

# Indian Opinion

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## NOTES AND NEWS

So small has become the number of Indians willing to be repatriated under the Government free ticket and bonus system, says the *Natal Advertiser*, that the next shipment is not scheduled to leave Durban till June. The last shipment went on Saturday by the steamer *Umzumbi*; a total of 295 Indians leaving. They included 130 men, 64 women, 44 boys, 44 girls, 6 boy infants and 7 girl infants. Officials of the department dealing with repatriation state that they do not expect any increase in the number of Indians desirous of leaving, though there might be a temporary increase towards the end of the year.

A Reuter's message from Lourenco Marques, dated March 26 states:—

Fire broke out in one of the bunkers of the *Karagola*, which was to have left on Tuesday night for India. The outbreak was discovered just before she was due to sail. A big squad of Natives was at once put on to clear the bunker, and the work proceeded all night under difficult conditions, as now and again the workers were overcome with the heat and the fumes. It was later discovered that a second bunker was on fire, and this was also to be cleared. There is no danger to the ship, and only a few of the deck passengers are inconvenienced, apart, of course, from the delay. It is expected that the vessel will be ready to sail to-day (Friday.) It transpires that the *Karagola* had similar trouble at Durban last week, and actually came up with an empty ballast. The coal is Natal coal. Spontaneous combustion is believed to be the cause of the outbreak.

In the House of Commons, Mr. Ramsay MacDonald, replying to a question, is reported to have said that the Government consulted the Dominions as to whether there should be an Imperial Economic Conference separate from the Imperial Conference. It was generally agreed that it would be more advantageous to organise discussions on the basis of a single conference as in 1926, though economic subjects should be lumped together as a separate section in the agenda.

New Delhi, March 25, (Reuter).—The Legislative Assembly passed the third reading, without division, of the Finance Bill, which proposes fresh sources of taxation. The new taxes include a duty on cotton piece goods and an additional protective duty of five per cent. on non-British cotton goods. Sir George Schuster, Minister of Finance, in moving the third reading urged the Assembly to give him the chance to pass these taxes and see what comes of them. He added that if the small oil companies proved that they were hard hit by the re-arrangement of import excise duties they would be given special relief.

Mahatma Gandhi writes as follows in *Young India* dated Feb. 20:—

The English press cuttings contain among many delightful items the news that Miss Slade known in

the Ashram as Mirabai has embraced Hinduism. I may say that she has not. I hope that she is a better Christian than when four years ago she came to the Ashram. She is not a girl of tender age. She is past thirty and has travelled all alone in Egypt, Persia and Europe befriending trees and animals. I have had the privilege of having under me Musalman, Parsi and Christian minors. Never was Hinduism put before them for their acceptance. They were encouraged and induced to respect and read their own scriptures. It is with pleasure that I can recall instances of men and women, boys and girls having been induced to know and love their faiths better than they did before if they were also encouraged to study the other faiths with sympathy and respect. We have in the Ashram to-day several faiths represented. No proselytising is practised or permitted. We recognise that all these faiths are true and divinely inspired, and all have suffered through the necessarily imperfect handling of imperfect men. Miss Slade bears not a Hindu name but an Indian name. And this was done at her instance and for convenience. We have more such instances. Richard Gregg who is not suspected of having given up Christianity is to us Govindji. An old Christian sister, Miss Ada West, now in Louth, became Devibehn to us at Phoenix.

### THE SASTRI COLLEGE

On Wednesday last the six Indian Professors for the Sastri College sailed from Bombay. This is indeed happy news. The Professors were to have left in December last but it would appear that the selection was not made until early this month. They would arrive in time to commence work after the Easter holidays. Mr. W. M. Buss, the Principal of the College, has been carrying on the work, since the beginning of the First Quarter, with an efficient European staff.

It was most appropriate that the Rt. Hon. V. S. Srinivasa Sastri, whose name the College bears, and through whose unceasing efforts it owes its existence, should entertain these Professors before sailing. They have embarked upon a mission that is fraught with many difficulties. When the establishment of the College was in the making, Mr. Sastri created an impression in

the country that it would be staffed by first class men from India. Mr. Sastri, during his stay in South Africa, has made a very careful study of Indian education in Natal, and his knowledge he would have, no doubt, imparted to these six Professors. In a striking article in the *Servant of India*, written in a serious vein, Mr. P. K. Rao, Private Secretary to Mr. Sastri, has pointed out in no unmistakable terms that the task of the teachers in South Africa is not an easy one. They would find themselves in a strange country working under strange conditions and much would depend upon them to adapt themselves to these conditions. If Mr. Sastri had been consulted in the selection, we could look forward for a number of teachers who would be a credit to the teaching profession in this country.

The College has been established with great hopes for the future of Indian education in Natal. The Indian Professors will arrive for the realisation of those hopes. The College has commenced well, for we find that in the First Quarter the accommodation has been fully taxed.

Now a word about the College Buildings. It would be remembered that Mr. Sastri stated that a sum of £20,000 would be sufficient to complete the whole scheme of the College Buildings. They were to include the Science Block, the Principal's quarters and the Boys and Girls' Hostel. When the plans were drawn it was estimated that the whole scheme would cost about £26,000. Of this sum an amount of £16,000 was subscribed but actually a sum of £14,000 was collected; the balance has still to be collected. We are informed that because of the failure to collect the balance of £2,000, the main building is incomplete. The grounds are not fenced and there is no accommodation for the Principal and the staff. It is an unsatisfactory state of affairs, for, no person could expect the staff of the College to give of their best under conditions that are far from satisfactory.

We would therefore appeal to those generous contributors to see that the sum of £2,000 is collected as early as possible so that the Building Committee could complete the main building.

## "UNTO THE LEAST OF THESE"

THE indictment levelled against the Indian trader is that he is an unfair competitor, in other words, undercuts his European rivals and so puts them out of business. One is constrained to recall the old doggerel concerning the merchants of Holland:

"In matters of commerce the fault of the Dutch  
Is giving too little and asking to much!"

The fault of the Indian trader is, it would seem, that *he* asks too little and gives too much! Other times, other manners. Or, is it perhaps other colours, other standards—of conduct?

One finds it a little difficult to resist the conviction that this talk about "unfair competition" is a little more or less than sheer hypocrisy; a re-enactment of *Æsop's* "Wolf and Lamb" fable or of the Naboth's Vineyard parable.

It is advanced as an axiom of business economics that competition is the very soul of trade; that it prevents monopolies, keeps prices within reasonable limits, and assists the poor classes of the community to secure the necessaries of life with the means at their disposal. The theory may be sound; it may be, as quite a few thinkers agree that it is, sophistical. But it still obtains general acceptance, and if false, has not yet been "found out."

Big trading corporations may crush out the small shopkeeper, the so-called bazaars undercut the orthodox trader, grocery stores retail certain commodities at less than wholesale prices, auctioneers compete with the storekeeper under cover of their auctioneering licences—none of all this is stigmatised "unfair competition," as long as it is practised by the privileged class. The stick becomes useful for beating the dog, only when the dog is black or brown, an Indian dog, any non-European dog, in fact.

"£30,000 worth of goods to be sold out at less than cost" advertises Whiteman & Co. Whiteman & Co. have pressing commitments to meet in Europe—so they explain—in other words, need £30,000 to send out of the country. No suggestion of unfair competition here; no complaint about sending money out of the country.

The Indian trader is satisfied with a modest profit, he feeds many a poor European family during the temporary unemployment of the family's breadwinner.

he is patient and long-suffering and not infrequently cheated for his liberality and forbearance. True, he is frugal and self-denying—most often an abstainer from both intoxicants and tobacco. In short, he is happy if he is allowed to serve the community in his modest way in return for a livelihood. Such characteristics as would be lauded as virtues in Europeans, in him become vices, wherefore he is labelled "parasite," "undesirable" and the like. His efforts towards "upliftment," towards "expansion," meet only with discouragement and rebuke. For residence, he is relegated to the slum quarters and is then reproached with being a slum dweller. The Indian wholesaler who aspires to own a motor car is guilty of presumption. To possess an interest in fixed property is likewise to poach upon the European preserves. Rich or poor, generous or frugal, he is an offence, casting his shadow upon the stream from which the wolf cannot drink for the offensiveness of his presence.

Why this affectation about "unfair competition?" Why all such pretence and special pleading? Better, far better to put the cards on the table; to let the world know that South Africa still suffers from the race and colour complex; that in the year 1930 it has not emancipated itself from the backveld tradition of "no equality in Church or State between whites and non-whites;" that at all costs it is determined to preserve the privileges of the privileged, and in spite of the lessons of history, (leaving out the teachings of the Master it professes to serve) declares itself an adherent of the Ghetto system and of the doctrine that "might—or is it white?—is right."

The most beautiful and vigorous plant will become unlovely and unhealthy if it be deprived of sun and air and water. Even wild things may be cultivated and brought to beauty and fragrance. The Capetown Agreement was to have been our Magna Charta, the charter of our freedom as South Africans to the fair field of opportunity and endeavour. It gladdened us with the assurance of a change of heart, the implication that at last our claim to common rights as civilised members of the community had been recognised.

We are watching to see where will be the victory, with God or—

## Mr. Gandhi's Grave Responsibility

The *Rand Daily Mail* writes as follows in its issue dated March 21:—

There is a certain pathos about Mr. Gandhi's pilgrimage, for, though it is founded in self-delusion, and though, if successful, its results would be disastrous to millions of inoffensive people, nobody can doubt the Mahatma's complete sincerity of purpose. Rarely in the world's history can a man have embarked with such high motives on a venture so clearly destined either to be reduced to futility or else to be a cause of widespread suffering and destruction.

Some recognition of this fact must have influenced the Government of India in its wise decision to abstain for as long as may be possible from arresting Mr. Gandhi. The abstention is also excellent policy. Already it has limited the success of the campaign in favour of civil disobedience so that Mr. Gandhi has little to show for his march but the resignation of a few village officials. Perhaps a populace which sees how tolerantly he is being treated finds it a little difficult to convince itself of the extreme wickedness, which Mr. Gandhi has often denounced, of British rule.

The first serious results of the campaign are meanwhile reported from Rangoon, where more than a hundred people have been injured in a clash between followers of Mr. Gandhi and the police. The conflict arose immediately from the arrest of Mr. Sen Gupta, who is charged with sedition. But for the wisdom of the central Government, such riots would already be taking place all over India, and without them Mr. Gandhi's plans must come to nothing. His present position is precisely that of a man who should throw a lighted torch into a powder-magazine and then disclaim responsibility for the explosion on the ground that the magazine had no business to be there. To start a non-violent campaign, knowing that it must lead to violence, as at Rangoon, is to be guilty of a degree of mental dishonesty which would be considered reprehensible in an ordinary man, and is astonishing in one of Mr. Gandhi's extraordinarily high ethical standards. No ultimate purity of motive can excuse this immediate evasion of fact. Honest though he undoubtedly is in his conviction that the time has come when India should govern herself, Mr. Gandhi is therefore greatly to be blamed.

## General Hertzog On Coloured Women's Franchise

### Reply To Debate On Second Reading

Replying to the second reading debate on his Women's Enfranchisement Bill on Tuesday night the Prime Minister said that it was quite correct that from the very first he had declared himself in favour of women's franchise and had voted for a Women's Franchise Bill the very first time that it was introduced in the Union Parliament.

He had always felt that as far as principle was concerned there had been no argument advanced which justified the withholding of the franchise from the women.

But there had followed a political development which had changed his policy with regard to women's franchise. That was the development of the policy of the National Party with regard to the natives. He and his party had taken up a definite attitude with regard to the natives, and he had then said that

he thought it would be a mistake to give the vote to women before the native question was solved. He had always taken up the view that if the native political problem remained unevolved, if the vote was given to the white women it could not logically be withheld from the native women.

### His Party's Policy

His policy and that of his party was that the native, on the one side, should be separated from the white and the coloured politically, and that when this had been done the vote could be given to women.

In that policy it was clear that eventually the coloured women must be given the vote as well as the white women. That was the clear, defined policy of the National Party.

Things had remained on that basis till 1928 and for any changes since then the South African Party must take the blame on their own shoulders. The Opposition were the cause of the rejection of the Bills, which were designed to give effect to his native policy, and the consequence of their action was such that it was not possible for him to give the coloured people those rights which he had contemplated giving them.

In 1928 when there was a similar Bill before the House he appealed to the House not to let it pass, and his reasons were that he had recently tabled the Natives Parliamentary Representation Bill and Coloured Persons' Rights Bill. In view of the possibility of passing these Bills he had appealed to the House to withhold the grant of the franchise to women, promising that he would introduce a similar Bill not later than 1930, irrespective of the passing of his Native Bills.

### Civilised Coloured Women

He was asked whether he would give the vote to coloured women. He had said that he was willing to give it to civilised coloured women. But he had made it clear that he would not give coloured persons the contemplated rights before a solution had been found for the Native question.

When he had made his promise it was clear that it was subject to the passing of the Native Bills and a solution of the native question.

It was clear at the time that the enfranchisement of coloured women could not be contemplated before the Native Bills had been passed as well as the Coloured Persons' Rights Bill, for it was self evident that he could not give the vote to coloured women before he had given it to the coloured persons in the Free State and the Transvaal.

But what had happened? In the first place the Opposition saw to it that the Native Bill was shipwrecked, and the solution of the native problem was made impossible. In the next place they made it impossible to draw the line between natives and coloured persons.

The Prime Minister said those who to-day bubbled over with enthusiasm for the vote for coloured women had in the past left no stone unturned to prevent the coloured man in the north getting the vote. The National Party had clearly made it known that industrially and economically the coloured man would have to be treated on the same basis as the whiteman, but he had never said they would get all these privileges in a day, or a year.

At Riversdale he had been asked whether he stood for the obliteration of the colour bar between European and coloureds, and whether coloured men would be able to sit in Parliament. He had replied that according to his view that would eventually have to take place, but he made it clear that it was not to be expected in the near future.

He also held that coloured women who complied with the civilisation test ought to get the vote. Had his Coloured Peoples' Rights Bill been passed then

in his present measure he would have provided votes for coloured women, in the Caprivi Province at least, also provided they had passed at least Standard IV. But he would here emphasise that his Coloured Peoples' Rights Bill was also wrecked by the Opposition.—*Natal Witness*.

## Mr. Gandhi Appeals To Villagers

### Civil Disobedience Continues

A Reuter's message from London states:—

The fact that M. Sen Gupta, Mayor of Calcutta, has been sentenced to ten days' simple imprisonment on a charge of sedition coupled with the statement by Sir George Schnater, the finance member to the Legislative Assembly, that the Government has decided to refer the whole question of the salt tax to the Tariff Board in "order to provide the masses with the best, eatable salt at the lowest possible price if the salt tax is abolished," has created a feeling in Mr. Gandhi's Camp that the Government's morale is breaking down.

Mr. Gandhi suggested this at Bava when he regretted that the village elders boycotted him, and asked if they were afraid of the Government, which feared to arrest him, although he was openly out to break laws and make fiery speeches.

Mr. Gandhi asked if they could not see from the sentence on Sen Gupta whether the Government was stronger or weaker than in 1857 or 1919.

If the Government could not touch him while he was heading 80 volunteers, how could they arrest him if he had 80,000? he asked.

Mr. Gandhi concluded by appealing to Hindus and Moslems, men and women, to join without fear, because success also meant the lessening of the land revenue burden.

Mr. Gandhi told leaders from various provinces, who were consulting him about civil disobedience plans that if the Government does not resort to imprisonment, but relies on physical obstruction, civil disobedience will be extended indefinitely.

## United Empire Party And India

### "No More Surrenders To Agitators"

London, Reuter.—The policy of the United Empire Party towards India is enunciated by Lord Rothermere in an article appearing in the *Daily Mail*.

"We are not going to allow the fate of 320 millions of India to be ruined by the folly of a handful of excited Nationalists who do not amount to 1 per cent. of their number," declared Lord Rothermere. "The United Empire Party stands for no more surrenders to Indian agitators."

He criticised the Viceroy's "rash promise" of Dominion status, which he said was misinterpreted as a pledge for an immediate grant of responsible government, which India would not be ready to exercise for generations.

He expressed the opinion that Britain was adopting a fatal policy of propitiation and concession to clamour. Indian antagonists aimed to kill British trade there by excluding British products from their market, and they would be assisted by the recent Budget proposal to increase the import duty on cotton piece goods.

In conclusion, Lord Rothermere declared that the policy of the United Empire Party would scotch fanatical efforts to ruin British trade and would develop close Anglo Indian commercial relations, not by despotic exercise of authority but by extending to India the benefits of Empire free trade.

## Transvaal Indian Education

### A Striking Appeal

Expansion, development, and enterprise, are features that are emphasised in all educational institutions having a modern trend. That the Johannesburg Indian School should reflect this situation occasions us no surprise. Three years ago the enrolment at the school was approximately 200. To-day there are close upon 600 children in attendance. While this growth in numbers has been remarkable, it is painful to state that there has been no corresponding growth in the building or its adjuncts. Thus, the playground, a mere yard, is hopelessly overcrowded, and in consequence it not infrequently happens that children sustain injuries, some of them, occasionally, of a serious nature.

This aspect of the situation, which had hitherto been virtually neglected, induced the Principal to establish a first aid department for the treatment of minor injuries and ailments.

For a considerable period such cases were dealt with by the teachers, notably Miss Auret, Miss Alexander and Mr. Shah. But with the increase in numbers it was soon found that an excessive amount of the teachers' time was taken up with this work, and to a large extent interfered with teaching.

To avoid this it was found necessary to send the children either to the non-European hospital or to the Market Street Clinic for Coloured children for treatment. In both cases, however, a number of unsatisfactory features were present, notably loss of time in travelling, loss of lessons, and the large numbers of children present at the clinics. As a consequence the work of treating the children was continued at the school.

The experience of these teachers soon disclosed the fact that pupils suffering from injuries, or in bad health, were often at school when they should have been receiving medical treatment at home. Parents, possibly through ignorance, did not always recognise this situation. In a few instances children having infectious or contagious diseases were present in the class-room. Parents, apparently, did not recognise the symptoms soon enough, nor realise the dangers to others that such neglect might involve.

The Principal, being convinced that a sound mind can function to capacity only when it resides in a healthy body, determined to secure for his pupils those aids that contribute to physical and mental health. He accordingly secured the interest and co-operation of two qualified doctors, a physician and a dentist, who give their services free to the children of the school. A room in the neighbourhood of the school has been hired, and it has been equipped at great expense. Here approximately 40 children receive expert attention on each time the doctors are in attendance.

About £60 were expended in securing the necessary equipment, and this expense has practically exhausted the "School Fund." In order to maintain the clinic, material assistance and support from the community are an urgent necessity.

The laudable efforts of the Principal in establishing the clinic have thus far not gained the active support of the Provincial Council, nor have any philanthropic institutions rendered assistance. However, when the need for the clinic is clearly established, and the capacity of the school for conducting it plainly shown, there may be a

possibility of obtaining some financial assistance from the above quarters. Meanwhile funds are urgently needed.

What more fitting memorial could be desired than that a man's name should be perpetuated through his charitable gifts; that posterity, the millions yet unborn, should rise up and call his name blessed!

Among us there are no Carnegies, but there are many among us whose benevolence is in no wise overshadowed by his, though our means are perhaps more limited. Here, indeed, is the great occasion. It is calling only for the man.

M. M. MIA,  
I. M. COOVADIA.

## The All-India Women's Conference

### Mrs. Naidu's Presidential Address

At the fourth session of the All-India Women's Conference held recently in Bombay Mrs. Sarojini Naidu delivered her presidential address as follows:

#### Fellowship Of Humanity

She said that after the eloquent speakers who had preceded her there was nothing left for her to say. Lady Sykes had struck the right keynote of the ideas of women's emancipation. Lady Tata, practical always, had covered the whole ground of the possible activities of the women of to-day, and in the report the Secretary had given in detail the concrete achievements of the Conference. When so many educational experts and social reformers had spoken before her what was left for her—a mere visionary, a dreamer and a poet, except to restate in other phraseology the identical things that had been put forward so ably by other speakers.

She did not think that at any time it was her function to go into the details of life or life's manifold activities. Her special function and the function of men and women like her was to kindle, to guard and to cherish the ideals that made possible the achievements of humanity. She would therefore try to deal with the large human issues that transcend race, creed and culture and become part of the great human contribution to progress.

#### Re-awakening Of Indian Womanhood

Lady Sykes had reminded them that they were on the threshold of a great political and social evolution and if anything was prophetic of that great evolution it was the re-awakening of the womanhood of India to a sense of its long lost responsibilities and duties.

Proceeding, Mrs. Naidu alluded to the fact that whereas the first three sessions of the Conference were presided over by women of Royal rank when they were held in historic cities like Poona, Patna and Delhi, it was but fitting that in a cosmopolitan city like Bombay where all ranks were one and where all cultures were freely associated with one another they had risen from royalty to democracy and had chosen her, a mere servant of the nation, as their president. She was proud of the honour they had done to her not because such honour was new to her as she had had the honour of being elected president of the greatest political organisation of this country, but because she regarded this women's conference as the greatest representative gathering of Indian womanhood.

She added that while the Indian National Congress was only a national institution the women's

conference might justly pride itself as being the greatest international movement in India. Every one who was willing to acknowledge her life's debt to this great land, no matter what her religion, creed or race, was eligible to be a member of the Conference.

### In Defence Of Indian Womanhood

The purpose for which the conference existed, Mrs. Naidu continued, was not merely to pass more and more resolutions for educational or social reform but they stood for something more profound, more intimate, more enduring in human values. The charge had been made against Indian womanhood that their genius had been one of isolation and exclusion and passive resignation in the hands of destiny, that they were bound by mere traditions and were unable to get beyond the fetters of dead conventions and ideas. She thought that the conference was the triumph and vindication of her assertion that the genius of Indian womanhood included everything and was all comprehensive. The whole history of Indian culture was creative and it was able to transmute even the hostility of their enemies. That conference was the proof of the indivisible quality of fellowship of all women.

All the circumstances of their national struggle must temporarily make them seem to be aggressively, almost exclusively nationalist in their attitude towards life, but she was a nationalist by compulsion and by the tragedy of her country. She was first and last a human being and she did not recognise divisions of humanity merely because of race or geographical barriers. Men made wars and created political and economic divisions for selfish interests and created combinations and groups of friendship and hostility. But all these were temporary shifts and the purpose of womanhood in the nation's or the world's life was to do away with these temporary barriers. They were evangelists of peace, working for the attainment of the common rights of humanity, seeking to stop exploitation of one nation by another.

Mrs. Naidu emphatically declared that she was not a feminist and would never be one. The demand for granting preferential treatment to women was an admission of their inferiority and there was no need for such a thing in India as the women of this country were always by the side of men both in the political councils and in the fields of battle.

### Co-Education

Mrs. Naidu strongly advocated co-education as the best possible means of creating the best form of co-operation and comradeship between the two sexes.

Referring to the part women could play in the great political struggle Mrs. Naidu said that in their struggle for freedom there were bound to be moments of bitterness, sorrow and mutual conflict. A conference like theirs could do a great deal to diminish such bitterness and add a sweetening touch in their struggle, recognising the fact that patriotism and nationalism were not the only things. There was something they should work for and that was the common bond of fellowship of humanity, which transcended race, colour and creed barriers.—(Applause.)—*The Indian Social Reformer.*

### Words Of The Wise

*Without courage there cannot be truth, and without truth there can be no other virtue.*—Sir Walter Scott.

## Gandhi In 1903

The following interesting reminiscence of Mahatma Gandhi is contributed by Mr. Arthur Hawks to the *Unity*:—

Twenty-six years ago I spent an hour with an unknown lawyer in Johannesburg; and when I mentioned the fact to the Editor of *Unity*, he asked for a few reminiscent paragraphs about one who has since been placed among the six greatest living men—and high, if not first, among the six.

As I was in South Africa, in April, May and June, 1903, on what was essentially a mission of unity, perhaps the background of inquiry in which I saw Gandhi may be sketched. The Boer War had ended less than a year before. Friends of W. T. Stead, who admired his stand against that superfluous conflict, thought a South African edition of the *Review of Reviews* might be published, on the lines of the Australian edition of that monthly. Stead sent me to report on the situation.

In South Africa he heard of the still obscure Indian lawyer and went to see him:

In a very plainly furnished office, about twelve feet square, I was received by a little man, apparently about forty years old, with a small black moustache on a face not specially dark in colour; but very bright in understanding. His voice was of that singular softness which seems to distinguish all Indians. From the opening of the conversation I was struck by his exquisite English—as natural in flow as if he had never spoken another tongue and as mellifluous in diction as it was in inflection.

As to speaking English the difference between so many of our Indian brethren and ourselves, is very much like the difference between most of us in Canada and the French-Canadians in the House of Commons and Senate—they learned English; we picked it up. Gandhi's speech was also distinguished by an intermittent sibilance, which he may have out-used, though I should expect to hear that he retains it. There would be a slight—a very slight—hesitance; and then before the word came a faint "tes, tes"—the whisperiest thing you ever heard, though I can hear it yet. It added to the charm of his utterance and, at times, seemed to ward off a temptation to speak keenly of what must have been keenly felt.

Soft voice, mellifluous diction, charm of manner, without a semblance of rancour—these characteristics of a memorable talk remain vividly in my mind and will ever remain. Somewhere a grammar of the divine science of suffering must be available, which we vaunting whites may be allowed to comprehend when we are ready yearly to celebrate the day of atonement we owe to our brethren in several continents over whom we have presumed to lord it as if we alone were of God's lineage. As I had found Boers who discussed the destruction of two republics without vehement resentment so I heard this barrister, the victim of humiliations which would make the Christian rage, tell his story with a calmness, an absence of bitterness, the memory of which makes me understand, I think, how it came about that in my city of Toronto, recently, two Christian missionaries from India, Stanley Jones, the American, and C. F. Andrews, the Englishman, devoted half of their addresses to praise of the man I saw under the British flag, newly raised in the golden city of the Southern Cross.

## Natal Indian Railway Passengers' Union

The 2nd Annual General Meeting of the Natal Indian Railway Passengers' Union was held on the 16th March, in the Merebank Indian School with Mr. R. Gopaulsingh the President in the chair. In moving the adoption of the Secretary's annual report the Chairman observed that a lot of progress had been made during the year under review and the many outstanding grievances of the Union could be easily removed if its members would only assist the officials in bringing to their notice any complaints that may be requiring attention by the Union.

The meeting passed a resolution expressing its grateful thanks to the Railway Administration in Durban and more particularly to Messrs. Gemmil and Cheadle for according its Deputation on the 8th March a very sympathetic hearing to the outstanding grievances of the Union.

After some discussion the following office-bearers were elected for the ensuing year:—Patrons: Messrs. Seeboo Ram, P. S. Aiyer, S. Deonunden, S. R. Pather, and L. Beersook; President: R. Gopaulsingh, Vice Presidents: P. Chetty, P. M. Reddy, B. Mahabeer, V. S. Pillay and A. C. Govender, Hon. Secretary: R. H. Lalla, Assit. Hon. Secretary: R. Lalloo, Hon. Treasurer: P. M. Moodliyar, Committee: R. B. Richard, Jimmy Vedun, S. T. Nadason, H. D. Poncebn, R. H. Lalla, (Snr.) K. P. David, C. S. Naicker, K. Kistenswamy, R. Doobar, and S. Jack.—Contributed.

## Russia's Anti-God Campaign

### Plea For Prayer In Durban

Miss H. Coates, hon. secretary of the Durban branch of the British Israel World Federation, was the lecturer at a largely attended meeting of the branch at the Musgrave Road Hall, her subject being "The Anti-God Campaign in Russia." Miss Coates described the present position in Russia as a state of reversal of all that is best for humanity, showing that, whatever man may say or the devil devise, God's way is the best.

The meeting passed unanimously the following resolution:—"That this meeting emphatically and publicly protests against and deprecates the blasphemous and sacrilegious activities and persecution perpetrated by the Anti-God Society in Russia, and hereby requests the various church bodies in Durban to offer public prayer each Sunday on behalf of those in Russia who, because of their belief in God, are suffering persecution, and that those in authority in Russia may be led to acknowledge the merciful rule of God in the kingdom of men."

The Moscow Soviet anti-God campaign now includes a daily anti-religious newspaper, with a circulation of a million and a half; anti-religious films and travelling cinemas, and regular anti-God radio programmes. The Soviet, states a message to the *Times* (London), has also established anti-God departments in State Universities and all higher educational establishments, and has also organised 28 itinerant anti-religious exhibitions.—*Natal Advertiser*.

## Vacancies For Indian Teachers

The attention of those interested is invited to the list of vacant posts in Schools for Indian children appearing in a supplement to the *Transvaal Provincial Gazette* of the 26th March 1930.

Applications must reach the School Boards not later than the 12th April 1930.

Copies of the supplement may be obtained on application to the various School Boards in the Transvaal, or to the Secretary, Transvaal Education Department, Pretoria.

F. S. MALAN,

Secretary,  
Transvaal Education Department.

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