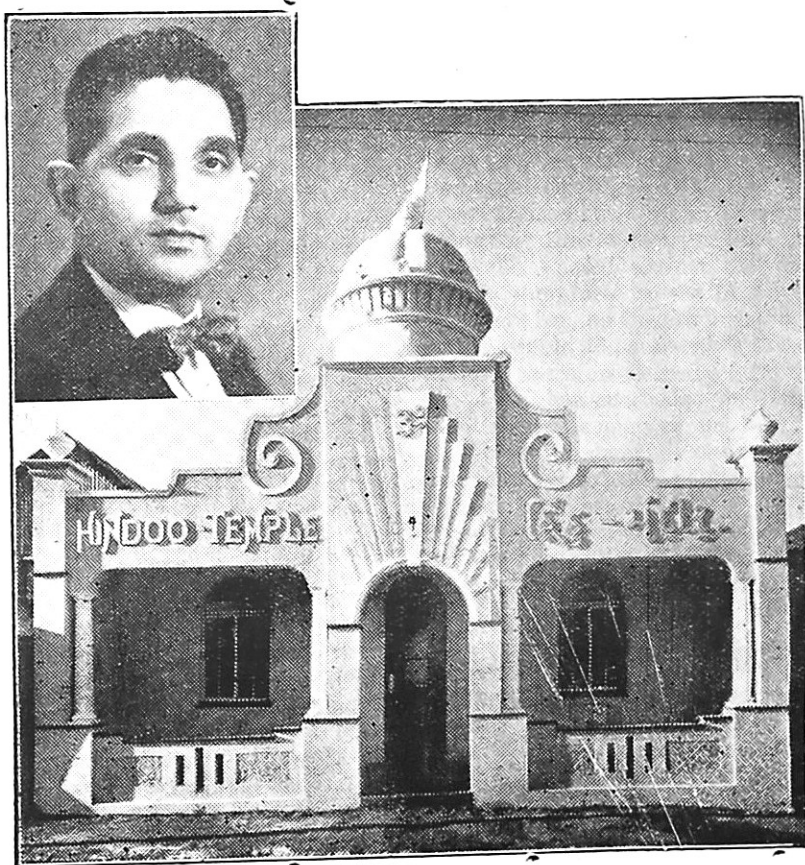
THE HON Mr. G. A NATESAN

Who completed his Sixtieth birthday on August 24, 1933. Indians in South Africa wish Mr. Natesan a long and happy life.



### BULAWAYO INDIAN SCHOOL

First Indian School opened in Bulawayo, S. Rhodesia on May 24th, 1933, to which a gift of £1,000 was made out of the Charlick Solomon Trust, the first largest contribution made by a European Trust for Indian education.



### HINDU TEMPLE IN EAST LONDON

The above temple is the first of its kind opened in East London on August 1, 1933 by the local Hindu Society. The inset is Mr. D. B. Parbhoo, President of the Society.