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IS PASSIVE RESISTANCE CHRISTIAN

(BY S. K. GEORGE)

THE following article by Mr. S. K. George on the implication of Mahatma Gandhi's fasts and their challenge to Christianity will, we are sure, be read with interest and provoke earnest thought on what the writer calls 'essentially a Christian cause and a Christian method.' The article originally appeared in the *Guardian* and is republished here:—

A distinction has been sought to be drawn between the character of Christ's death and the offer of Mahatma Gandhi to lay down his life for the cause of the untouchables. It has been pointed out that Christ gave his life and did not take it; while the Mahatma's attempt savours of suicide. I do not think the distinction is real. For Jesus' self-giving is seen upon close study to have been an act of deliberate choice. The element of strain and effort apparent in his final decision points to that conclusion. Modern students of His life have laid stress upon the evidences to show that Jesus deliberately planned the hour and manner of His death. Indeed, one of the most brilliant of them, Mr. Middleton Murry, even ventures the suggestion that the betrayal itself was a part of Jesus' deliberate design and that Judas was merely acting as Jesus' agent or accomplice. Be that as it may, it is clear from the narrative that Jesus chose and faced His destiny with determination, knowing that through it He was fulfilling God's purpose for Himself. This accords with the emphasis laid by the Fourth Evangelist upon the voluntariness of Christ's death. "I laid down my life of myself" says the Johannine Christ, "no man taketh it from me." If a deliberate self-giving of oneself in obedience to a divine compulsion is to be equated with suicide, then Christ's death also comes under that category. But the great lesson we learn from Christ's teaching as well as His death and from the example from countless martyrs, who counted not their lives as their own to be clung to but poured themselves out as offerings on the altars of Truth or Justice or Freedom, is that a man has the supreme right not only to risk his life but to give it away in a cause that he believes to be right and to demand such sacrifice from him. Surely, the Mahatma's pure offering of love is not to be condemned on that ground.

If the charge of deliberate courting of suffering and death is to be brought against the Mahatma's latest act, it ought with equal force to be levelled against his whole method of *Satyagraha*. For, fasting unto death in obedience to an inner conviction is, as Gandhiji himself says, only the final form, the Crown of *Satyagraha*. The element of deliberate

choice, of going out to face danger in order to bring moral pressure on the object of it, is present in all manifestations of *Satyagraha*, from the picketing of a foreign cloth shop up to the starving of oneself to death. But is not that the very element of newness in it, that which it adds to the practice of Christianity and the other religions which have preached the conquest of evil by love? *Satyagraha* seems to reduce to a system the art of grappling with evil, the science of aggressive love attacking evil in its strongholds and dragging it out into the open for a life and death struggle. The Cross of Christ is the supreme, perfect, historic example of such assault and victory of love over evil. But, alas, Christianity has made of it a creed, a doctrine, belief in which is to secure a heaven of comfort and security. It was necessary to bring it back from the realm of creed and dogma and set it up again as a working principle of life, still mighty to overthrow entrenched evil and applicable to the problems of every-day life. That is what has been achieved by one who does not profess himself a Christian but in whom the central Christian principle of the Cross has again incarnated itself. The Christian preaching of forgiveness through the blood of Christ, though it calls forth here and there an emotional response on a mass-scale and in individual cases does produce real transformation of character, has not yet relieved the stranglehold of sin and vice on civilisation. Think, for example, of the growth of the habit of intemperance or immorality even among the Christian populations of our growing cities and towns. And what has been the attitude of the clergy? Even where they have felt the burden of it, they have behaved as if helpless in the presence of it. And they have been going on as if there is nothing beyond the preaching of the word and rescuing a lost one here and there. But is there not the way of the Cross to be tried—the way of closing with evil death clasp and sacrificing life and limb in an attempt to root it out from society in general? Is not Gandhiji's *Satyagraha* showing us the way to do that? Take, for instance, the question of intemperance. Is there nothing to be done for it beyond preaching sermons against it in Churches, if at all such sermons are preached there, and praying for individuals among its victims? Cannot there be a Christian *Satyagraha* against this evil? Cannot there be a Christian picketing of toddy shops, undertaken with all Christian love and forbearance? What is it that prevents the Christian minister from setting an example of perfect non-violent *Satyagraha*? Surely it is not the fear of

broken bones or the outbreak of violence on the part of his Christian *Satyagrahis*. In this and in many other instances of growing moral corruption among us, Christian forms of *Satyagraha* can be developed. The Cross of Christ will then come back to us as a working principle of conquering love overcoming evil everywhere.

Of course, *Satyagraha* is open to gross abuse. It might be resorted to for silly and unjust causes. But is not every other good principle and method liable to similar misuse? And surely the remedy is not to discard it altogether. The best safeguard of the sanctity of *Satyagraha* lies in the increasing number of pure offerings of it, whereby its essential principle will be grasped by the people at large and false manifestations of it will cease to coerce individual or public opinion. For *Satyagraha* in its essence is not a method of coercion but of conversion. Its appeal is to the conscience of the evil doer and its strength lies in the justice of the cause it espouses. Where its cause is not just and its methods are not pure, it ought not, and will not, when the method is widely practised, move the conscience of the people. For its fundamental principle that truth is dearer than life itself will be turned against false expressions of it and people will refuse to be coerced into giving up the right out of any sentimental regard for the life of the false *Satyagrahi*. As for true *Satyagraha*, it is a practical application of the teaching of Christ, that he that loseth his life shall find it, that one realises one's true and larger life in the pursuit of the eternal values, even though the way to it may be a cross.

Another element of safety in the practice of *Satyagraha* is its demand of the inner guiding voice of God. *Satyagraha* is only to be undertaken at the call of God. He it is "who alone canst order the unruly wills and affections of sinful men" and who alone can, therefore, make the suffering of the innocent change the heart of the indifferent. If self-chosen, unmerited suffering on behalf of the sinner be Christian, is not the inspiration and the guidance to it peculiarly so? Are we not the Pentecostal people, claiming to live under the direct control and guidance of the spirit of God? If we accept the cross as a working principle for the everyday work of redemption, can we at least not rely on the spirit of God to guard us from false choices and to make our offering touch the hearts of the people for whom it is made? Surely, *Satyagraha* can be, and ought to be, used as a Christian weapon in the fight for truth and justice in society and in the individual, to which the Christian is committed by his profession. Christians ought, therefore, to be profoundly thankful to the Mahatma for his demonstration of the potency and practicability of the method of the cross and to ponder over the significance of his latest offering of love which has compelled the attention of the world. "Greater love hath no man than this that a man lay down his life for his friends."

Notes and News

OUR Madras contemporary *The Hindu* offers the following interesting comment on our new Coalition Government:—

It is a great and glorious future which politicians in South Africa are envisaging for that country, now that the National Government has succeeded in the elections. Expressions are being used and ideas propagated to make the world believe that there is going to be peace and goodwill in the Union for ever hereafter. But one would ask, are the Natives and Indians in the picture? The answer is decidedly no. Addressing an election meeting in Natal, General Smuts stated that they wanted to build one great united nation on a basis of absolute equality; and that the racial struggle was over. Is that struggle really over? What are the measures which are being forged to uplift the Native population? The truth is that the racial struggle referred to is the one between the English and the Afrikaners. General Smuts left the matter in no doubt when he said that a great change has come over the Englishmen who are as eager to be called Afrikaners as the old African-speaking population. He further said that there was a new spirit among the people, a spirit of brotherhood which had replaced the old enmity and division. Is there real brotherhood? The answer is again an emphatic no. General Smuts hoped that in the distant future, the two parties would merge into one great party—in order to exploit the country for the benefit of the whites. The leader of the South African Party waxed eloquent about the greatness of South Africa. "South Africa was great enough and its resources were vast enough to provide opportunities for all our people, particularly our young people, and he felt convinced that the new road which we were now following would lead to a great and prosperous future." The emphasis is, of course, on "our people" and most clearly the coloured people are left out of reckoning. In these circumstances, these politicians must be talking with their tongues in their cheeks to speak of peace and goodwill. In reality, as keen observers are saying, there is going to be, if the present policy and methods of treating natives are to be persisted in, bitter enmity and racial war.

At a recent meeting of the Indo-European Council held at the Hindu Tamil Institute, Durban, in reply to criticisms against the Agent of the Government of India, the Agent recounted the work that he had succeeded in doing for the community:

- (1) As a result of the Agency's intervention, the Springs, Roodepoort and Krugersdorp municipalities decided to stay their hands against Indians on the grounds of technical illegality until the Tenure Act Commission has reported the result of its investigations. The Springs Municipality, in addition, has voted £500, at the Agent's request, for the improvement of the Indian location.
- (2) The Pretoria Municipality has given a piece of land as a site for an Indian school which will meet a long-felt want.
- (3) An Indian Women's Association has been started by the Kunwarani, which from accounts received is doing good work for social improvement in Johannesburg and Pretoria.
- (4) Employment was given to 260 Indians at Durban and another 50 in Marienburg. For the first time in the history of South Africa, Government funds have been given to Indian unemployed.
- (5) An increase has been made in the grant to the Indian technical classes at Durban.
- (6) The Agent has helped to secure a new scale of pay for certain classes of teachers in the Transvaal.
- (7) The deposit demanded of Indian students proceeding to Lovedale and Fort Hare had been reduced from £5 to £1. There were also many other what he might call "minor successes," said the Agent, though he had also to meet with certain failures.

KUNWAR Sir Maharaj Singh contributed an article to the *Natal Advertiser* on Indian Village Life which appeared on July 1, in that paper with several pictures illustrating village life in India. The Agent requests us to announce through this journal that while the article was by him he was not responsible for the pictures appearing with the article which had neither been supplied by him to

the Press nor had he any knowledge as to where they had been obtained.

REVISED by-laws governing the Indian Market and the new Market Squatters' enclosure were approved by the Markets Committee. The by-laws provide for a radical increase in the tariff of charges payable by traders in both markets. In the case of the new squatters' market the revised tariff is approximately 100 per cent. greater than the charges levied for the existing street stands. Both minimum and maximum rentals have been fixed in respect of the stalls and stands at the Indian Market.

ARE WE HONEST?

THE S.A.I.C. Executive has decided to co-operate with the Government in exploring the possibilities of settling South African Indians in other countries in accordance with the resolution of the last Round Table Conference and has elected Mr. S. R. Naidoo as the community's representative on the Committee appointed by the Government for the purpose. We regret the decision and feel that the members of the Executive in coming to this decision have failed to consider the best interests of the community.

We have not the least doubt that these friends of ours will condemn the colonisation scheme when, or if, it is formed just as they have condemned the assisted emigration scheme, and for the very same reason. In fact they are not in favour of the scheme even now. The Government has made no secret of the motive underlying this scheme. It has said in clear terms that it is to get rid of the Indians from this country. That the assisted emigration scheme is not working as efficiently as it is desirable owing to unfavourable conditions in India. That a more attractive scheme is therefore required and it has been decided to explore the possibilities of such a scheme.

Our claim, on the other hand, is that our population in this country is comparatively negligible. It forms less than three per cent. of the total population of the Union. That our people did not come to this country of their own will but were brought here to develop the country. The country owes its present prosperity by no means to a small extent to our people and the bulk of our present population consists of the descendants of the people that were originally brought to this country and are born and bred here and know no other home on the face of the earth. They are in every sense of the term South Africans and as such they have a greater claim to be in this country and to be looked after by the State than outsiders. The mere fact that they are South Africans, of course, would not entitle them to remain in this country were it found that the country was overpopulated and that there were other unpopulated lands which required to be developed and populated. It would be a patriotic act, in that event, to launch out on an expedition to make room for humanity. That contingency has, however, not arisen in South Africa. If it had we would have had some hard things to say to our community if they failed to do their bit in the solution of the general problem of the country. But what, indeed, is the real state of affairs? The real state is that there are vast tracts of land vacant in South Africa itself and immigration from Europe is specially encouraged. The white man is anxious to maintain his supremacy over the large black population which is fast progressing intellectually and he grudges to

see the small Indian population which has succeeded well in business as well as in labour by its industrious and frugal habits. Colour prejudice is at the bottom of the whole thing. However unreasonable this attitude is the Indian community has tried to meet it as reasonably as possible. To allay the fear of the white man that we wish to dominate him we have once for all agreed to the door being closed to new immigrants. This is beyond the limit to which any independent country could go. The day India attains her independence she might once again knock at the door of South Africa and if the latter is found inhospitable the former might unfortunately have to consider retaliatory measures. However we do not anticipate that time. For the present the door is barred and India has accepted the position without any bitterness and trade relations between India and South Africa are still being considered. In return for this Indians in South Africa are surely entitled to a little more generous treatment. On the contrary, however, the white man is still not satisfied. He has segregated Indians in their respective Provinces and instead of allowing them to spread out a policy is adopted to squeeze them out by either economic pressure or humiliation. When we ask for our legitimate rights as human beings we are told that our requests will be considered if we agree to and co-operate in the reduction of our population to its barest minimum. Finding us somewhat reluctant to agree to this proposal the next best step the authorities have taken is to put into force their white labour policy and thus to throw Indians into a state of helplessness so that they may have no other choice but to look for another home. The only home they can look to at present is India and now the possibilities of other outlets are to be investigated. It is in this that our co-operation is asked for. Those who have no conscience and no self-respect will have no hesitation in giving their co-operation. They claim to see things from a "practical point of view" and naturally they see in it their own material gain. There are others again who are moved by higher considerations to agree to co-operate. These latter have done so with the assumption that the scheme is doomed to fail and that even if it succeeds there is no harm in investigating, for we are able to do that at public expense and we know we are not going to accept the scheme in the end. The former type of co-operator is totally unpatriotic and is a traitor to his community. The latter has recourse to a subterfuge which does no credit either to himself or to the community he represents. We do not think the Government is anxious to have such co-operation from us nor will it value it. If we give our co-operation in a thing, as honourable men, we should give it honestly and whole-heartedly with the sincere desire to work for the success for which our co-operation is asked and given. If not, we should, as honourable men, not feel ashamed to refuse to co-operate fearless of the consequences.

Fountains Of Wisdom

What is wanted is...that all civilized citizens of the British empire, whatever their colour, language or creed, should associate as equals, and also that Europeans should be willing to learn from Asiatics.—SIR CHARLES ELTON.

Things In General

(BY OBSERVER)

THERE are, I understand, a number of Indians in the Indian Immigration Depot hospital in Durban suffering from tuberculosis. They are being well cared for, but, as is well-known, the coast climate is not suitable and the patients have little or no chance of recovering from this dreadful disease. What, of course, is needed is a higher altitude. If hospital accommodation could be provided for these unfortunate people on the uplands of Natal, some at least might be brought back to health again.

Mr. C. E. JAMES, President of the Natal Anti-Tuberculosis Association, addressing the Durban Rotary Club, said that the Association proposed to approach the Agent-General with a view to forming an Indian branch. The membership of the Association at present stands at 2,000 and it is hoped that it will shortly reach 20,000.

HERE is a very definite way to render help where it is badly needed. The Agent-General may have already moved in the matter. If not, there is no need to wait. Help rendered willingly and without pressure is worth more than grudgingly given assistance after a lot of persuasion.

I KNOW we are quite likely to hear it said that the provision of a sanatorium is a matter for the Government. Others will say that the Indian Immigration Bureau might utilise some of its funds for the purpose. Unfortunately for this suggestion it is, I believe, a fact that the quite substantial funds at one time accumulated by the Trust Board are no longer in existence, they having become exhausted through the assisted emigration.

HOWEVER one might feel regarding the Government's obligation in the matter, the best thing to do is for the Indian leaders to make it their business to see that Indians do not lag behind Europeans in this great work. After the community has done something substantial in the way of establishing a country hospital for tuberculosis patients, it will be time enough to turn round to the Government and seek further help.

IT would be a fine thing if the Orient Club were to take this matter up and add to the good work they are undoubtedly doing in creating good feeling between Europeans and Indians by doing some practical and helpful work of this nature. No doubt they would get the hearty co-operation of such bodies as the Indian Social Service Committee, the Surat Hindu Association, Indian Chamber of Commerce, the various Temple and Mosque Trustees, and, of course, the Indian Christian Churches.

I HAD the pleasure of listening to the excellent speeches delivered at the opening of the Teachers' Conference in Durban. They have been fully reported in the press. We were told of large increases in schools and attendance. Sastri College is "bursting its walls." But the Girls' High School is not well attended. Much was said about the apparent unwillingness of Indian parents to send their girls to school.

IT is a constant source of wonder to me how the poorer Indian parents manage to send either their

boys or girls to school. No doubt there are quite a number of well-to-do Indians who fail in their duty. Taking into consideration the very small incomes of the average Indian of the working class, it is nothing short of marvellous how the money is found for fees and school books, especially for students at the high schools and Sastri College.

POOR parents could justly complain that, whereas European children are educated free of charge, Indians must pay not fees but for books and materials also. And yet one hears very little of complaint. The teachers, too, have some serious grievances; but, in spite of them, we find them cheerful and enthusiastic in their work. With teachers, parents and students showing such fine spirit, one may well hope for better things for the future generation.

Colonisation Scheme

S.A.I. Congress Executive Meets

The South African Indian Congress Executive met in Durban last Sunday to discuss the appointment by the Union Government of a Committee to investigate the possibilities of the settlement in other countries of South African Indians in accordance with the resolution of the Round Table Conference in Capetown in 1932, and to elect a representative of the South African Indian community to be appointed on the Committee. After much discussion the Executive elected by a majority of votes Mr. S. R. Naidoo to represent the South African Indians.

The discussion on the question was led by Messrs. Sorabjee Rustomjee hon. treasurer and A. I. Kajee, joint secretary of the South African Indian Congress. Mr. Rustomjee said in effect that there was no room for any discussion on the question as the last Conference of the South African Indian Congress had passed a resolution in favour of co-operating with the Government in the inquiry. "We grumble that South Africa is not a good country for us. If there are favourable countries what is the harm if our people go to improve their position? But no one need go who does not want to. If we are true to our word we must appoint a delegate." Mr. Rustomjee also referred to the precedent established by the Government in appointing a member of our community on a commission of inquiry. He thought we were lacking in courage if we did not appoint our member and refused to co-operate with the Government.

Mr. A. I. Kajee claimed to be a practically-minded man and mocked at those who talked of conscience and self-respect. He said he believed in seeing things from a practical point of view. Expediency appealed to him more than the talk of conscience and self-respect. "We have to live in this country and have our wives and children to look after." He described all talk of conscience and self-respect as a "policy of negation." "The place for men of conscience and self-respect is either in gaol or in India, not in this country," he said. The speaker felt that as having committed themselves to a policy of co-operation they could not withdraw at this stage.

Mr. Manilal Gandhi felt that their days were numbered in South Africa if they followed the advice of Mr. Kajee of attaching no importance to questions of conscience and self-respect. He said he was a man of conscience and self-respect and was prepared to lay down his life for it. "There was a question of principle involved in this matter of colonisation and that there could be no co-operation in a thing that was wrong in principle. Mr. Gandhi described how the leaders of the Congress on the first occasion were persuaded by the Government of

India delegation to co-operate in exploring the possibilities of a colonisation scheme for Indians and how they came to agree to it, with certain reservations, in view of the fact that the Union Government would not even discuss the Indian question unless a substitute was given for the assisted emigration scheme, which, it will be remembered, was opposed not only by Indians in South Africa but by the whole of India. The opposition was due to the sufferings of those who went under the scheme to India. "But I was opposed to the scheme," said the speaker, "not because our repatriated brethren had to undergo sufferings in India. I was opposed to it even if conditions in India were rosy for it was wrong in principle to get rid of some of our countrymen in order that the rest may live happily. We were made to believe that the scheme would be purely voluntary but we know how it has worked notwithstanding the fact that it was voluntary.

Referring to the reservations Mr. Gandhi said that they were that the assisted emigration scheme is eliminated and that the results of the Round Table Conference are in no way detrimental to the interests of the Indians. We find, said the speaker, that while the assisted emigration does not form part of the Agreement the working of the scheme continues. We find also that the Asiatic Land Tenure Bill which formed the main part of the discussion at the Round Table Conference has been passed and the principle of segregation has been established once for all. Thus the results of the Round Table Conference in that respect have been detrimental to the interests of the community and there are many other minor troubles still over the heads of the community. Our reservations therefore justify our non-co-operating with the colonisation scheme.

But, went on the speaker, at our Emergency Conference held in August 1932, in Johannesburg a discussion again took place and strong views were expressed against the scheme and as a result of an eloquent pleading by the then president, Mr. Sorabjee Rustomjee, his co-workers were guided into co-operation. "Although I was one of those who fell at the time," said the speaker, "I regretted the step later and I am convinced that we can have nothing whatsoever to do with a scheme or the making of a scheme the object of which is admittedly to reduce our population to its irreducible minimum. Some of my friends who have spoken have said we should take the courageous step of co-operating with the exploration scheme. I fail to see any courage in it. I, rather, see in it cowardice. For what is it that leads us to co-operate? The fear that our status will never be enhanced if we do not concede to the wish of the Government to reduce the numbers of South African Indians. I am sorry I cannot contribute to this sort of thing. If I have erred in the past I am prepared to admit it and to correct it.

On the grounds that this was merely a preliminary investigation as to the possibilities of such a scheme and that this was the first time that an Indian was appointed on an inquiry committee and on the ground that the Conference of the South African Indian Congress had resolved to co-operate the members, by a majority of votes, decided to elect their representative on the Committee.

Mr. Manilal Gandhi voted against the motion as he was against the principle of the scheme. Mr. S. B. Medh (Johannesburg) and Mr. A. Chaudhury, jr. secretary Natal Indian Congress, remained neutral and Messrs. Sorabjee Rustomjee, B. L. E. Sigamoney, A. I. Kajee, M. Abed, M. D. Barmania, V. Lawrence, O. Christopher and S. R. Naidoo voted in favour.

Natal Indian Teachers' Conference

The eighth annual conference of the Natal Indian Teachers' Society was opened at the Sastri College on Friday July 7, by the Agent, Kunwar Sir Maharaj Singh. In the course of his speech the Agent said that the subject of Indian education had constantly been in his mind. Not long ago he had asked the Union Government to supply him with figures showing the progress that had been made. These showed that the number of schools had increased from 52 to 85 between 1926 and 1932, and the enrolment over the same period had risen from 7,101 boys and 1,529 girls to 10,123 boys and 3,449 girls.

The total expenditure on Indian education had risen from £28,430 to £66,345, an increase of about 60 per cent., which was highly satisfactory. They were largely indebted to the Provincial Administration and the Superintendent of Education for the improvement.

The Minister of Education had also increased the grant on Indian technical education by £100, and the Durban Corporation had recently given £100 for the same purpose.

Since their last conference the teachers' cuts had been restored, and he understood that regulations were now being considered which would no longer confine first-grade posts to a particular centre but apply them to the province generally. He had also been told that permission had been given for the taking of vernacular courses in Government buildings under certain conditions.

The number of pupils in standards beyond Standard IV was relatively far smaller in Indian than in European schools. This was mainly the result of poverty. The Indian had to pay relatively more for his education than had the European. Primary education was not provided for the Indian whereas it was there not only for the European but for the coloured community as well. Both the Cape Province and the Transvaal were more progressive in that direction than was Natal, and he hoped they would not rest until Indian primary education became free in Natal as well.

They received at present no grant from provincial revenues for Indian education, whereas large sums, in addition to the Union subsidy, were given to European education. That was hardly fair, as an illiterate population was a source of potential danger. They knew in India that it was far more difficult to deal with small-pox among the illiterate than among the educated.

The present Union subsidy was not sufficient. It worked out at something like £5 5s. for each Indian pupil, while the European share was several times higher and the coloured share also greater. He asked the Superintendent of Education to consider the possibility of spending the fees collected in Government Indian schools on Indian education. The sum was small—about £3,000—but would be most welcome.

He felt that the teachers should appeal to the Provincial Administration and to the Superintendent for the provision of a provident fund or a pension for Indian teachers in aided schools.

He asked them to inculcate into their pupils two great principles—truth and cleanliness. He had often heard it said that poverty among Indians in Natal was responsible for a lack of cleanliness, but he had seen some of the poorer homes the cleanest and some of the richest homes the dirtiest. The

poorest person could be clean, and it was up to the teachers to set the example.

It was also necessary that the pupils should be helped in their games. What provision was there for games. Sastri College?—practically none. A large college like Sastri would in India have two or three playing fields.

Mr. T. M. Naiker the president welcomed the Kunwar and Kunwarani, the Deputy Mayor (Councillor L. I. McCafferty), the Superintendent of Education (Mr. F. F. Hugo) and all others present.

"Within the last decade schools and pupils have more than doubled," he said. "There are to-day 13 Government schools and 70 Government-aided schools with a total enrolment of approximately 18,000 children, but there are still 40 per cent. of the children of school-going age without proper educational facilities. This clearly emphasises the need for more Government and Government-aided Indian schools. As a matter of policy, my society favours the conversion of Government-aided Indian schools to Government status.

"The establishment of Sastri College with provisions for the training of teachers and the revision of the teaching certificates have met with universal approval. To-day it is gratifying to note that we have a few graduates, post-matriculate students and others qualifying for higher teaching certificates.

"At the Mitchell Crescent Girls' High School it would appear that the attendance is not gratifying. Our community appears to be conservative and unless the authorities consider sympathetically the views of parents, it is feared that this position will not improve."

Mr. McCafferty wished the conference every success and said he was sure that if the Agent-General were to make further requests to the Corporation they would receive every consideration.

Mr. A. I. Kafee (secretary of the S.A. Indian Congress) claimed that the progress of Indian education in South Africa was due to the Indian teachers. What had the Government done for them? It had simply stopped robbing their funds. Before the Education Commission sat the money was being paid to the Provincial Council and was not being used for the purpose for which it was intended. They received five rupees from the Government for each Indian child, against a much larger sum devoted to Europeans and coloureds. Not a penny of provincial funds was spent on Indian education.

The extraordinary discrepancy between the numbers of Indian boys and Indian girls attending school in Natal was referred to by several speakers.

The Superintendent of Education, Mr. F. D. Hugo, said he was frankly puzzled and he believed that this was one of the vital questions the Indian community had to tackle. The mother had a greater influence over the child in the early years of its life than anyone else, and if the Indian women were uneducated the development of the child would seriously be delayed.

Kunwarani made an urgent appeal to the women to remedy this defect. The community progressed only as far as the women progressed, she said, and she felt that some of the leaders were not tackling this question as they should. She had been from house to house and had found that the girls were not going to school.

Mr. E. Thomas referred to the "appalling conditions" under which some Indian families lived. It was well known that Indians had large families and that there was no such thing as birth control practised by them. How, he asked, could an Indian

earning £5 a month be expected to send his girls to school at the rate of about £2 each a month out of that sum? The school fees charged for Indian girls were abnormally high, and he could not see why they should not be educated free.

The conference affirmed certain resolutions which were passed last year. They referred to the repeal of Ordinance 10 of 1930 affecting pension rights for non-European teachers; the granting of a provincial vote for Indian education; the Government subsidy for secondary education; a special subsidy for the training of Indian teachers; the inclusion of Indian vernaculars such as Tamil, Telegu, Hindustani and Gujarati for the matriculation examination; the utilisation of fees accruing from Government Indian schools for the expansion and development of Indian primary education and the making of a substantial reduction in the scale of fees charged at the Indian girls' high school.

In moving for the adoption of these resolutions, Mr. M. K. Naidoo said that this work remained undone. They should continue to press until something was done. Mr. F. J. Ochoonoo seconded the resolution of affirmation, which was unanimously passed.

Mr. E. Thomas moved a resolution appealing to the Superintendent of Education to establish a music class in Durban, where Indian teachers would receive such instruction as would enable them to impart music instruction in schools. After supporting speeches by Mr. P. R. Singh and Miss Lawrence, the resolution was carried.

"This conference is of the opinion that in the appointment of teachers in Government aided Indian schools, preference should be given to qualified Indian teachers." Mr. B. Lalla proposed the motion.

As a headmaster Mr. B. Udit said he desired to make it clear that most of them in making appointments were guided solely by the efficiency of the candidates. The motion was adopted.

The society supported the system of the voluntary exchange of teachers in Indian schools. The scheme is to be devised in consultation with the managers and with the approval of the Education Department. The mover of the resolution was Mr. C. O. Naidoo.

The need for establishing a class for Indian teachers in Durban was emphasised by several speakers. It was agreed that this conference resolves to establish a Natal Indian teachers' club and authorises the incoming executive to formulate a scheme and explore all possibilities with a view to achieving this object.

Mr. G. V. Naidoo pointed out the desirability of holding half-yearly meetings of the society at Maritzburg. He said that this would create greater interest in the working of the society among those teachers in the midlands and up-country who were unable to come to Durban. The meeting expressed its approval of the resolution.

Two vice-presidents, Messrs. E. J. Ochoonoo, and M. K. Naidoo, were the mover and seconder of a resolution asking for the appointment of an inquiry committee, which was to assist the society in expediting its work. The terms of the resolution, which was adopted, were: "That this conference resolves that it be and instruction to the incoming executive to form an inquiry committee of at least three teachers of long experience to inquire into any grievances brought to their notice by any members of the society."

Conference Resolutions

During the afternoon session, several resolutions were carried, all unanimously. Among changes

proposed were a teachers' club, the inclusion of such vernaculars as Tamil, Telegu, Hindi and Gujarati in the matriculation examination, the establishment of a music class, a special subsidy for the training of Indian teachers, a Government subsidy for Indian education, the utilisation of fees accruing from Government Indian schools for the expansion and development of Indian education, and the reduction in fees charged at the Indian girls' high school. The formation of an enquiry Committee to assist the work of the Society in the way of grievance was also mooted by Mr. E. J. Ochoonoo and seconded by Mr. M. K. Naidoo. The motion was carried unanimously.

Election

At the annual General Meeting of the society the following new officials were elected:—

President: Mr. T. M. Naiker, Hon. Life Vice-Presidents: Messrs. M. K. Naidoo, V. N. Thumbadob, E. J. Ochoonoo, A. Rai. Vice-Presidents: Messrs. E. Thomas, S. N. Naidoo, and G. V. Naidoo. Hon. Secretary: Mr. R. Regnath, Assistant Secretary: Mr. V. S. Naidoo, Treasurer: Mr. K. R. Nair. Auditor: Mr. S. M. Moodley. General Council: Messrs. B. Udith, D. Mungar, M. B. Naidoo, G. M. Naidoo, George Singh, N. Gunga, V. Sirkari Naidoo, S. G. Naidoo, A. D. Lazarus, Mrs. S. Moodly, B. Barnabus, B. D. Lilla, N. Pirumal, E. Sigamoney, P. R. Singh, V. R. Nair, V. Vinden, E. V. Naidoo, J. Thomas, T. P. Nandoo, S. P. Singh, The Misses L. M. Lawrence, L. Wilkins and W. H. Wynyard.

The Meaning Of The Fast

THE following letter was addressed by Romain Rolland, the great French writer, to Mahatma Gandhi during his twenty-one days' fast:—

"We are with you in these grave days when your life is once again at stake. We send forth our fervent prayers that the hardness of heart of those of your people who obstruct the great work of national reparation to the untouchables gives way; that they should tremble to assume before history the execrable responsibility of having caused your death. They will, in the memory of all men of the future, always carry the mark on their forehead.

But permit me to attach to your sacrifice a larger meaning yet than that for the cause of the untouchables. In these tragic times, when the whole world is given over to the most atrocious violence—on the eye of the world wars which in their amplitude and cruelty will overshadow all those of the past—when the whole of humanity is divided between the oppressors and the oppressed—and when the latter, ground down by their sufferings and injustice, as if made drunk by the violence which makes martyrs of them see before them no help except in violence—your immolation before the Goddess of Justice, who is all love and without violence, acquires a universal and sacred value—like the Cross.

"If the Cross has not—alas—saved the world, it has shown to the world the way to save itself: it has illumined with its light the night of millions of unfortunates."

TAILORS' CUTTING SCHOOL

35 Permanent Buildings, Mercury Lane, Durban.
Day and Evening Classes—Individual Tuition.

W. W. CONNOR, Principal.
(Lond. Dep.)

Asiatic Land Tenure Act Commission

Mr. Mahomed Jajbhai's Evidence

(Continued from last week)

What do you say about overcrowding. If the areas are too limited and are not sufficiently liberal, what would happen?—Take the example of a man with a wife and a few children. They are at present occupying a certain house. Within a very short period the family grows and the children of mature age get married, and the result is they require expansion in the same area.

How far ahead have you looked in putting forward your requests to the Commission for the areas you have mentioned?—Between five and ten years; having in mind also the removal of natives from the areas in which they are at present.

You have taken that into account?—We have taken that into account.

CHAIRMAN: What increase have you assumed during this period of five or ten years, so far as the Asiatic or coloured population is concerned? In number it would be difficult to say.

Can you measure it in some way. I do not understand the mere statement that you have looked five or ten years ahead. That really does not tell me much?—Judging from the people that are at present occupying the areas, if the natives are removed from these areas, in my opinion 40 per cent. of those areas will become vacant areas.

MR. BRINK: Do you think that natives take up 40 per cent. of the areas which you have mentioned in your requests?—Yes.

CHAIRMAN: It depends on how many natives there are?—There are approximately 40,000.

When you say approximately 40 per cent. of the areas would become vacant or remain vacant, do you mean that the natives will go and no one will come in their place because the areas are not suitable for persons other than natives?—Yes; no big number will come into those areas. One will find perhaps coloured people from outside areas like Alexandra Township, will concentrate in these areas but they will not be in big numbers.

That is to say, 40 per cent. of the premises now occupied by natives will be left vacant?—Out of that 40 per cent. it will leave a number of between forty and twenty—people from other localities.

I do not understand. I do not know what percentage of the area is now occupied by natives?—Forty per cent.

You assume that in the areas you are now asking about, 40 per cent. of those areas is now occupied by natives. What do you base that on? Figures or guess work?—Not on figures.

Then in regard to premises vacated by natives do you think they would be occupied?—Yes; some of them would be occupied; not all.

What would happen to the rest?—The rest will lie idle for a certain period, and then possibly it will be filled up by factories—some of those vacant houses.

The question whether the premises will remain idle or not depends on whether the owners of the land it—rebuilt it?—Yes.

MR. BRINK: Do you think the areas which your Association has selected are likely to be encroached upon by factories and things like that?—Yes; definitely.

You definitely think so?—Yes.
Are the Asiatic population in a position to protect

themselves against that?—They are in a position to protect themselves.

The land or the bulk of the land is owned by Europeans, except where companies own land?—Yes.

Do you think that will unduly restrict the area which might be withdrawn?—Yes, it will.

Take the Market Street area—the particular part you ask for there—do you think there is a danger of factories encroaching on that area?—There is. I have noticed a remarkable development in those areas during the last twelve months.

About the fear of Asiatics or coloured persons—they are principally Asiatics down there, are they not—will the fact that they are there, as far as you can say, in any way stop the development of the area with factories should the owners think it desirable?—I think it will not stop, because recently there has been a sale of a property which belonged to an Indian to a European for European shops, although there were Indians there before that.

That is a case where an Indian parted with his property?—Yes.

I think you have something to say upon the question of the undesirable element among the coloured people intruding themselves among the better sections of the Asiatics, or the better sections of the coloured people. Would you like to say something about that as a factor?—The tendency, particularly amongst the coloured section or the Indian section is that they form themselves into groups, according to their status in life, and the lower element naturally goes to the area where it can live cheaper. That type of coloured person is at present strictly under police control, because the police are able to manage in that particular area with a certain number of policemen; whereas, if that area is not exempted the result will be that these people will go into exempted areas in which decent people are living, and it will mean that where a district has become occupied by a poor or bad element, they should remain there.

In other words you do not want them forced into areas where the decent coloured people are living?—Yes.

Because the people who have them in their vicinity want to get rid of them. That is your attitude?—That is our attitude.

Coming to the way in which the Municipality is dealing with your requests, they have conceded quite a goodly proportion?—I could not say altogether a goodly proportion. I think one would say their recommendations are fair.

What comments have you to make?—My comments are that the Council have not paid sufficient attention to this Indian question and the coloured question.

Do you mean both together, or separately? The two taken together as a whole question. Do you think the areas there are not sufficient?—Yes. Not only that, they have left out areas which should have been recommended to the Commission, and more particularly that one or two are predominantly occupied by Indians and coloured people. For instance in Burghersdorp they have left out a block of properties.

We do not want to get down to particulars. There is an example of that to be found in Burghersdorp?—Yes.

What do you say to the Municipal suggestions. We have heard that it is not desirable that Asiatics should be left in occupation of properties on these main roads that enter Johannesburg, such as Sauer Street and Harrison Street, and one or two of the Fordsburg Streets, the fear being that the presence of Asiatics there will be an eyesore, not quite in

keeping with what should be in a principal thoroughfare?—I do not think that would be correct, because firstly in a business street, that is in the main streets, the rateable value of property is high and one would only attract the better class of people to buy the better land. The cheap element cannot be attracted into an expensive building. As regards the shops, if the Indians are not good, that does not necessarily mean that the state of affairs will not continue, because you have the different European dealers who can still continue business in those premises.

In other words, you suggest that to drive the Asiatics out of it and replace them by white traders would not improve the position?—No.

Does the question of improvement rest with the Indian tenants?—No. To a certain extent, some Indians will not take up a building if it is in a bad state of repair. They would ask for a better type of building.

Take for instance the back of the Library; that type. There are Indian merchants' shops opposite the back of the Library. Can you suggest any reason why that should be undesirable, or can you refute the suggestion that it is undesirable that Asiatics should be given trading sites in an area like that?—I cannot say, because if you glance at that area you will find across the road a shop which deals in native curion, which attract the native people, Sieradzki & Co., who supply a certain class of goods; and adjoining that you have a European shopkeeper who sells native gramophone records, and they are daily attracted in big numbers to those particular shops.

To the white shops in native areas?—Yes, to the white shops; and it is at the back of the Library, as far as I understand.

Have you any general contention with regard to the influence that Asiatics have on property if they are allowed to occupy property in a particular area?—Yes; my general contention is that on the inspection which we had, the Commission might have noticed that in areas in which there are not many Indians those areas have fallen appreciably into a very bad state of repair. Where the Indians are, there is improvement in those areas.

Where the Indian goes he carries improvements with him?—Yes.

(To be continued)

News In Brief

AT the meeting of the Executive of the South African Indian Congress held last Sunday Mr. S. R. Naidoo was elected jt. hon. secretary on the resignation of Mr. P. R. Pather and Mr. B. M. Patel was elected hon. treasurer on the resignation of Mr. Sorabjee Rustomjee.

At an annual meeting of the Orient Club, Isipingo, Mr. E. M. Paruk was elected president of the Orient Club for the ensuing year, with Mr. Mahomed Ebrahim, chairman (re-elected), Mr. G. H. Kathrada, secretary, and Mr. Mahomed Aboul Kadir, treasurer. An important item discussed was the question of building an additional dining hall to accommodate 150 guests.

WITH a big falling off of employment on farms as a result of the drought, native unemployment in Johannesburg has become very acute indeed, and at the present time there are about 5,000 natives looking for work in the city. There are always a number of workless natives in Johannesburg, but the rural unemployment at the present time is quite unprecedented and has aggravated the situation on

the Rand alarmingly. There is serious distress among the unemployed natives many of whom are on the verge of starvation.

Sporting News

(BY SPORTSMAN)

MONSTER BOXING TOURNAMENT

The Durban Town Hall was packed to capacity on Saturday evening, July 8, when an overwhelmingly large crowd gathered to witness what might truly be termed the most gigantic and successful non-European boxing tournament hitherto staged in South Africa. At an early hour long queues had formed to secure the most advantageous seats and at 8 p.m. the congested hall was teeming with excitement. Among those present were the Kunwar Sir Maharaj Singh, Advocate Christopher, Mr. and Mrs. M. M. Gandhi and Mr. A. I. Kaje.

KID ABRAHAMS VS. TIGER SHAIK

The first bout of 4-3 minute rounds was between the two old rivals Kid Abrahams (6st. 5lbs.) and Tiger Shaik (7 st.) In the first two rounds there was much hard-hitting by both contestants. In R. 2 Tiger was warned for clinching and a few minutes later was on the boards for a count of 3. R. 3 was marred by excessive clinching on both sides but in R. 4 Tiger made up the leeway by landing some well-timed jabs to win the bout on points.

Both contestants, towards the end, were tiring considerably and must accustom themselves to the 3 min. round if they are to go far.

BENNIE SINGH VS. CECIL JONOSKY

The next bout of 10-3 min. rounds, one of the best-fought contests of the evening, was between Bennie Singh (9.5), the Idol of Natal, and Cecil Jonosky (9.6), light weight of the Transvaal. Capt. Sinclair was in charge of the fight.

In the first three rounds both boxers were evidently conserving their forces for the later stages of the fight. In R. 2 Bennie tried to make headway with his left but met with little success. In R. 4 Cecil Jonosky became less defensive and consequently more open in his tactics but still Bennie failed to put his left into action. Bennie's prolific left jab, seen to splendid advantage in his last successful fight with Battling Hoskins, now seemed to have deteriorated into a mere push.

The fight up to this was even. It was difficult with any degree of precision, to say who was in the lead. In R. 6 Bennie's bleeding mouth gave him trouble while Jonosky meanwhile was as cool as a cucumber. Jonosky however missed several opportunities by failing to follow up.

Towards the latter stages of the fight (R's 7 & 8) Bennie failed to impress even his most bigoted supporters. His movements were wild and erratic, resulting consequently in little advantage to himself. Jonosky, in the interim, was persistently on the defensive.

R. 9 was Bennie's. The prolific use of his left brought him points. In the tenth and final round Bennie tried to make up the leeway by gaining a K.O. but apparently could not pierce the solid defence of his opponent. Jonosky won easily on points.

Bennie on the whole failed to impress; his left jab became a mere push; his tactics were most haphazard and unscientific. He certainly has not made any appreciable improvement since his last win over Hoskins.

Cecil Jonosky on the other hand is a calm and reserved fighter—much more defensive than offensive. His infighting is solid and peerless and was his chief asset in

this fight; but Jonosky might have made his win much more secure, had he seized the opportunity of following up after periods of clinching and excessive infighting.

MOTEE KID SINGH VS. GEORGE FRENCHMAN

This bout between Kid Singh (9.2) of British Guiana, the U.S.A. and England and George Frenchman (8.12) of Capetown failed to fulfil expectations as the star bout of the evening. The fight, originally one of 12-3 min. rounds, did not survive the fourth round.

R. 1 opened amidst a tremendous roar from the cheering multitude. Kid immediately was prolific with his left and used his right also to advantage; while Frenchman failed to rise to the occasion. He appeared to be a little nervous and suffering somewhat from an inferiority complex.

R. 2 was productive of good boxing. George quite frequently forced Kid to the ropes but the latter encountered little difficulty in extricating himself from an embarrassing situation. Kid succeeded in landing some well-judged lefts, which found their mark. George's bleeding nose was causing him evident consternation.

R. 3 came with Kid fiercer than ever. Some clean blows left his opponent groggy. Frenchman at this stage committed the gross error of going on the defensive. This made him an open target for Kid's powerful punches; he was suffering severe punishment and with his nose bleeding profusely, a K.O. was in sight. At this juncture, Paul, the referee awarded Kid the fight on a technical K.O.

Kid is a prolific boxer—versatile with both hands. He is light of foot and his manoeuvring in the ring is the best yet seen in Durban. Sunny Thomas, who easily overpowered Bud Gengan recently, ought to be a better match for this "fighting rajah."

HENRY JULIES VS. BUD GENGAN

This fight between Jules (9.10½) of the Cape and Bud Gengan (9.10) of Durban lasted the 12 rounds. The fight opened evenly but from the commencement Jules' height was seen to be an advantageous factor. Bud in the opening rounds was too defensive, for whenever he took on the offensive he became extremely dangerous.

R's 5 and 6 were marred by excessive infighting and much unwarranted clinching, particularly on the part of Jules. Even warnings from the referee, Mr. Peens, proved of no avail.

R's 7, 8 and 9, too, were not productive of much open fighting but in R. 10 both contestants landed several well-timed blows. This was, however, Bud's round. R. 11 was even and so was R. 12 which after much unnecessary clinching brought Bud Gengan the victory on points.

Throughout, the fight was marred by an excess of clinching, both contestants being equally guilty. Bud excelled in the infighting where his opponent's height was a disadvantage. Bud's fight on Saturday shows that there is still much room for improvement and unless he shows more initiative and becomes more offensive he certainly will not go far.

Generally, the boxing on Saturday failed to reach a very high standard. The local pugilists did not impress. The next tournament in which Sunny Thomas will meet Kid Singh promises to be one of exceptional merit. The promoters, Messrs. M. Mohamed and J. B. Panday, deserve our heartiest congratulations on the success of the tournament and for the trouble they had taken in securing such a fine array of South African pugilists.

ANNOUNCEMENT

During the tournament, the officiating M.O., Mr. S. L. Singh intimated that the Rand police authorities have refused permission for Kid Singh to fight in the Johannesburg City Hall. In consequence, Kid Singh will meet Sunny Thomas in the Durban Town Hall. The date has not yet been announced.

ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક ૩૧ મું.

રીનીક્સ, શુક્રવાર, તારીખ ૧૪ જુલાઈ ૧૯૩૩

અંક ૨૮

નોંધ અને સમાચાર

ગ્રામ્ય જીવન પર એજન્ટોનો લેખ

હાલ સરકારના એજન્ટ કુવર સર મહારાજ સંગે હાલ સ્તાનતા ગ્રામ્ય જીવન પર જુલાઈ તા. ૧ના 'એક્વટાઇઝર' માં એક લેખ લખ્યો હતો જે લેખ હાલ સ્તાનતા ગ્રામ્ય જીવન બનાવનારા કેટલાંક ચિત્રો સાથે તે પત્રમાં પ્રગટ થયો હતો. એજન્ટ આ પત્ર દ્વારા અમને જાહેર કરવા વિનંતિ કરે છે કે એ લેખ જે કે તેઓએ લખેલો હતો પરંતુ તેની સાથે પ્રગટ થયેલાં ચિત્રો તેમની તરફથી આપવામાં આવ્યા ત્રહોવાં તેમ કાના તરફથી આપવામાં આવ્યા તેની તેમને કશી ખબર પણ નથી એટલે ચિત્રો માટે પોતે જવાબદાર નથી.

હાલિ મારકેટના ત્રણ ધારા

કરબનની હાલિ મારકેટની બહાર વેચનારાઓને માટે બંધાવાયેલી નવી જગ્યાને માટે ત્રણ ધારા ઘડવામાં આવ્યા છે. બંને મારકેટમાં વેપારીઓએ આપવાના ફર વધારવામાં આવ્યા છે. નવી મારકેટમાં સ્તાપર વેચનારાઓને ફર ભરવો પડતો હતો તેના કરતાં એકસો ટકા વધારે ફર રાખવામાં આવ્યો છે. જુની મારકેટમાં સ્ટોલ અને સ્ટેન્ડને માટે ઓછામાં ઓછો અને વધુમાં વધુ ફર રાખવામાં આવ્યો છે.

એજન્ટે કરેલાં કામો

કરબનની હાલિ તામીર મન્ટ્રીટયુટમાં ટુંક મુદ્દત પર મળેલી ઇન્ડો-યુરોપીયન કાઉન્સિલની મીટિંગમાં ભાગલુ કરતાં પોતાની સામે ઘેએલી ટીકાઓનો જવાબ આપતાં એજન્ટ કુવર સર મહારાજ સંગે હાલિ કામને માટે કરેલાં કામો નીચે પ્રમાણે મળી બતાવ્યાં હતાં:—

(૧) એજન્ટના વચ્ચે ધવાથી સ્પીન્સ, સ્ટીપોર્ટ અને ફુગરોઈપની મ્યુનીસીપાલિટીએ હાલિઓની સામે ગોઠડ કોના બગને માટે પ્રગટા લીધાં હતાં તે લેન્ડ ટેન્ચર એક્ટ કમીશનના પરિણામો બહાર પડતાં સુધી મુલતવી રાખવાનો દરખાવ કર્યો છે.

(૨) પ્રીટારીયાની મ્યુનીસીપાલિટીએ હાલિએ માટે સ્કુલ બાંધવાને જમીન આપેલી છે.

(૩) એજન્ટના પત્નીએ પ્રીટારીયા અને જોહાનીસબર્ગમાં હાલિ સીએનએસએસએસ આપી છે કે જે રીપોર્ટિરથી જણાય છે કે ધણુ સાથે સામાજિક કાર્ય કરી રહી છે.

(૪) કરબન ૨૬૦ હાલિ એકાદને અને મેરીટર્ગમાં ૫૦ ને કામ આપવામાં આવ્યું છે. હાલિ એકાદે માટે સરકારી નાણાંમાંથી સાઉથ આફ્રિકાની તવારીખમાં આ પરેલીજ વખત મહા આપવામાં આવી છે.

(૫) કરબનમાં હાલિઓના ટેકનીકલ ક્લાસો માટે સરકાર તરફથી ગ્રાન્ટ વધારી આપવામાં આવી છે.

(૬) ટ્રાંસવાલમાં અમુક વર્ગના શિક્ષકોને માટે પગારનો તવો ફર સ્થાપવામાં એજન્ટે મદદ કરી છે.

(૭) લવડેસ અને ફોર્ટ હેર જતા હાલિ વિદ્યાર્થીઓની માણેથી ઇમીગ્રેશન ખાતાં તરફથી માર્કેટ ૫ ડીપોઝીટ લેવામાં આવતા હતા તેને બદલે પાઉડ ૧ લેવામાં આવે છે.

એજન્ટે જણાવ્યું કે જીલ્લ પસુ ધણી ન્હાની બાબતોમાં સફળતા મળેલી છે અને કેટલીક બાબતોમાં નિષ્ફળતા પણ મળેલી છે. પરંતુ નિષ્ફળતાઓ તેમણે મહાવી નથી.

“ ઇન્ડિઅન ઓપિનિઅન ”
શુક્રવાર, તા. ૧૪ જુલાઈ ૧૯૩૩

સાઉથ આફ્રિકન ઇન્ડિઅન કોમેસની એક્ઝેક્યુટીવે છેલ્લી ગોળમેજી પરિષદના દરવાનુસાર શું આમણે મમાણીક સાઉથ આફ્રિકાના હાલિઓને ખીજા દેશોમાં વસાવવાની શક્યતાઓની બીએ?

તપ્પ સ કરવામાં સરકારની સાથે સહકાર કરવાનો દરખાવ કર્યો છે અને સરકારે તેને માટે નીચેલી કમીટી પર હાલિ કોમિટી પ્રતિનિધિ તરીકે શ્રી. એસ. આર. નાયકને ચુટી કાઢ્યા છે. અમે એ દરખાવને માટે દિલગીર છીએ અને માનીએ છીએ કે એ દરખાવ પર આપવામાં એક એક્ઝુટીવના મેમ્બરોએ કોમિટી ખરા લાભોનો વિચાર કર્યો નથી. અમને ખુશી છે કે અમરો આ મીટિંગ બ્યારે આ કોલોનાઇઝેશનની યોજના ઘડાશે લારે, અને જે ઘડાશે તો, જે કારણથી તેઓએ એસીરેટ્સ ઇમીગ્રેશન સ્કીમને વખોડી હતી તેજ કારણથી તેને પણ વખોડશે. હાલિઓમાં આજે પણ તેઓએ યોજનાની તરફથી તો નથીજ. સરકારે એ યોજનાની અંદર રહેલો હવે છુપાવેલો નથી. તેણે એખા શખ્દોમાં જણાવેલું છે કે તેને હવે હાલિઓને આ દેશમાંથી ઘટાડવાનો છે. એસીરેટ્સ ઇમીગ્રેશન સ્કીમ હવે નકામી જેવી થઈ મઈ છે. હાલિસ્તાનમાં પ્રતિકુળ સ્થિતિ હોવાથી મુશ્કેલાલોગ પ્રમાણમાં તે કામ કરતી નથી. જ્યાં એકે વધારે આકર્ષક યોજના ઘડવાની જરૂર છે અને એવી યોજનાની શક્યતાઓની તપાસ કરવાનું દરખાવમાં અવ્યું છે. એથી ઉલટું આપણે એવો દાવો કરીએ છીએ કે આપણી વસ્તી આ દેશમાં પ્રમાણમાં નહીં છે. યુનીયનની આખી વસ્તીની ત્રણ ટકા કરતાં પણ ઓછી છે. અ.પણા લોકો