

Indian Opinion

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NOTES AND NEWS

AT last Sunday's meeting at the Parsee Rustomjee Hall the old officials of the Congress handed over their responsibilities to new officials and in order to do so with a clean slate the President Mr. Sorabjee Rustomjee and the Jt. Hon. Secretaries Messrs. A. I. Kajee and P. R. Pather withdrew their claim against the Congress which amounted to a total of £421-5-10. They deserve the sincerest thanks of the community for this generous gesture on their part.

MR. J. W. Godfrey has been elected president and with him he has in Mr. Ashvin Chowdree and Mr. T. Bhoola two enthusiastic young men as jt. hon. secretaries and a strong Committee. We wish the newly elected officials every success in their future task which is heavy enough as Mr. Godfrey has very rightly said in the course of his speech "if it is not to consist in merely holding an annual general meeting or a mass meeting in the Town Hall."

MRS. S. Godfrey, the old mother of Mr. J. W. Godfrey passed away very peacefully on the evening of Wednesday, April 26, after a short illness at her residence in Victoria Street. The late Mrs. Godfrey was one of the oldest residents of Durban and had endeared herself by her motherly love to all that had the pleasure of knowing her. The funeral took place on Thursday afternoon and was attended by members of every section of the community. The late Mrs. Godfrey leaves behind her a very large family including sons and daughters, grandsons and grand-daughters to mourn her great loss. We extend to them all our heartfelt sympathy.

A deputation of the Transvaal Indian Congress consisting of Messrs. C. K. T. Naidoo, D. M. Nursoo, S. M. Nana, B. K. Patel and S. B. Medh waited last Tuesday morning on the Minister of the Interior Mr. J. H. Hofmeyer and discussed for one hour various matters affecting the rights of Indians in that Province. The deputation was given a very sympathetic hearing by the Minister.

AFTER discussion in committee the Krugersdorp Town Council has decided to take action in the Supreme Court for an ejectment order against certain Asiatics alleged to be in illegal occupation of land.

WHILE the Commission is sitting to inquire into this very question the Krugersdorp Town Council can surely wait until its findings are out. Indians in the Transvaal have, whether rightly or wrongly, postponed their proposed action against the Asiatic Land Tenure Act until after the Commission, and we think it is only fair that the Commission should take the necessary steps to prevent the authorities concerned from taking any steps that would tend to aggravate the position.

The secretary of the Witwatersrand Central Juvenile Affairs Board writes:—

New careers come into existence while old careers undergo radical changes. In order to keep parents, teachers, young men and young women abreast of the times and aware of these kaleidoscopic changes in the occupational world, the Witwatersrand Juvenile Affairs Board, 182, Jeppe Street, Johannesburg, is publishing an illustrated monthly journal in both official languages, "The Careers Guide-Die Loopbaangide."

The magazine should appeal to everybody hesitating on the threshold of a career from the university student to the primary school pupil. Its aim is to supply up-to-date vocational guidance. It will contain career articles by prominent authorities, the latest news of careers, information about training, scholarships and vocational tests, miniature biographies of successful men, a page on mechanical aids to education (the gramophone, wireless, sound and silent films) and other interesting features.

It is hoped that the first number will be ready in April. Payment for contributions appearing in subsequent issues will be made. The magazine will be sold at 3d. per copy or 2/6 per annum, post free. Write to the Editor, P. O. Box 4560, Johannesburg, for a free specimen copy.

MAHATMA GANDHI'S FAST

MAHATMA GANDHI'S proposed fast for 21 days which is to begin on Monday, May 8, has cast a gloom over the whole of the Indian world and has shocked many of his European admirers and well-wishers throughout the world. His last fast which lasted only seven days had caused a great deal of anxiety about his life and his present decision, therefore, is causing grave fear.

In the shortcomings of his workers Mahatma Gandhi sees his own sins. He can bear to see and to tolerate the wickedest actions of his opponents but from those whom he considers his own he expects the utmost purity and above all, truthfulness. Soon after his last fast Mahatma Gandhi had sounded a warning note to those who were working vigorously in connection with the opening of the Gurumayur Temple in Madras to the untouchables in order that he would not have to undergo his threatened fast, that if he smelt anything in their action that was not straight he would have to impose on himself a fast that would bring about his sure death. His threatened fast last January was, however, averted owing to legal technicalities having arisen in connection with the Gurumayur Temple and the country was overjoyed at this temporary relief for the fast was really only postponed. The workers in the cause of the removal of untouchability, in the meantime, were expected to carry on their reform work with all the vigour that

they could put forth. In carrying on their reform work the workers had to combat against the orthodox die-hards who carried on a counter propaganda by the most unscrupulous means to keep the demon of untonchability that had eaten into the very vitals of the Hindu social life still alive. In the midst of the greatest provocation the reformers were expected to keep their balance. They have evidently failed in this and in the impurities of his workers Mahatma Gandhi has seen the reflection of his own impurities. It is for this reason that he has imposed on himself as a penance this terrible fast. There is no power on earth that can dissuade him from his proposed spiritual act. He has placed himself entirely in the hands of God. He says he does not desire to die; he desires to live for the cause, but he is also prepared to die for it. While he is inflicting upon himself untold sufferings his followers and well-wishers will be passing this month in the greatest anxiety. There is only one and only course left for them and that is to offer sincere prayer to God that He may in His great mercy grant him the strength to pull through this ordeal and save the country from a great calamity.

GERMISTON INDIANS

THE decision of the Germiston Town Council to remove Indians from the present location, which is in itself far out of the town, to a destination about nine miles away is a glaring act of injustice. Indians have settled in this location for the last twenty-three years and have created enormous interests. In buildings alone, it is said, the value is not less than £20,000 and the stock in hand of the shopkeepers runs into six figures, in addition to live-stock. These Indians are now to vacate their stands within one month and start life afresh in another place. The reason given is that the said land is required by the Council owing to the growth of the town and the industries. This would mean that with the growth of the town and the industries Indians will have to keep on shifting from one place to another. In other words they are to be kicked about from pillar to post. Their position is not secure even when they are relegated to a location. Of course there is no question of their being compensated because legally their position is only that of tenants who may be asked at any moment to vacate the premises occupied by them. Surely the Europeans of South Africa are not so utterly void of all sense of justice as not to realise the unfairness of this. Would the authorities have had the audacity to treat Indians in this manner if the latter had the franchise and their vote had any effect? Indeed not. But in the absence of it the authorities evidently think that they can act with them as slovenly as they like. It does not, however, speak for good government. This step on the part of the Germiston Town Council should serve as an eye-opener to those who are gloating over exempted areas under the Asiatic Land Tenure Act, that their position in those exempted areas will also be no more secure than that of the Indians in the Germiston Asiatic Bazaar. Germiston Town Council's action also affords a very effective reply to those who complain that Indians do not improve their standard of living in

this country. How can they be expected to do so when their position is so utterly insecure. Germiston Indians have a just grievance and we would appeal to the Agent of the Government of India to use his great influence in bringing the necessary relief.

Germiston Location Indians To Be Thrown Out

A proposal to purchase a portion of a farm at Natal Spruit as a site for a native location, was warmly debated by the Germiston Town Council last week.

An interim report of the Development Special Committee referred to a resolution of the Council in October, 1931, agreeing to the principle of removing the location from its present site, and the subsequent purchase of the freehold of the site so that it would vest in the Council after the removal.

The report stated that the necessity for the removal became more urgent everyday in view of the advancement of the town and the growth of its industries; moreover, the railway deviation from Elsburg ran across a portion of the location, and a new development was that the East Rand Proprietary mines had decided to sink a vertical shaft between the deviation and the abattoir and to erect cottages for European employes.

The committee reported that it had negotiated for the purchase of a site at Natal Spruit, adjacent to the railway line and 208 morgen in extent. The purchase price was £15,00, and it was well drained and would permit of the layout of a comfortable native village and Asiatic bazaar; it would also be convenient for a train service to convey natives into and out of Germiston to and from work. It was recommended that, subject to the approval of the Administrator, the ground be purchased.

The recommendation was carried by six votes to three.

Germiston Indians Protest

The Indians who are now living in the Germiston location and have been there for the last 23 years, are disturbed about the decision of the Germiston Town Council to remove the Asiatics and the natives nine miles farther from the town, reckoning from the present position.

The Indian community has created enormous interests in the location; in buildings alone the value is not less than £20,000, and the stock in hand of the shopkeepers runs into six figures, in addition to live-stock.

The Council, without consulting the resident Indian population, has served notices to all the stand-holders, dated April 29, 1933, asking them to vacate the stands by May, 1933.

It is contended that this act will create untold hardships. The site which is called Natal Spruit is nearer Johannesburg than Germiston, and it was suggested that a railway line would be laid. No railway line or land has yet been secured, and in the meantime the Indians are called upon to break down their buildings and remove to some other place until the new location is ready.

The leaders of the Indians in Germiston will shortly hold a mass meeting, to which the Transvaal Indian Congress officials will be invited, to take steps to oppose the removal order.

The Municipality on August 30, 1932, gave notice to vacate the stands by September 30, 1932, but the Indians contend that occupation was condoned by acceptance of stand rents until now, confirming the belief that the Council did not intend to see the matter through.

Notices dated "April, 1933," sent from the office of the Inspector of the Asiatic Bazaar, stated: "With

reference to my notice to you of August 30, 1932, terminating your tenancy of the above stands as from September 30, 1932, I find that stand rent has inadvertently been received from you in respect of your said stand for rent after the above date of termination and it is therefore necessary to again give you notice of termination, which is hereto attached."

Notices dated April 29, 1933, stated: "I am directed by the Germiston Town Council to give you, as I hereby do, one month's notice as from May 1, 1933, of termination of your tenancy of stand —, Germiston Asiatic Bazaar.—W. Turton, Inspector of Asiatic Bazaar, Germiston."

Natal Indian Congress Annual General Meeting

The adjourned annual general meeting of the Natal Indian Congress was held last Sunday afternoon at the Parava Rustomjee Hall. In the absence of the president, Mr. Sorabjee Rustomjee, Mr. J. W. Godfrey took the chair.

The Secretaries' Report

After the meeting was duly opened by the chairman the secretaries presented the supplementary report of the work done by the Congress which referred to its activities during the Round Table Conference and other general work. The reports have come in our hands too late for publication in full in the present issue.

"The congress representatives since the commencement of the Round Table Conference," the report stated, "were in constant touch with the members of the Government of India delegation. The Rev. C. F. Andrews was present and worked in conjunction with the Congress."

"When the Congress representatives first met members of the delegation they stated most emphatically that the Congress was not going to tolerate the assisted emigration scheme. At the beginning members of the delegation fully agreed with the Congress that the emigration scheme had not worked as it was expected and that it was a blot on the character of the Indian community in South Africa. They stated that they were going to ask for the deletion of the scheme from the 1927 Capetown agreement. We were naturally happy to learn that at least on this vexed question the Government of India delegation was at one with the representatives of the South African Indian Congress."

"When the Government of India delegation stated their case on the scheme at the Round Table Conference they were asked by the Union Government whether they had anything to offer in the place of the assisted emigration scheme. The Indian delegation stated, we were informed, that the Government of India was endeavouring to investigate the conditions in Brazil, where there were already 100,000 Japanese, with a view to finding whether there were possibilities of settling her increasing population, and asked for the co-operation of the Union Government so that a scheme of settling the South African Indian population could be thought of."

"It would appear that Dr. Malan pointed to the Government of India delegation that no scheme which had not the co-operation of the South African Indian Congress would be workable. The conference was therefore adjourned for two days to enable the Indian delegation to discuss the matter with the Congress. For a whole week discussions ensued between the Government of India delegation on the one part and the Congress delegation on the other. The question of exploring other countries with a view to settling the South African Indian population was objected to as being a device to get rid of Indians in this country."

"The Congress was informed that unless we agreed to the colonisation scheme there was the clear possibility of the conference breaking and the Capetown agreement being terminated."

"Your Congress was, however, determined not to agree to any scheme which aimed at the reduction of the Indian population in this country. We were even threatened with the passage of the Transvaal Asiatic Land Tenure Bill if the Congress did not agree to the scheme. The Government of India delegation desired a statement from the Congress. Eventually the following statement, signed by all the representatives present at Capetown, was handed to the delegation."

"The following is a summary of the points on which the South African Congress delegates are unanimously agreed: (1) The Congress agrees to co-operate with the Governments of India and the Union of South Africa in the former's mission to explore outlets for colonisation in regard to her increasing population provided that such co-operation on the part of the Congress is taken as inspired by patriotic motives, and to ascertain whether there exist any good opportunities for South African Indians in the countries explored, and not on the score of Indians being deemed undesirable in the Union or that the Indian population is to be reduced; provided also that the assisted emigration scheme which formed part of the last agreement, is eliminated and the Congress will be free as part of its policy to oppose it. (2) The Congress also reserves the right to reject the agreement and to withdraw its co-operation in the above scheme should any points in the agreement or other subjects dealt with by the Round Table Conference not meet with the approval of the Congress."

Reference also was made to the opposition of the Tenure Act. "Three weeks' discussion at the conference was centred on only two subjects, and they were the assisted emigration scheme arising out of the revision of the agreement and the Transvaal Asiatic Land Tenure Bill. Mr. Baijal advised us that in respect to the entry of wives and children of condonees and other matters he would see Dr. Malan outside the conference."

The Treasurers' Report

In presenting the supplementary report of the treasurers it was announced that Messrs. Sorabjee Rustomjee, A. I. Kaje and P. R. Pather gave up their respective claims of £107-1-9, £174-14-6 and £129-9-7 which represented the Congress' outstandings. This generous act on the part of the retiring officials which was greeted with great applause left the incoming officials to work on a clean slate.

The chairman then paid a high tribute to the work of the retiring officials and spoke in glowing terms of the president Mr. Sorabjee Rustomjee. "He has been undoubtedly the life and soul of the Congress," he said, "for without him we could not have been able to do what we have. While Mr. Rustomjee is not accepting office we know that he is behind us. He has not deserted us, and whenever we are in difficulties we can rely upon him. He has occupied the post of the president of the Congress for a number of years and his name will always be associated with the Congress."

A motion expressing the gratitude of the Indian community to Messrs. Sorabjee Rustomjee, A. I. Kaje and P. R. Pather was passed unanimously with great applause.

The secretaries in acknowledging the thanks referred to the difficult task the incoming officials had before them of fighting the local authorities who were aiming at passing segregation laws in Natal.

The New President

The election of new officials then took place and Mr. J. W. Godfrey was unanimously elected presi-

dent of the Congress. Mr. Godfrey, in acknowledging his thanks to the members of the Congress who had reposed so much confidence in him as to elevate him to such an honoured position said that he would do his best as time and opportunity presented themselves. He could not do anything with a body that was dead, he said. He wanted a live body. "This work is not done for an individual; we are doing this work for the community. If the community does not give help the necessary work cannot be done, and any new work cannot be undertaken unless the money is forthcoming. If there is no money, don't blame the officials but yourselves. I want you to understand that this Congress work does not consist of holding an annual meeting or a mass meeting in the Town Hall, but it should be continuous work for our interests, and you should therefore take more interest in it. This Congress must express its gratitude and thanks to the three officials who have made it possible to hand the work over with a clean sheet," continued Mr. Godfrey.

Election Of Other Officials

The following were elected vice-presidents:— Messrs. A. M. Lookhat, B. A. Meghraj, M. B. Naik, A. Christopher, Swami Bhawani Dayal, Amod Haffjee, V. C. S. Pather, B. M. Patel, E. M. Ally, M. N. Bhoola.

The meeting found it difficult to fill the posts of joint secretaries. Eventually Messrs. M. T. Bhoola and A. Chowdree were elected.

Mr. Shaikh Hamed and Mr. H. A. Thaker were elected as hon. treasurers and Mr. S. J. Randeria as hon. auditor.

The following were elected as Committee members: Messrs. A. Sookdeo, G. M. Desai, Satyadev, C. T. Poonator, P. G. Desai, S. L. Singh, E. A. Jeewa, S. K. Lodhia, L. Panday, I. A. Essak, K. S. Mistri, P. G. Naicker, T. M. Naicker, V. Lawrence, A. S. Kajee, Lazarus Gabriel, R. B. Chetty, M. H. Desai, Ajam Haffjee, G. B. Chetty, S. K. Maharaj, Moulvi S. M. Vahed, P. Dayal, S. J. Randeria, B. M. B. Achari, S. D. Moodley, M. I. Kajee, M. A. H. Moosa, A. M. Abed and M. I. Bobat.

Transvaal Asiatic Land Tenure Act Commission

Public Sitting On May 9

The first public sitting of the Transvaal Asiatic Land Tenure Act Commission for the purpose of dealing with questions affecting the Johannesburg Municipal area will be held in No. 1 Court, New Law Courts, von Brandis Square, at 10 a.m. on Tuesday May 9. This will be

(1) to settle the procedure to be followed by the Commission in dealing with proposals submitted as to the exercise by the Minister of the Interior of the power conferred upon him by Section 3 of Act 35 of 1932 (section 131(a) of the Gold Law to withdraw land from those provisions of the Gold Law which prohibit occupation by coloured persons, and

(2) to arrange for such inspections *in loco* as may be necessary.

It is not proposed to deal at this sitting with questions arising as to individual sites occupied by coloured persons, whether for trade or residential purposes, in areas in respect of which no general proposal for withdrawal under the provisions of Section 131 (a) of the Gold Law has been submitted. The areas situate in the Johannesburg Municipal area in respect of which such general proposals have been submitted are as follows:—

BURGHERSDORP: Whole area to be withdrawn.

CITY & SUBURBAN: Whole area except those stands occupied by factories and warehouses.

DENVER: South of the Railway line. Whole area.
DOORNFONTEIN FARM NO. 24: Whole of portion south of Railway line between New Goch Road and Wolhuter to Eastern Native Township.

FERREIRASTOWN: Whole area.

FORDSBURG: (a) Pioneer Road, Mint Road and opposite block and Stands 1, 2, 34 to 51, 133 to 141 and stands occupied by coloured persons; (b) Lilian Road to end of Township boundary: Whole area.

JEPPESTOWN: (a) Exemption of blocks containing stands 203 to 207, and stands 269, 273, 279, 281 and 285 and 277. Also stands 268, 272, 276 and 284 Jappes and stands 215 and 218 Fairview; (b) South and Concession Street: Whole area.

JOHANNESBURG: Between Diagonal, President, Noord and End Streets. (a) West of Sauer Street and Block Fraser, Sauer, Kerk and Pritchard Streets: Whole area. (b) Portion of Harrison Street north of Plein Street: Whole area.

Between President and Commissioner Streets: (a) West of Sauer Street: Whole area; (b) Delters Street to End Street: Whole area.

LAKE VIEW: Whole area.

LA ROCHELLE: Stands 1-18 occupied by Asiatics.

MARSHALLSTOWN: (a) South of Main Street and East of Kruis Street: Whole area; (b) West of Sauer Street: Whole area; (c) Portion South of Marshall Street: Whole area.

NORTH DOORNFONTEIN: Whole area.

OPHIRTON: Whole area.

PROSPECT TOWNSHIP: Whole area.

SPES BONA: Whole area.

WOLHUTER: Whole area.

Johannesburg City Council's Recommendations

The following recommendations were adopted by the City Council of Johannesburg and have been received by the Transvaal Asiatic Land Tenure Act Commission:—

(1) That the Council agree that those rights of occupancy protected by Sub-section (1) of Section 1 of the Asiatic (Land and Trading) Act 1919, continue to be observed.

(a) That the Council agree to that portion of Burgersdorp from the intersection of the southern boundary of the township and Lovers Walk, thence northwards along Lovers Walk, westwards along Bree Street, northwards along Central Road to its intersection with the boundary of S. A. R. property, thence westwards along the boundary of S. A. R. property to the north-western corner of the Township, thence to the south-western corner of the township, thence along the southern boundary of the township to Lovers Walk, being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons.

(b) That the Council agree to Ferreiras, Prospect Township, and North Doornfontein being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons.

(c) That the Council agree to that portion of Ophirton, between Lewis Road, Spring Street, Ophir Road, Ophir-Booyens Road and the western boundary of Stands Nos. 465a, 467a, 469a, 471a and 462a being withdrawn from the operation of the provisions of the Gold Law which prohibit residence upon or occupation by coloured persons.

(d) That the Commission be informed that the Council does not agree with the request put forward for the withdrawal from the provisions of Sections 130 and 131 of the Gold Law regarding residence and occupation by coloured persons of the townships of Lakeview, Spes Bona and Wolhuter, but considers that these areas should be dealt with under recommendation (c).

(e) That the Council agrees to the area specified hereunder being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by

coloured persons:—That portion of Johannesburg bounded by Diagonal Street, Kerk Street, Sauer Street, Commissioner Street, excluding the following Stands: Nos. 777 to 779, 772 to 774, 759 to 761, 748 to 750, 343 to 345, 335 to 337, 241 to 243 and 233 to 235.

(f) That the Commission be informed that the Council does not agree to the withdrawal from the provisions of the Gold Law relating to residence upon or occupation by coloured persons of that portion of Johannesburg between President, Commissioner, Delters and End Streets, nor of the side streets running between Commissioner and Pritchard, Troye and End Streets, but considers that these areas should be dealt with under recommendation (o).

(g) That the Council agrees to the area specified hereunder being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons. From the south eastern beacon of Stand No. 971 thence northwards along Sydenham Road, westwards along Avenue Road, northwards along Park Lane to the boundary of the township, thence westwards along the boundary of Fordeburg Township to its intersection with Lillian Road, thence southwards along Lillian Road, eastwards along Park Road, to the north western beacon of Stand 408, thence along the boundaries of of Stands: 408, 404, 402, 400, 396, 392, 390, 388, 386 and 383 so as to include these stands in the area defined, thence southwards along High Road to the south eastern beacon of Stand 310, thence eastwards along the southern boundaries of Stands 457, 458, 459, 460 and 719 to the south eastern beacon of Stand 719f thence northwards to the north eastern beacon of Stand 721, thence eastwards to the south eastern beacon of Stand 971.

(h) That the council agree to the whole of that portion of Marshallstown situate south of Anderson Street and east of Kruis Street being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons.

(i) That the Council agree to the whole of that portion of Marshallstown situate between Ferreira, Commissioner and Sauer Streets and the southern boundary of Marshalltown, excluding the following stands:—Nos. 8, 9, 17, 18, 878, 879, portion of 880, 886, 887, portion 888, 894, 895, portion of 896, 902, 903, portion of 904, 92, 98, 101, 102, 128, 129, 556 and 559 being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons.

(j) That the Council agrees to the whole of that portion of City and Suburban situate south of Anderson Street being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons.

(k) That the Council agrees to that portion of Denver situated south of the Main Reef Road, with the exception of Ohrystal Street, Sandberk Street and that portion of Hopper Street between Kerr and Plantatie Streets, being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons.

(l) That the Commission be informed that the Council does not agree to the withdrawal of Stands 47, 59, 63, 79, 93, 100, 106 and 119, Paarlshoop, from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons, but recommends that each case be dealt with under Recommendation (o).

(m) That the Commission be informed that the Council does not agree to the withdrawal from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons of any portion of the Township of Jeppetown, but recommends that each case of coloured occupation in this township be dealt with under recommendation (o)

(n) That the Commission be informed that the Council does not agree to portion of Farm Doornfontein 24, south

of the Railway line between New Goch Road and Wolhuter adjacent to the eastern Native Township, being withdrawn from the provisions of the Gold Law prohibiting residence upon or occupation by coloured persons.

(o) That the Council suggest that in the areas other than those which it recommends be withdrawn from the operation of the provisions of Sections 130 and 131 of the Gold Law, present occupants only should be allowed to continue to trade but not to reside on the properties occupied, it being distinctly understood that the privilege proposed to be granted in this suggestion to present occupants is to apply only to those who were in occupation on 1st May, 1930.

(p) That representations be made to the Commission that the Act be amended to give the Minister power to issue a certificate on such conditions as he considers desirable, and also the power to withdraw such certificate if in his opinion it is desirable to do so.

(q) That the Council request the Commission to ask the Government to allot a suitable area of disused mining land, within the Municipality of Johannesburg, for residential and business occupation by Asiatics and coloured people, in order that a final solution and settlement of the problem shall be achieved.

(r) That the Council appoint three members to submit its representations to the Commission.

(s) That this Committee be authorised to take any necessary steps to protect the interests of the city in regard to this matter.

Things In General

(BY OBSERVER)

MR. GANDHI'S announcement that he will commence on May 8 a fast of twenty-one days has made his friends in South Africa as anxious as those in India about his ability to withstand so great a strain upon his physical constitution. That his spiritual powers are quite equal to it, no one doubts. But one cannot help but fear that, though the spirit may be willing, the flesh is weak.

PERSONALLY I believe that his mental and spiritual forces are equal to the test, and that they would conquer the physical weakness of the body. No one who really knows Gandhiji would believe that he would even think of suicide. "I want to live for the cause," he says, "though I am equally prepared to die for it." Like all the great saviours of the people, Gandhi has faith in God sufficient to carry him through.

FASTING is not a new thing with Mr. Gandhi. In the early days in Johannesburg, referred to by me in last week's notes, the idea of abstaining from food whenever the system was out of order was recognised by certain food reformers as a sure cure. I tried it myself for three days—not three weeks—and found it very beneficial. One of my circle, a young professional man in Johannesburg, told us that he fasted for two weeks and was much better for it.

BUT fasting afterwards became a different matter to Mr. Gandhi. It was not then a cure for an ill-used body but an act of self-discipline for the mind and spirit. Whenever those associated with him committed a wrong against the family or society and he felt that such conduct demanded repentance, Mr. Gandhi accepted upon his own head a portion

of responsibility; and so, words or actions being of no avail, fasting was the purest form of sacrifice he could offer. And it never failed in bringing about a better condition in others! which is a great truth when you come to think of it.

So, when Mr. Gandhi states that: "My fast is a process of self-purification and not a deep political game," we know what he means. Those who are ever ready to ridicule will, of course, laugh at the idea, and impute motives of self-glorification. They will even go so far as to say that Mr. Gandhi enjoys it. In fact, he is never happy unless he is making himself miserable.

GENERAL SMUTS' cable to Mr. Gandhi reveals a friendship which some have never even suspected. In the long and bitter struggle between Indians and the Government, carried on for some years, and when feeling ran high, never was a discourteous word spoken between Gandhi and Smuts. And when the leader of the great Passive Resistance movement was flung into prison it was General Smuts who visited him and lent him books to read.

REFERRING to the decision of the Senate of the University of South Africa to grant the request of the Natal Indian Teachers' Society that Sanskrit should be recognised as one of the languages that may be taken as a subject for the Junior Certificate and Matriculation examinations, Prof. G. F. Dingemans, chairman of the Senate, said: "We are glad to see this request, for we regarded it as a sign of life. That is a thing I like to see; it is an act of expression of self-consciousness of a community. Such requests for cultural advancement are better than shouting on platforms."

It is to be hoped that students will avail themselves of this opportunity for culture. Do not let it be said that a request is made for something that is not wanted. I have known the time when urgent requests were made for higher education, and then when facilities have been granted, there has been too small a number of students coming forward to fill the classes. This has happened more than once in Durban before the days of Sastri College.

An aged Indian has been taken to Addington Hospital, Durban, suffering from malaria. This is the tale he told when he staggered into the yard of the Snell Parade Police Station and collapsed semi-conscious: "I am about 65 years of age, and I have no home, no relations, no friends. I have nothing. I arrived in Durban from India many years ago when Durban was a very small town. About three days ago I had an attack of fever, and having no food and no medicine I became very weak. Then I thought of the police station, and I have now come here believing that I will be helped."

I KNOW that the Indian community prides itself in the way it looks after its own poor. I do not know whether there is a public body, whose duty it is to see into a case such as this. But I am quite sure that there are kind-hearted individuals who are capable and willing to "help a lame dog over a stile." I shall be deeply disappointed if I am not able to report next week that some kind soul has been down to the hospital and offered the necessary help.

THE excitement over the recent "fire-walking" ceremony at Umbilo is in my humble opinion, not healthy. There is nothing spiritual or religious about it. It is merely a show. So long as such exhibitions are staged, the Indian community assists in creating the impression that Indians are a peculiar and only half-civilised race. It is on a par with the Native War Dance. All this sort of show helps to widen the gulf between East and West. Anything that tends to do this should be abhorred. Real religion unites all mankind. This kind of thing separates, and is what the European spectators are made fully aware of.

Indian Trading Rights In Transvaal

Magistrates Have No Jurisdiction Supreme Court Judgment

An important judgment bearing on the jurisdiction of magistrates in hearing appeals by Asiatics against decisions of local authorities to refuse trading licences, was given by Mr. Justice Greenberg and Mr. Justice Barry in the Supreme Court, Transvaal. The whole tenor of the Act negatives the view that the section of the Act was concerned with anything other than the Asiatic right of occupation or land tenure, and the interpretation before the Court led to an anomaly which, from a consideration of the enactment as a whole, the Court is satisfied the legislature could not have intended," their lordships stated.

The appellant was Y. G. Rasool, and the respondent was the Village Council of Drivelskloof.

In November, 1932, Rasool applied to the Village Council for the issue of a certificate to enable him to obtain a general dealer's licence for 1933. The application was refused in January by the Council solely on the ground that there were already sufficient licences in existence. Rasool appealed in the Magistrate's Court against the refusal, but the Council objected to the hearing of the appeal on the ground that it was beyond the jurisdiction of the magistrate. The objection was upheld by the magistrate.

Parliament And Provinces

Against this decision Rasool appealed, holding that the matter was within the magistrate's jurisdiction. The question which the present Court had to decide, the judgment added, was whether the section of the Act authorised Rasool's appeal to the magistrate. In the circumstances that existed when Act 35 of 1932 was passed it seemed strange that the Union Parliament should intermeddle in matters entrusted to the provincial councils by subjecting every refusal of a certificate to a right of appeal, his lordship stated. This consideration in itself lent force to the Village Council contention that the right of appeal given by section 9 (2) of the Act was limited to cases dealt with in Section 9 (1). This view was strengthened by both the long and short title of the Act, which showed that the object was to deal with land tenure by Asiatics and coloured persons, and not with the purely provincial matters of the regulation of trading.

Section 9 (2), if read literally, departs entirely from the rest of the Act, and gives both Asiatics and non-Asiatics a right of appeal which was never enjoyed before in relation to general dealers' licences, and it departs from the subject matter of Section 9 (1). It embodies a policy relating to the right of trade in conflict with the tendency of the provincial

legislation on the point. It contains, moreover, if read in this way, no indication of the manner in which the magistrate was to approach the appeal.

Interpretation Examined

"Furthermore, the right of appeal given to 'any person whatsoever' is more consistent with the restricted interpretation. The question of Asiatic trading may be one of national importance, and the Legislature may have considered it right that any person in the Union or in the Transvaal should be allowed to intervene in order to prevent trading by an Asiatic at a place where an Asiatic is not lawfully entitled to trade.

"The interpretation contended for by Rasool, however, gives a resident of Simonstown the right to call into question a decision by the local authority of Louis Trichardt that there are too many general dealers' businesses in the latter area or to debate the question whether the granting of such a licence in Louis Trichardt is or is not calculated to cause annoyance to persons residing in the neighbourhood.

"The Legislature may well have been guilty of a failure to realise the difficulty with which I am now faced. Such things have happened before. For these reasons I agree with the magistrate's decision, and the appeal must be dismissed with costs."

Mr. Justice Barry concurred. Mr. H. de Villiers (instructed by Messrs. Stegmann, Oosthuizen and Jackson) appeared for Rasool, and Mr. O. P. Bresler (instructed by Messrs. Beyers, Brink and Hafner) for the Drievelskloof Village Council.—*The Rand Daily Mail*.

From 'Harijan'

We reproduce the following two articles by Mahatma Gandhi from *Harijan* dated March 18:—

Truth The Only Way

I have already summed up in an article in the last issue of *Harijan* the qualities regarded as indispensable in a servant of the Harijans. If this movement is essentially religious and has for its object the purification and protection of Hinduism, it can be carried on only by truth, the whole truth and nothing but the truth. Truth is the very foundation of religion. If truth is God, there can be no room for untruth in religion. Let every Harijan *sevak* inscribe this fundamental principle on the tablet of his heart.

I am being inundated with Sanatanist literature. New weeklies and leaflets are coming in daily. Sanatanists have loosened their purse-strings. I like the awakening. How I wish it was on the right lines! The writings I see contain palpable falsehoods. Their sole object is to stop the anti-untouchability movement somehow or other. How can one answer such propaganda?

Most certainly not by untruth. Truth can be the only answer. I have indeed had complaints against reformers from Sanatanists to the effect that the former are resorting to untruth and rowdiness. These complaints have been unsupported by evidence. I have requested the correspondents to supply me with it. Only in one case has an attempt been made to furnish evidence. And I have forwarded the complaint to the proper quarters for investigation. I do not wish to suggest that refusal to furnish me with evidence is proof positive that the reformers are all above reproach. These lines are being written in order to warn them against any departure from truth and non-violence.

My attempt is to know no distinction between the sanatanist and the reformer. I ask for truth-

fulness from both. But as the sanatanists refuse to regard me as one of their own—some even look upon me as their foe—I am afraid my appeal will have no weight with them. I should be satisfied if the reformers will listen to my appeal. For, their truth will overcome the opponents' untruth, even as light overcomes darkness. If, therefore, the Harijan *sevak* will pursue every one of his activities with Truth as the guiding principle, he is sure in the end to convert the sanatanists.

But let the workers know that exaggeration is also a species of untruth. I receive reports about opening of temples and wells to Harijans. But sometimes it has been discovered that all the temples and wells referred to have not been opened and that the information supplied to me has been based on insufficient data. The Dhulis Anti-Untouchability Committee has published a small pamphlet containing a list of temples and wells opened all over India. It is an imposing list, but I am not inclined to accept it at its face value, not because the Committee has been careless in its compilation, but because it had no opportunity of testing the accuracy of the information supplied from all-India sources. Very often workers gain their information from newspapers, instead of being themselves suppliers of information to newspapers. Statements received from Anti-Untouchability Committees cannot be accepted as conclusive evidence, if they are based upon untested reports published in the daily press. And then there is the great temptation to swell the list of temples and wells opened, for fear of my fast being precipitated. It is a disheartening thought for me and it betrays a poor opinion of the great movement. My fast was not designed to coerce people in any shape or form. It was designed merely to make Hindus think and to spur them to action. Truth is made of sterner stuff, and it must be held superior to any life or lives, be they ever so precious. It must live even if a million lives had to be sacrificed. In a big, religious movement like the drive against untouchability, which many believe to be an integral part of Hindu religion, nothing but unadulterated truth and unconquerable faith in the cause will avail. The reformers hold untouchability to be itself the biggest blot on Hinduism, a great lie. If it is, it can be defeated only by truth and gentleness.

M. K. GANDHI.

The Danger Of Imitation

"I am a humble student of philosophy and so I thoroughly appreciate the movement for the removal of untouchability which has hindered the progress of a large portion of mankind. I can also appreciate the way of penance by fast, but there is one difficulty in my way. You know that the *Bhagavat Gita* has said 'What the great ones do, the others follow,' and if a great soul like you set the example of fasting, is there no danger of others blindly imitating you, and quoting your example in support? Then again, you talk of the inner voice, and everybody will claim to speak in the name of the inner voice, and it will be held responsible for mixed marriages, mixed dinners and consequent disruption of society. And when such reckless indiscipline takes place in the name of the inner voice, how would you propose to raise the level of the ordinary man, especially of untouchables?"

I must confess that I have considerably abridged the original which is fairly long. But I am sure that the substance of the correspondent's argument has not in any way been lost in the abridgement.

My answer is simple. I accept the teaching of the *Gita* verse that the correspondent has quoted. Surely, it was meant to warn leaders against conduct that might, if copied, result in harm to society. It cannot possibly apply to conduct whose intelligent imitation can do no harm. For if it did, it would mean an end to all progress and the setting of good examples. There is no such thing in human affairs as insurance against all danger. There is always danger of even the most irreproachable conduct being misinterpreted and mis-applied, but the right thing has got to be, and has always been, done, in spite of the risk of misinterpretation and mis-application. I hold my fast to have been wholly good and obligatory on me. If the whole mankind imitated the fast subject to all its conditions, no harm could result. A fast that was calculated to affect a big movement for the better could not be given up because of the fear of some people abusing it. Penitential fasting is admittedly a good institution.

And lastly, fasting is its own safeguard against abuse. Not many people would be willing to fast, and much fewer still would be able to do so, even though they might be willing.

Much the same may be said about the inner voice. Nobody has to my knowledge questioned the possibility of the inner voice speaking to some, and it is a gain to the world even if one person's claim to speak under the authority of the inner voice can be really sustained. Many may make the claim, but not all will be able to substantiate it. But it cannot and ought not to be suppressed for the sake of preventing false claimants. There is no danger whatsoever if many people could truthfully represent the voice. But, unfortunately, there is no remedy against hypocrisy. Virtue must not be suppressed because many will feign it. Men have always been found throughout the world claiming to speak for the inner voice. But no harm has yet overtaken the world through their shortlived activities. Before one is able to listen to that voice, one has to go through a long and fairly severe course of training, and when it is the inner voice that speaks, it is unmistakable. The world cannot be successfully fooled for all time. There is, therefore, no danger of anarchy setting in because a humble man like me will not be suppressed and will dare to claim the authority of the inner voice, when he believes that he has heard it. Unbridled license is undoubtedly in the air. Everywhere one sees unrest, whether in the religious field or any other. The spirit of independence is aboard. Youth has always been found to be most impressionable and, therefore, it has naturally fallen a prey to this spirit; and in its haste to realise independence, it has missed the central fact that independence can only come out of interdependence and that it is a fruit of long training in self-restraint. It has forgotten that independence is never synonymous with indulgence. The blame for the wildnesses of youth lies, therefore, at the door of the spirit of the times. It would be wrong to impute it to the assertion of sterling independence based upon a conscious practice of self-restraint and an ever-increasing effort implicitly to obey the will of God speaking within and then know as the inner voice.

It is now, perhaps, easy enough to answer the third question of the humble philosopher. The only way to raise the level of Harijans is for the Harijan servants to raise their own level by prayer and penitential fasting and by so training their acoustic faculty as to listen to the inner voice.

M. K. GANDHI.

Aryan Benevolent Society

The 19th annual general meeting of the Aryan Benevolent Society was held at its new Home on Sunday, April 25 at 10-30 a.m. Mr. R. Manicum presided.

The hon. secretary read the minutes of the previous annual general meeting, which were confirmed.

Mr. S. R. Naidoo, chairman of the Building Committee, in presenting his report touched at length on the building, and said the Committee had done its utmost, under very depressing conditions, in voluntarily supervising the erection and sacrificing much time and labour without any remuneration. The Committee was compelled to borrow a sum of £200 from the City Corporation to complete the Home. Mr. Naidoo thanked the public for their loyal and liberal support.

The hon. secretary Mr. R. M. Moorgas, in his creditable report, touched mainly on the formation of clinical and maternity sections and appealed to Indian women to enrol. He referred also to the question of beggars to be kept out of streets, continuation of weekly collections, increased grants from the Provincial and City Councils, lights in the vicinity of the Home, and paved path for comfort in inclement weather. Many things, he said, were required for the Home and for its inmates and emphasising the fact that the Home was for all Indians irrespective of class or creed.

The financial statement, duly audited and confirmed, under review showed total receipts amounting to £80 18 4 and a total expenditure amounting to £77 18 2, thus leaving a credit balance of £3 0 2 in the Administration account.

In the Building account total receipts including Corporation loan of £200, amounting to £656 6 5, and expenditure amounting to £646 16 11, thus leaving a credit balance of £9 9 6.

The hon. Supervisor, Mr. M. S. Williams, in his concise report, reviewed the working of the Home. 147 persons, he said, were cared for and aided by the Society.

The constitution and regulations of the Home were revised and adopted. They came into operation from date and were to be registered within thirty days.

Fifteen new members were enrolled.

The following officials were elected for the ensuing year:—Patron: Mr. D. C. Dick, J.P., Trustee: Mr. S. R. Naidoo, hon. Physician: Dr. M. R. Peters, President: Mr. R. Manicum, hon. Life Vice-Presidents: Messrs. S. R. Naidoo, R. N. Moodley and P. N. Naidoo; Life-Presidents: Messrs. F. Gareeb, J. M. David, G. K. Naidoo and V. George, hon. secretary and treasurer: Mr. R. M. Moorgas, hon. inspector of the Home: Mr. R. N. Moodley, hon. supervisor: Mr. M. S. Williams, Committee: Messrs. C. K. Lazarus, M. P. Govender, G. N. Padayachee, N. P. Reddy, R. H. Rajah, A. G. Moodley, K. Sarjoo, K. Soobramoney and L. N. Pillay.

The Society begs to thank the following: Dr. M. R. Peters for his free attendance, Mr. H. M. Bass for medicine gratis, Arya Natak Mandal for staging a "Vijay," Saraspathee Humsathuveni Sungeetha Sabha for Maypole dance, and the general public for cash and kind, vegetables, fruits, meat, milk etc., and also thanks are accorded to the Press publishing reports and proceedings of meetings at all times.

Before the termination of the meeting Mr. M. Lawrence presented one bed each to the men's and women's ward of the Home in memory of his late father-in-law, Rev. John Thomas. The hon. secretary gratefully acknowledged the gift with thanks.

Mahatma Gandhi's Great Vow 21 Days' Unconditional And Irrevocable Fast

A Reuter's Poona message dated Sunday states:—
Gandhi announces from Yeravda gaol that he will commence on May 8 "21 days' unconditional and irrevocable fast" in connection with the campaign for the removal of untouchability.

Gandhi said to a Reuter's representative on Monday: "I do not desire to die. I want to live for the cause, though I am equally prepared to die for it."

"I want workers of unassailable purity. Shocking cases of impurity have come to my notice. I would like the fast to be an urgent appeal to such people to leave the cause alone."

"My fast is a process of self-purification, and not a deep political game."

The *Natal Mercury's* London correspondent states: According to Dr. Gilder, Gandhi's physician, it will be a miracle if the Mahatma survives.

Competent observers who saw Gandhi after his week's fast last September state it was so nearly fatal that it is impossible for him to survive a three weeks' similar strain.

Following Gandhi's complaint of "shocking impurity" among the workers, some of the Mahatma's staunchest supporters are disheartened as they have only had six months in which to work since the last fast. The prevailing impression is one of bewilderment as Gandhi has not mentioned anything which, if it were granted, would cause him to abandon his fast.

Gandhi's decision was announced when he summoned his son Devdas to Yeravda gaol where the prophet will be detained till he renounces the civil disobedience campaign. For several hours Devdas vainly tried to dissuade his father from taking this step. Shortly after Devdas left the gaol, the news was spread like wildfire throughout India by special editions published by the vernacular papers.

General Smuts Cables Mahatma Gandhi

The following telegram has been addressed by General Smuts in his personal capacity to Mahatma Gandhi and sent to the Agent of the Government of India, Kunwar Sir Maharaj Singh, with the request that it should be transmitted to Yeravda gaol where Mahatma Gandhi now is:

May I appeal to you most earnestly to delay your announced fast. Your work for the removal of untouchability has already achieved a measure of success which exceeds the highest expectations. With patience, you may yet carry the complete accomplishment of the greatest reform of our time. Moreover, India stands on the threshold of a new period which makes your wise guidance in the future more essential than ever before.

Endangering your life might lead to a dreadful calamity and an irreparable setback at a most critical moment. I appeal for old friendship's sake and for the great causes you have championed so successfully.

In forwarding the telegram to the Mahatma, Kunwar Sir Maharaj Singh added:

I wish on my own behalf, and I feel sure on behalf of the Indian community in South Africa, to endorse the sentiments expressed by General Smuts.

Woman To Fast With Mahatma Gandhi

Gandhi has been presented with a novel problem of non-co-operation by the German Jewish woman, Dr. Margaret Spiegel, who fled to India from Germany when the Nazis triumphed and started working for untouchables, says Reuter from Poona.

Dr. Spiegel, after vainly pleading with Gandhi to abandon his fast, encamped outside his cell, despite Gandhi's instructions that she should go to Ahmedabad and fulfil her wish to enter his Ashram forever.

Dr. Spiegel announces her intention of sharing the fast, declaring, "Gandhi cannot let me die. His doctrine cannot let me."

Professor Dingemans Addresses Indian Audience

"I have come to establish contact with one of the strands of the variegated texture of South African life. For I know that the Indian has a place in South Africa like the English and the Dutch and the Bantu, and the South African Indian has his home here and his interest in South Africa. Placed as we are, we are going to swim or sink together, but I hope we are going to swim."

Thus Professor G. F. Dingemans, the chairman of the Senate of the University of South Africa, in a speech delivered, under the auspices of the Indian Technical Institute, at the Parsee Rustomjee Hall last week.

"A few years ago," said Professor Dingemans, "we adopted a national flag with the colours of orange, white and blue. You know of the historic colours in their combination, they are the colours of the grand old flag of the House of Orange, which in the 16th century stood resolutely for civil liberty. That flag governs that little country, Holland, from which I have come, and has always stood for liberty for all. The House of Orange has always tried to hold the scales evenly and that flag has become our national flag. It will, I hope, carry an appeal to us Europeans, to be just and fair and to give as far as it lies in us to every section of South Africa a square deal, even when it may at times mean inconvenience and self-sacrifice. It is easy to speak of these things in South Africa but it is not easy to practise them. We shall all have to learn that difficult art of give and take. We will have to learn of our obligations. To-day while talking of our rights I am afraid we do not talk of our obligations, which is, the corollary of our rights. We should learn to speak both of our rights and our obligations. While standing four square for these, we always should bear in mind the rights of others. For in addition to group loyalty there should be national patriotism, which, with the help of God, may recognise the rights of the South African community as a whole. Please remember I am not going to preach."

Right To Privileges

Continuing, Professor Dingemans reminded the gathering that if a man wanted more privileges than he must show that he made the best use of those existing, or in other words, to qualify for extended privilege was to show that they had made a determined and continuous use of the privilege which they had. He wanted to ask if the Indian community in Natal was making use to the fullest extent of the educational facility that had been provided. Did those who stood above their fellows through better educational equipment or greater measure of wealth, did they fully realise their responsibility, did they encourage every thing to foster education among their brothers?

Recalling a visit paid to an Indian school Depot Road, Durban, in 1929, Professor Dingemans said that he saw there the highest efficiency on all sides, and he was not likely to forget his visit. "I spent about 2½ hours there and I came to the conclusion that there was no better school than that in any country. I saw some of their work and the keenness of the pupils, and the bright atmosphere of the classroom amazed me. If that is an example of Indian schools in Natal I congratulate you," he added.

Indian parents, he went on, should co-operate with the schools, for the home and school must work together. They could not expect good results if the home broke down what the school laboriously built up. One thing they all needed to-day was facts. There was too much loose thought, and sympathy based on knowledge was the real solvent of the unseen walls of prejudices, which were far

more tangible than brick walls. There was always the temptation on the part of groups to adopt an easy way.

Self-Help

He knew of a slower but a very much better way, and that was the way of self-help. In their own determined efforts their cause would be invincible. No government could ignore the appeal of an educated community.

"The day will come when the Indian community will be more race conscious. There will be an Indian literature in South Africa worth reading. Its character may be associated with the deep soil of India, but will reveal something remarkably South African. Do not despise the days of small beginnings; cultivate a vision. While doing your work do something to build up your people."

Using Their Talents

They all had talents, he proceeded, and they should beware of the danger of despising that talent. Men with one talent if joined together could do great things. They should get rid of the inferiority complex and work consistently with a vision, and what appeared a mirage to-day with its tantalising effect, would become in time a reality.

"Continue to build, struggle, hope and look up, because in God's good time what you are hoping to become will be realised. He also hopes to use even you as one talent. When I next visit Durban I shall see progress. You have the right to stay in South Africa, and as South Africans try to get those facilities of advancement. I hope the South African flag, containing the colour that it does, will fly where every section will have a recognised place, and that every section will be able to contribute to our complex and enrich civilisation."

Mr. B. M. Narbeth, the principal of the Technical College, presided.—*Natal Advertiser*.

European Farmers Cry Against Asiatics

The Natal Agricultural Union Congress which met last week in the City Hall, Maritzburg had some vituperations to make against Indians.

Mr. A. Comrie, on behalf of Rosebank moved: "That in the opinion of this Congress. Indians in this Province should be placed on the same footing as Natives with regard to purchasing or hiring land. That no Indian should hire or purchase land in a White area in any magisterial division, unless permission is granted by the existing landowners and farmers associations in that particular division, such permission to be expressed at a meeting of landowners convened by the resident magistrate of the division."

It was not fair, it was pointed out, that the Indian could live and buy where he pleased while the Native was penalised at every turn. The White man was in the nature of trustee in a minor's estate, namely, the Native, who had to be protected against aliens. Mr. J. A. Sutherland seconded.

The Chairman stated that he had interviewed the Secretary for the Interior on the subject, but had failed to get the Minister to receive a deputation.

Colonel Fawcus (Mid-Illovo) emphasised that land once in the hands of the Indians rarely got back to Europeans. The Congress should let the country know they were alive to the position, which was becoming more serious each year.

Mr. J. Kramer declared that Asiatic encroachment into all European trades and residential areas should be stopped, or Europeans would be pushed out of existence.

Colonel Foxan stated that 4000,000 worth of property was sold by Europeans to Indians in Natal in one year.

Mr. G. H. Hulett (Zululand) thought Natal had not

given the problem the attention it deserved. Up-country, it was not realised how the Indian was penetrating every sphere. In the Lower Tugela Division Indians owned 40,000 acres and a European had not a chance of buying at a land sale. They had also captured the whole of the trade of the coast belt. Right through Victoria County there were to day four White traders as against 200 Indians. Most of the money handled was sent to India.

"It is a most serious position and it is time we took it up," he said. "There is legislation in the Transvaal. Why not in Natal? I hope you will not merely pass resolutions, but fight day in and day out and see that your members of Parliament take action."

News In Brief

On Monday the 24th April, the officials and members of the Verulam Indian Tennis Club gathered at the residence of Mr. G. H. A. Kathrada, Wick's Street, Verulam, to bid farewell to Mr. Chunilal Raghavjee, one of the patrons of the club, on the eve of his departure for India. The president Mr. S. Sham presided, and after wishing Mr. Raghavjee a pleasant voyage to the Motherland and a safe return, presented him with a leatherette correspondence set and a handsome autograph album. Mr. Raghavjee suitably responded, and in turn presented the club with a tennis net. The captain of the club Mr. G. H. A. Kathrada thanked Mr. Raghavjee for same. At the same time the club welcomed Mr. S. R. Maharaj one of the vice-presidents of the club who has recently returned from India.

A meeting was held on the 20th April at Mr. Razak's Tea Room, Verulam, with a view of forming the Verulam Young Men's Social League, the convenors being Messrs. M. Raghavjee, S. M. Singh, C. Kisten, A. Ramkelawon, B. Sham, C. Chinsamy, R. Nunkoo and V. Govindsamy. After speeches were made by the convenors explaining the aims and objects of the league, the house was unanimous in bringing the league into being. The following officials were elected:—Patrons: Messrs. Jutha Jeewa, A. Parasaraman, S. Sham, C. Raghavjee, T. P. Sam, R. T. Singh and Madho Singh, President: Mr. V. Govindsamy, Vice-Presidents: Messrs. C. Kisten, A. Ramkelawon, B. Sham, Jr. Secretaries: Messrs. S. Chinsamy and S. M. Singh, Treasurer: Mr. C. Kister, Auditor: Mr. M. Raghavjee, Committee: Messrs. B. Jutha, R. Girdharae, R. Nankoo, C. Kister, B. Sham, M. Raghavjee and A. Ramkelawon. All communications to be addressed to the hon. secretaries, Verulam Young Men's Social League, 3, Ireland Street, Verulam.

The finals of the A and B divisions of the Annual Singles' Championship Tournament competed for Messrs. Gandhi & Co. Pty. Ltd., and Dr. Gravelles' Trophies were played at Tongaat on Saturday afternoon April 29. The finalists of the A Division were Messrs. V. S. Naidoo and R. Rajoo. After an exciting combat, Mr. V. S. Naidoo emerged victorious. Messrs. A. Kista Naidoo and C. R. Naidoo participated in the B division finals in which the former proved the victor. There was a large gathering of both Europeans and Indians to witness the game. Mr. D. Saunders, Patron of the Club, after making an impressive speech, presented the trophies to the winners.

SOLOMON Goldberg, a Johannesburg attorney of 27 years' standing, was struck of the roll by Mr. Justice Barry and Mr. Justice Maritz in the Supreme Court, Pretoria, for misappropriating trust funds.