

Indian Opinion

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Notes and News

Mahatma Gandhi's Thanks For Birthday Greetings

MAHATMA GANDHI writes as follows in *Harijan* :
From friends all over India and from the West I have had many telegrams of the birthday greetings. I am deeply thankful to them for these. They will excuse me for my inability to send personal acknowledgments. I would have these friends to pray that God may make me worthy of their greetings. I know that the senders expect that I should be rendering some service to Humanity. The wish is always present. God alone knows how far I succeed in the effort.

Swami Bhawani Dayal Again

WE have received yet another letter from Swami Bhawani Dayal for publication. We think we were more than fair to him in publishing his last letter which, notwithstanding his professed love and affection for the editor, was most malicious. We thought Swami Bhawani Dayal would have taken the hint in the spirit in which it was given, that a lover of peace will resort to heart to heart talks rather than keeping poles asunder and broadcasting open letters. We are sorry to find, however, that the hint has fallen on deaf ears. We have stated what we have had to state in reply to Swami Bhawani Dayal's last letter and have nothing to delete from it. We can add much more but we do not think it advisable to utilise these columns for the purpose. Whether to believe or not to believe what we have said is left entirely to his wish. The second letter is also full of malice, and notwithstanding the fact that the Swami took the trouble of sending it under registered cover and even at the grave risk of further malicious attacks we must close this unpleasant controversy. We have received other letters also attacking Swami Bhawani Dayal but as we do not wish to continue the controversy we cannot publish them.

Board's Appreciation For Mr. Cassim Adam's Donation

IN acknowledging a donation of £1,361 10s. from Mr. Cassim Adam of Pretoria for the purpose of erecting an Indian ward at the Pretoria Hospital, the medical superintendent of the Hospital, Dr. A. Taylor Smith has written to him as follows: "My board feels that you have, by your generous action in this matter, set a noble example to the Indian community of South Africa, who should try and emulate your generous act." This donation, it is believed, is the highest individual contribution for hospital purposes made by an Indian in this province. The board has expressed its appreciation of the gift and has assured the donor that the board will do its utmost to facilitate the erection of the building, which will be named after Mr. Cassim Adam.

Labour Of Love

Mrs. P. F. Kincaid, wife of the Commissioner for Immigration and Asiatic Affairs, who with Mrs. Laura Ruxton has been doing much useful work among the Indian women and children of Pretoria, is organising, we understand, a Christmas party, which will take place on December 22 at the Palace Bioscope Hall. Mrs. Kincaid will have the co-operation of the Indian Women's Association and she makes an appeal to all those who are sympathetic to the cause of the Indian for small donations for the Christmas tree in cash or in kind. Between four and five hundred children most of whom live in a state of great poverty, will participate in the party, and it will readily be realised that it is no easy task to collect enough gifts for this number. The girls of St. Alban's Hostel have promised to give a certain number of toys and are dressing some dolls for the tree. Those desirous of helping in any way are asked to communicate with Mrs. Kincaid at 1,090, Schoeman Street, Pretoria. The selfless services of both Mrs. P. F. Kincaid and Mrs. Laura Ruxton in the interests of Indian children will, we have no doubt, be warmly appreciated by the Indian community and we trust that our brethren will not be found wanting in giving a generous response to Mr. Kincaid's appeal and thus helping to make a success of her labour of love.

Ignorance Of India

AT the Pretoria Women's Club where the Agent and the Kunwarani were the guests of honour recently Mr. J. H. Hofmeyr, Minister of the Interior, is reported to have said, Sir Maharaj Singh was a very worthy successor to Mr. Sastri and Sir Kurma Reddi. Moreover, he had doubled his effectiveness in bringing his wife with him. The Kunwar and the Kunwarani must be looked upon as the interpreters of the public feeling of India, of which South Africans knew all too little. "We fall into the temptation of allowing our knowledge to become obscured, and our view tends to become narrow. We want that view to be broader. We want a larger picture. It is for us, against the background of that to see the problems of the Indians in our midst. I very cordially appreciate the evidences of a growing desire of the people of this country to make an attempt to see the other fellow's point of view.

There is a good deal of evidence of an increasing desire to understand and appreciate the feelings of the Indians in our midst, and to try to consider along what lines their development can grow. We who pride ourselves upon being a nation of sportsmen must not lag behind in this respect."

The Agent's Plea For Fairplay

ADDRESSING the Junior South African Party Yeoville Branch (Johannesburg) recently, Kunwar Sir Maharaj Singh made a plea for fairplay for the 200,000 Indians in South Africa. "They were brought here originally at the instance of the Government," said the Kunwar. "The vast majority of the present Indian population in South Africa had been born here, and had every right to call themselves Union subjects. In no other country were Indians denied higher education. There was only one school in the Union—founded by Mr. Sastri, at Durban—where Indians could go beyond the sixth standard. Their living conditions were appalling, and though they paid equal taxes with the Europeans they had no representation. There could be no Indian problem in the Union when the Indian population amounted to only 2½ per cent. It was said that the Indians had a big hold on trade. The most optimistic trading figure he could reach was 5 per cent. "The Indian is of a non-criminal and law-abiding nature, and he only asks for fair play. You know, a policy of repression cannot succeed in the long run, or if it does, can only tend to injure the moral interests of the country as a whole. The enmity of a nation of 330,000,000 is not to be wished for. Cannot this infinitesimal percentage of the population be left in peace?"

COLONIZATION COMMITTEE

SOME startling facts have come to light about the working of the Colonization Inquiry Committee. Elsewhere in this issue will be found published a copy of a letter and questionnaire addressed by the Committee to factory owners. A similar form presumably has been sent out to all employers of Indian labour. It is stated in the letter that "this Committee is making enquiries into the economic position of Indians generally." The information sought by the Committee is (1) when the factory was established and where it is situated, (2) The number of employers engaged in the factory including whites, Indians and Natives from the year 1923 to October 1933 and what is the gross output of the factory over the ten years' period 1923/32, (3) Has there been any relative increase or decrease in the number of Indians during the above period, if so, whether such increase or decrease may be ascribed to (a) greater or less efficiency and adaptability of Indians, (b) a definite policy to replace employers of the white race by those of another, or (c) some other cause? (4) What is the usual period of contracts of service of Indians (daily, weekly or monthly) and whether Indians continue in the employ for long or short periods? (5) What numbers of European and Indian Juveniles are in service at the present time? What numbers of these respectively are being trained, either as apprentices or under some other system of training? (6) The classes of work ordinarily performed in the factory or works by (a) Europeans, (b) Indians, (c) Natives. (7) Whether housing for Indian employees is provided for, and if so, to what extent?

How this procedure is in keeping with the terms of reference of the Committee is beyond our compre-

hension. The terms of reference of the Committee are:—

"To undertake a preliminary investigation in South Africa in connection with the proposals set forth in paragraph 3 of the Capetown Agreement for the exploration of the possibilities of a Colonization Scheme for settling Indians, both from India and South Africa, in other countries; and to report as to the country or countries in which further investigation as to the successful operation of such a scheme might advantageously be made, having regard to the political, climatic and economic conditions in such country or countries, and the extent to which Indians in the Union would participate therein."

In other words, in terms of the Capetown Agreement, the Committee is asked to find out, (1) suitable countries outside South Africa where Indians both from India and South Africa could be settled and (2) how many Indians from South Africa would be prepared to go to such countries. Now if the proposed scheme is to be purely a voluntary scheme and the present activities of the Committee are, as they are professed to be, inspired by a philanthropic desire to primarily help India to find outlets for her increasing population and not with any intention of reducing the Indian population in the Union, we fail to understand why the Committee is departing from its terms of reference. It is not the work of the Committee, surely, to inquire into the economic position of Indians in the Union, or to elicit from the employers the information as to how many Indians and persons of other nationalities they employ and what class of work they do, or as to what the output of their factories or works is and how they have been working for the last ten years. All these are altogether irrelevant questions and we can think of no other object the Committee could have in view in seeking this information than to find out how best the Indians could be reduced from this country. Public opinion among Indians is unanimously opposed to the principle of reducing the Indian population in the Union and the only object for which Mr. S. R. Naidoo was appointed to represent the Congress on the Committee was, it was stated clearly, to fulfil its promise to co-operate in Indian's mission to explore outlets for her increasing population and to ascertain if there were any good opportunities in such explored countries for Indians in South Africa. The present Enquiry, we are told, is a preliminary to that "mission." The Enquiry is supposed to be limited to its terms of reference but we find that the Committee is going far beyond them. How the Indian representative on the Committee can reconcile himself to this position is beyond us. Or does he now think it expedient to accept the principle of reducing the number of his brethren in this country, just as the Congress seems now to have reconciled itself to the acceptance of the principle of segregation to which it was opposed, when it turned down, in Capetown during the Round Table Conference, Mr. Shaikh Ahmed's representations for better conditions in the Asiatic Bazaar, on the ground that it would be inconsistent for the Congress to ask for better condition in segregated areas when it was opposed

to the very principle of segregation; for we now understand it is asking the Provincial Finance Committee for the right of ownership of land in segregated areas. The present working of the Colonization Committee in our opinion only goes to justify all the more the action of the opponents of the Congress.

The Working Of The Colonization Committee

The following is a copy of a letter which is addressed by the Colonization Committee to Factory owners:—

Indian Colonization Committee,
P.O. Box 244,
Pretoria,
3rd November, 1933.

Sir,—This Committee is making enquiries into the economic position of Indians generally and should be glad to receive the information asked for in the enclosed Questionnaire in regard to Indians employed in your Factory.

Please forward your reply to—

The Secretary,
Indian Colonization Committee,
P.O. Box 474,
Durban,

on or before the 21st instant.

In your reply please say whether you, or a member of your staff nominated by you and acquainted with the position of Indians in your service, would be prepared to give oral evidence at a later stage, should the Committee so desire.

I have the honour to be,

Sir,

Your obedient servant,
(Sgd.) J. YOUNG,

Chairman: Indian Colonization Committee.

The following is a copy of the questionnaire referred to in the above letter:—

Indian Colonization Committee

QUESTIONNAIRE (3) FACTORIES.

1. When was your Factory established, and where is it situated?
2. Please furnish in the form given hereunder figures showing the numbers of your employees and the gross output of your Factory over the ten year period 1923/32.

Year	Average number of Employees.				Total	Gross value of Output.
	Whites.		Indians.			
	Male.	Female.	Male.	Female.		
1923						
1924						
1925						
1926						
1927						
1928						
1929						
1930						
1931						
1932						
Oct.						
1933						

3. Has there been any relative increase or decrease in the number of Indians during above period, if so, can such increase or decrease be ascribed to:
 - (a) greater or less efficiency and adaptability of Indians,
 - (b) a definite policy to replace employees of our race by those of another,
 - (c) some other cause?
4. What is the usual period of contracts of service of Indians (daily, weekly or monthly)? Do Indians continue in your employ for long or short periods?
5. What numbers of European and Indian juveniles are in your service at the present time? What numbers of these respectively are being trained, either as apprentices or under some other system of training?
6. Specify the classes of work ordinarily performed in your Factory or Works by—
 - (a) Europeans.
 - (b) Indians.
 - (c) Natives.
7. Do you provide housing for Indian employees, and, if so, to what extent?

[The above is dealt with in our leading article.—Ed. I.O.]

Krugersdorp Indians Residential And Trade Segregation Suggested

A suggestion for the exemption of "Dadoo's Block" as a site for all the Asiatic business in the Krugersdorp township and for the setting of an Asiatic residential township, was made when the Transvaal Asiatic Land Tenure Act Commission sat last week.

The suggestion was put forward by Mr. W. H. Ramsbottom on behalf of the Krugersdorp Chamber of Commerce.

Mr. Ramsbottom, instructed by Messrs. J. B. Hugo and Cronje, appeared for the Krugersdorp Chamber of Commerce, the Dutch Reformed Church and the Witwatersrand West School Board; Mr. L. J. Phillips, of Messrs. Phillips and Osmond, for the Krugersdorp Town Council; and Mr. A. G. Blake, of Messrs. Blake and Becker, for the Krugersdorp Indian Association.

The Agent of the Government of India was present.

Mr. Ramsbottom said the suggestion put forward by the chamber was that "Dadoo's Block" should be exempted, so that there would be sufficient room there for all Asiatic traders who were at present illegally occupying premises elsewhere in the Krugersdorp township.

The Chamber suggested further that a township for Asiatics be laid out north of the Police Barracks and the Coloured School. The furthest point in that township would be about three-quarters of a mile from the furthest point in "Dadoo's Block."

The position taken up by the municipality was that they would not object to this, and, if the commission recommended such a scheme, they would take steps to lay out a township for occupation by Asiatics.

Captain H. E. Mantell, District Commandant of Police, supplied statistics in regard to Asiatic occupation in Krugersdorp. The Asiatics, he said, were a very law-abiding community. He raised no objection to the Asiatic township suggested by the chamber, provided that the residents behaved themselves.

The Rev. J. J. Krige, of the Nederduits Hervormde of Gereformeerde Kerk, said the church was opposed to the exemption from the operation of the Gold Law of ground in the immediate vicinity, and he believed that if Asiatics lived next to the church fewer people would attend the services. The Sunday school children would play with Indians in the streets, and he regarded that as undesirable.

Mr. Krige said he was also chairman of the committee of the Kerkstraat School, which was situated in the same locality. The school had taken up the same attitude as the church.

Mr. H. C. Tanner, a member of the committee appointed by the Krugersdorp Chamber of Commerce to inquire into questions before the commission, said in his opinion the application by the Asiatics for the exemption of a number of stands from the operation of the Gold Law was unreasonable, as the ground asked for was out of all proportion to their requirements. The chamber's view was that it would be of great advantage to both Indian and other traders to have the Indian trade localised. The chamber suggested that as far as possible the Indians should be localised for trading purposes in Dadoo's Block; and for residential purposes, they suggested a site between the charge office and Burghersdorp, on the southern side of the "spruit." The chamber was averse to any increase in Indian trading in Krugersdorp.

Three European property owners, Messrs. S. Susser, S. Zinn and H. B. Hosiosky, who were called as witnesses by Mr. Blake, applied for the exemption of certain properties of theirs from the Gold Law.

Transvaal Notes

(From A Correspondent)

Our Children's Day.

For the first time the Indian community took part on equal terms in the Children's Day function. There were two trollies—one by the women who belong to the Indo-European Women Association with a Replica of Taj Mahal. The work was executed by the students of the art section of the University. The other was by the Doornfontein Indian Government School. Mother India was represented. The Indian girls were beautifully dressed in all coloured saris with the Indian National Flag flying and the words of Rabindranath Tagore: "The East and West are the alternate beats of the heart they need our help as we need theirs."

Long before any Indo-European Women Association was started or thought of Mr. Zwarenstein the Principal of the Johannesburg Indian Government School strongly objected to the racial line drawn among children in which he was supported by Mr. Sigamoney, Principal of the Doornfontein Indian Government School. Their quiet work has borne fruit and next year there will be greater interest shown and a good cause will benefit considerably.

The coloured people were allowed as well which is very welcome but my only regret is that the Bantu children were kept out and I am certain that the goodwill of those on the Committee will see that the Bantu children are admitted next year which is a great step in the securing of racial harmony in this country.

S.A.I.C.

It appears that the South African Indian Congress had fixed a date with the Provincial Finance Commission to give evidence. One wonders who authorised the Congress to give evidence. And the 17th Nov. 1933 has been fixed at Pretoria for them to be heard on behalf of the Indians in the Union. The South African Indian Congress further instructed the Transvaal Indian Congress to select four men to represent them. Many names were suggested. Most of them declined and the following were elected to go: Messrs. Abed, B. K. Patel, S. M. Nana and D. M. Nursoo. All these delegates were opposed to segregation but it does seem incredible that within a year they are asking for the very thing they opposed so vehemently at a conference, for the statement to be submitted to the Commission actually asks to legislate so that Indians will own land in bazaars and locations.

Elections

The Committee of the Transvaal Indian Congress has passed a resolution that the elections take place within three weeks from date.

As the Congress is constituted it cannot be said to be truly representative. Next week I hope if space allows to publish a scheme which will make it truly representative, so that every District and Dorp will have a direct representation but to-day a handful of men resident in Johannesburg claim to represent the community.

The Funeral Of The Late C. K. T. Naidoo

(From Our Correspondent)

Great crowds turned out for the funeral of the late Mr. C. K. T. Naidoo, at his residence in 176 President Street. The streets were thronged with people and cars that special policemen were on duty controlling the traffic. The procession was nearly two miles long. It was an awe inspiring sight and a fitting tribute to a great patriot and hero. Right in front of the procession were two lads one an Indian Boy Scout and another from the Malay Lads' Moslem Brigade, carrying the Indian National Flag kindly lent by the Indian Boy Scout Troop. Then followed a huge banner with letters of gold inscribed "A Noble Son of India. Faithful Unto Death" and the back a squadron of Moslem Lads' Brigade followed by the Union Jack and the South African flag.

There were 80 cars in the procession besides the horse vehicle. The funeral procession went through President Street right into the heart of the town. Hundreds lined the street.

As the cortege arrived at Vrededorp the whole of 17th Street from Delarey Street was crowded. Many signs were evident of the great appreciation that men and women had for the man who was determined to lay down his life for the honour of the Indian community in South Africa. In the days to come Thambi Naidoo's words will ring true for there are moral cowards in the country to-day who will sell their very honour for a mess of pottage like Esau of old.

The coffin was laid in the beautiful courtyard of the crematorium. Mr. M. Nursoo acted as chairman for the great meeting. Speeches were made and the first to speak was Mr. H. Kallenbach, who spoke very feelingly—for does he not know the sterling qualities of Thambi Naidoo. He said that we have to lay to rest a brave and courageous man and above all a man of peace. He was overcome and he stopped. Mr. J. D. Rheinalt Jones also spoke and said that he had great veneration and admiration for Mr. Naidoo who was vice-chairman of the Indo-European Council, one who truly interpreted the great Indian Nation.

Before the speeches were made a Tamil hymn was sung by Mr. Venkta Krishnan Naidoo. Then the Rev. Sigamoney said Christian prayers, Mr. Omar Jhaveri, Islam prayers and Mr. Pravasi, Hindu Prayers in Sanskrit.

The other speakers followed among whom were Messrs. Omar Jhaveri, S. R. Naidoo and others.

Memorial Meeting

On the night of the burial, Nov. 1, a memorial meeting was held in the Patidar Hall. A terrible storm was raging outside but in spite of that many persons turned up. There were various speakers. Mr. Mahomed Jajbhay, the secretary of the Transvaal Commercial Association, paid a glowing tribute to Mr. Naidoo. He said although it was the orthodox custom for Mahomedans not to attend the funeral of a Hindu, yet he went in spite of what may be said. He did not mind the criticism.

Mr. S. M. Nana also spoke but he did not come to the grave because it was against the Moslem religion and he declined to be a pall-bearer as well, on these grounds.

Messrs. Z. V. Parekh, B. K. Patel, W. Ernest, Rev. Sigamoney and others spoke.

A resolution of condolence was sent to the bereaved family.

Indians Snubbed By European Street Collectors

The following letters reproduced from *Pretoria News* speak for themselves:—
To the Editor of the *News*.

Sir,—I shall esteem it a favour if you will kindly enlighten me as to whether only Europeans can contribute to the street collections.

On Saturday, I (an Indian) was standing with some European friends in the morning market, when a European lady came with a collection box, in aid of "Children's Day." My European friends all contributed silver coins towards same, but, when I offered a large silver coin, the lady simply ignored me, and walked away.

I am sure that many Indians would contribute if the box was put in front of them, but in most instances, on the Square and in front of the banks, the ladies simply ignore us, but rattle the boxes in front of all Europeans, half of whom ignore them.

CASSIM VELSHI KESHAVJEE.

Tribute To Indian Generosity

To the Editor of the *News*.

Sir,—With reference to the letter appearing in your paper, on the subject of "Indian's Generosity," the collector had possibly overlooked the fact that Indians are members of the British Empire, and as such admit and accept their responsibility towards the upkeep of the State. Child welfare being of such national importance would naturally appeal to the generously-minded Indian.

To emphasise my statement, may I draw attention to the recent contribution from an Indian to the Pretoria General Hospital of over £1,000; and, as recently as October 5, I received £11 Os. 6d. towards St. Dunstan's from the Indian and Asiatic Location.

In my twelve years' experience of social work in Pretoria, I may state that Indians have been among the most generous of donors, and I can sympathise with the Indian at being mystified at having his donation to child welfare refused; and can only think the collector either misunderstood the intention to contribute, or, perhaps being at a busy corner, was over-keen on her job, and did not observe what was taking place.

KATHLEEN D. BATTLE,
(Hon. organising secretary, St. Dunstan).^s

Fountain Of Wisdom

—Prisons and gallows are friends and deliverers to lovers of freedom.—MAHATMA GANDHI.

—Any man who respects himself and respects his conscience, and carries his convictions to the end, will fail ultimately in the respect of mankind if he does not live up to his convictions.—KUNWAR SIR MAHARAJ SINGH.

—Without free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked, and the nations no longer march forward towards the nobler life which the future holds for man. Better a thousand-fold abuse of free speech than denial of free speech. The abuse dies in a day; the denial slays the life of the people and entombs the hope of the race.—ANNIE BESANT.

The Agony And The Release

The following vivid but heartrending account, though belated, of the agony Mahatma Gandhi had to suffer during his last fast in prison owing to the refusal of the authorities to grant him the necessary facilities to carry on his work in connection with the removal of untouchability, given by Miss Slade, an English lady, who is known in India as Mira Ben, and who has renounced everything for the sake of serving the cause of India, will we have no doubt be read with interest by all:—

It was early morning on Tuesday 22-8-33 in Sabarmati Jail—my term of a year's imprisonment was complete and I was being released just in time to catch the 7 a.m. train to Bombay for Poona. Bidding farewell to the Jail authorities, I stepped out of the Prison gate and quickly walked to Sabarmati Station.

Gandhiji had been fasting since six days and one's whole mind was wrapped in this thought. At the Station, the Station Master, a friend of old, greeted me with the news that Gandhiji had been removed from the Jail to the Sassoon Hospital, but was still a prisoner. He was getting steadily weaker and nausea was frequently troubling him. The train came in. I took my place in the women's 3rd class compartment and away we went. The other women in the carriage soon recognized me and we began to talk. "How terrible this is! The Mahatma is dying! Has the Government altogether lost its senses?" And so on—the day dragged on—the train seemed to crawl. At last we reached Bombay—there were several hours before the Poona train would leave—so I went to fatends. The same thoughts, the same questions were tormenting everybody's mind. I telephoned to Poona to say I should be arriving at 5 a.m. The report I got of Gandhiji's health on the telephone though non-committal made me feel still more deeply the suffering through which he was going. The night passed in the train—the day broke—here was Poona at last—Mathuradasbhai, Gandhiji's nephew, met me at the Station and brought me to "Parnakuti."

Everyone was on an intense strain—nothing was known as to how Gandhiji had passed the night as none of his own people were allowed to be with him between 8 p.m. and 8 a.m. Punctually at 8 o'clock Mrs. Gandhi went to the Hospital. As there was no chance of my being permitted to visit Gandhiji at that time I went straight to see Mr. Andrews. We had a long talk—he was to see Gandhiji at 11-30 a.m. I returned to "Parnakuti." At about 2 o'clock Mrs. Gandhi returned from the Hospital for food and a short rest. Her face drawn with intense mental pain, her voice and her account of Gandhiji all convinced us that the crisis was at hand. Gandhiji had had a very bad attack of vomiting in the night, and he was now unable even to drink water—it appeared that he was already preparing for death.

But he was released before it was too late. He was brought to "Parnakuti" in an ambulance car. And as he was brought out of it on a stretcher, I could see that he had sunken eyes and hollow cheeks,—but his face was still lit with love and patience and above all shone the light of his indomitable will. He was carried upstairs and placed on the bed—I knelt down by his side in silence. Never shall I forget the expression in his face—it was as of one brought back from the very jaws of Death. He looked at me for a moment or two and then in a low voice murmured: "How stupid! All this agony, all this scene must needs have been created, enervating in nature, for

the sake of not granting, what to them were, a few trifling concessions. I am simply dumbfounded."

The actual breaking of the fast had taken place in the Hospital as it was not thought safe for Gandhiji to be removed first.

In a few minutes Mr. Dinshaw Mehta arrived and carefully examined Gandhiji—the blood-pressure alarmingly high and urine which was examined later showed dangerous symptoms. A little more delay and a stroke of coma would surely have followed heralding Death himself.

The agony that Gandhiji went through in the Hospital and the fact that he had finally decided to give up the battle for life, are clear from the following words which I take from a conversation he had with Mr. Andrews the next day:—

"I realized I was breaking up on Tuesday night when I had that unbearable vomiting and spasms—I said to myself 'this is too much of a good thing and the struggle must be given up.'"

The following day, while I was massaging him, I spoke of the look in his face which I had seen when he arrived from the Hospital—"No wonder," he said, "seeing I had just made my last testament"—and he went on to explain how on Wednesday morning, feeling that the end was coming, he had given away all his little vessels and other worldly belongings to the nurse. "So you really believed that you were about to die," I said. "Yes," he replied, "I saw no other end in view, and I decided it was useless to try any further to prolong the anguish which I was enduring."

But God had willed otherwise and so brought Gandhiji back from Death's arms. To-day, the fourth day after the breaking of the fast, Gandhiji is wonderfully improved, though still weak and tired.

Mahatma Gandhi is once more free, but the crisis, the misunderstanding and the darkness remain the same. May God open the eyes and the heart of the Government that the tragedy of tragedies for India may be averted and that the English people may be saved from the everlasting shame of having a Man of God brought to death in their name.

Slavery vs. Untouchability

The following article by Mahatma Gandhi appearing in *Harjan* dated October 8, will be read with interest by our readers in this country:—

Deenabandhu Andrews writes:—

"A century ago a far more terrible form of 'man's inhumanity to man' than 'untouchability' was abolished in the West. Slavery made men and women into chattels, to be bought and sold and possessed by their owners. This ancient human wrong had existed all over the world; but in the West it had taken the monstrous form of 'plantation slavery.' Negroes from Africa were transported on ships like cattle and set to work in the sugar plantations just like beasts of burden. The mortality was frightful. Often as many as 75 per cent died on the voyage from Africa to America. But the profits of the slave trade were so enormous that such losses by death were made up by the high prices obtained for those who survived. The results of this slave traffic were to create a 'colour' problem in America and elsewhere which has never yet been solved. Slavery is at the root of the 'colour' prejudice of modern times.

It has been doubted whether any great moral reform has ever been carried through from purely humanitarian motives. The nearest to reach this standard was the abolition of slavery. To set free the slaves in the West Indies and South Africa and in the British colonies throughout the world meant undoubtedly an immediate economic loss. It also meant that Great Britain paid £20,000,000 out of its own revenue in order to get rid of the evil. Therefore, it is not right to say that in politics philanthropy never gains its own victory. In the year 1833, philanthropy won.

What then will happen in 1933? What is the greatest feature of this Centenary? Surely if India could abolish altogether, within the present year, 'untouchability,' setting free at least 45,000,000 human beings from a moral slavery, that would be the greatest philanthropic act of all."

Would that Deenabandhu's hope were fulfilled. Unless a miracle happens, the wholesale conversion of millions will not take place during the remaining months of this year and, may be, for many more years to come.

But what is the meaning of the abolition and what was the meaning of the abolition of slavery in 1833? The abolition of slavery was a legislative act. The slavery of the heart was not abolished then and even the lapse of a century has hardly abolished it altogether. This is written not to belittle the great act of 1833, but to clear our minds and to understand the limitations of the effort of 1833.

Now, in the sense in which slavery was abolished in 1833, untouchability was abolished in 1932 at that representative meeting of Hindus assembled in Bombay in September 1932, under the chairmanship of Pandit Malaviyaji. It was no bogus affair. It was signalled by the immediate establishment of the All India Anti-Untouchability Board. There has been an incessant campaign against untouchability going on ever since throughout the length and breadth of the land as the pages of *Harjan* can amply prove. One life is being definitely held as hostage for the due fulfilment of the solemn pledge of the Hindus.

Let no one underrate the effort of 1932 by saying that, whereas the abolition of 1833 was an act of a legislature, that of 1932 was an act of a voluntary association and, therefore, lacking sanction. In the nature of things the act of 1932 could not well be otherwise. Slavery was a matter of contract enforceable at law. Untouchability as a religious institution is, as Deenabandhu Andrews rightly says, "moral slavery." This could not be abolished by law. The only way in which it could be formally abolished was adopted in Bombay. Nor, as I have already shown, does the act lack sanction. The sanction it is true, is moral. But moral sanctions are in the end far more potent than legal sanctions. Let the reader note that the Bills sought to be passed by the Central Legislature are not intended to be acts of abolition at all. One is meant to regulate temple entry by Harijans and the other to withdraw legal recognition of untouchability. Neither affects the religious recognition and social practice. That is the function of the religious and social reformer. The Bills are very much needed to expedite reform; they cannot abolish untouchability. Untouchability is not a matter of contract. 'Untouchables' cannot be bought or sold.

Thus, I hope, it is clear that the abolition of untouchability analogous to that of slavery in 1833 definitely took place on 24th September 1932. Its anniversary was duly celebrated on the 24 day of last September. When the whole mass of Hindus will respond to the resolution of Bombay will largely depend upon the earnestness of those who passed it and those who are now seeking to enforce it. But that is a process of which it will not be possible to say it took place on a particular day.

And I know that Deenabandhu is not looking forward to any such definite day when the mass manifestation will be a single act for mankind to see. What he wants, what I want and what every reformer is striving after is such a manifestation of the combined energy of Hindus as would show how unmistakably to any passer-by that Hindutva has shed the distinction between high and low and that there is in it neither high caste nor low caste nor outcaste, whether by birth or in fact. A sinner is equal to the saint in the eye of God. Both will have equal justice, and both an equal opportunity either to go forward or to go backward. So h, are His children, His creation. A saint who considers himself superior to a sinner forfeits his sainthood and

becomes worse than the sinner who, unlike the proud saint, knows not what he is doing.

The mission of anti-untouchability organisations is perhaps the noblest of any that can be conceived. Let us, therefore, pray with Deenabandhu Andrews that they may be blessed with enough spiritual power to melt the age-long superstition that has corrupted Hindu society and that threatens to destroy Hinduism, if it does not react to the spirit of the times.

An Incident In London

(By REV. G. F. ANDREWS)

A little more than a year ago, I was engaged in helping the American Negro Quartette, who had come from Hampton Institute to England in order to sing the 'Negro Spirituals' to different English congregations. The tour had been financed by generous American friends who wished thereby to uphold the social dignity and natural musical capacity of Africans in the one Body of Humanity.

They had first of all a wonderful reception in London, and afterwards had gone to the north of England, where their welcome had been still more enthusiastic. Later on, they came back to London, and I met them at St. Margaret's Church, Westminster, where they were to give a recital. Before the musical recital had begun, they had warmly greeted me in the vestry and overwhelmed me with their affection. We were old friends because I had stayed with them in Hampton Institute itself and, later on, I had done everything possible to promote their tour in Europe. Three of them, if I remember right, were graduates, and all of them were men of culture. An American lady whom I knew well and an American teacher from Hampton accompanied them. There were six American Negro singers in all, leaving two to take vacant places in the Quartette if at any time one or the other should fall ill.

They sang unaccompanied to a large audience of men and women in St. Margaret's Church, who were enraptured by the beauty of their singing. The song which went home most of all to the hearts of English people was

*"Were you there when they crucified my Lord?
Were you there?"*

*"Oh, sometimes my heart begins to tremble,
Were you there when they crucified my Lord?"*

In every recital, this song was asked for again and again, it was the most popular in their programme.

After the musical performance was over, I met them again in the vestry and their eyes were filled with tears of joy as we praised and thanked them for their singing. They are a highly emotional people. Nothing could have been more tenderly human and deeply religious than their beautiful spirit.

"Oh, Mr. Andrews," said their leader to me, "we must have our supper together, and we will talk about Hampton!"

I eagerly assented and suggested that we should go back to the hotel where they were staying and have supper there. But in a moment all the joy went out of their faces and they told me that they were not allowed to take meals in the hotel. They could only have rooms there. They could not appear in the dining room. They were "untouchables" in their own hotel!

It seemed to me an intolerable insult and a cruel wrong. At first, I thought of inviting them to an Indian Hostel, in Gower Street, where I knew they would be warmly welcomed. But that was far away. Then I said to them, "Look here! you wait for a

moment in the vestry and I will settle everything."

So I ran out as quickly as possible and went to the first restaurant I could find in Parliament Street. As I hurried along, I hoped and prayed that my search would not be in vain. The manageress was a stout, kindly old lady with a beaming smile. Therefore, with some confidence, I asked her: "Would you give supper to six American Negro gentlemen and three others?"

"Of course, I will," she cried, "And I'll give them the best seats and in the room and look after them myself."

My mind was intensely relieved and I ran back again to St. Margaret's, Westminster. So we all went over together and had a glorious time. The landlady was as good as her word, and made us her most welcome guests. After each course, she came forward to ask us if there was anything else she could do to make us happy. The human touch was perfect, and after our meal we all shook hands with her when we went out.

"Come again!" she cried. "Come again! You are quite welcome."

That night we sent a long cable to Mr. George Foster Peabody, who was helping to finance the musical tour, telling him of our happiness. Mr. Peabody is a Southerner of U.S.A. more than eighty years of age, whose memory as a boy goes back to the old slave days in the South, when the Negroes were slaves on the plantations. Since then, his whole life has been devoted to their emancipation.

It is strange how human nature is the same all the world over. In America, the descendants of the old slave-owning families in Tennessee and South Carolina and Kentucky are often among the noblest emancipators of the American Negro race, just as in India to-day some of the highest caste people are the noblest emancipators of the Harijans. This very year, 1933, is the centenary of the abolition of slavery in the West. My deepest longing is that it may also mark the emancipation of the Harijans in the East. —*Haryjan.*

At Random

(By G. S.)

Sastri College Old Boys Club

A General meeting of the above club was held in the Sastri College hall on Friday evening, November 10.

The special item on the agenda was presentation of a brass tray and stand by the members of the club to Mr. J. B. Chetty, on the occasion of his wedding. Mr. Chetty is President of the club.

Mr. Buss, B.A., Principal of Sastri College, made the presentation on behalf of the members of the club.

The Exams

The exam. fever is fast approaching. While the degree exams. have already begun the Juniors Certificate and Matric exams. are not far off, Sastri College is looking dull these days. The students are grave and serious; some times too engrossed with left-over work, to lock gay. The spirit of hilarity that usually pervades the institution, has gone, like winter, for a brief respite. Meanwhile, to all those who are to sit for exams go our best wishes for their success.

Sastri College Magazine

Sastri College is to be congratulated on the very excellent production of the first issue of its highly entertaining magazine. In almost all Colleges the issue

of the annual "mag," is an event to which all students look forward. Judging from the very amusing nature of the current number of Sastri College Magazine, the issue of the next number will be keenly awaited not only by students and ex-students of the Sastri College but even by the general public.

The cover design is extremely artistic. A student is responsible for this fine and admirable piece of art. In fact the whole mag. is very largely the work of the students. The striking editorial by N. K. Sham is at once appealing. One cannot read through the mag. fast enough. The prose is poetic; the verse prosaic—and so should they be in a College mag!

A copy of the magazine is available at the M. K. Gandhi Library. Readers anxious for a few moments of side-splitting mirth or desirous of a little mental relaxation after monotonous hours of drudgery behind shop counters are well advised to peep into the mag. Once opened it is too enthralling to be readily shut again. It is brimful of wit and humour.

The publication of this mag. opens definitely a new chapter in the life and progress of the College.

Durban Indian Surf Life Saving Club

Under the chairmanship of Mr. B. B. Singh an inaugural meeting of the above Club was held on October 8 at which all the conveners were present. In view of the fact that quite a large number of the Indian community has taken to surf bathing the necessity for such a club has become imperative. In the past many lives have been lost through want of trained assistance.

After a lengthy discussion it was unanimously decided to establish this club and the following gentlemen were elected office-bearers:—Patron: Mr. Kuppie Murrie, President: Mr. T. M. Naicker, vice-presidents: Messrs. Manilal M. Gandhi, R. Bodasingh, V. M. Maistry, B. M. Singh, A. Christopher, and L. Nanoo; Medical Adviser: Dr. M. G. Naidoo, Captain: Mr. B. B. Singh, Vice Captain: Mr. K. M. Frank, Jr. hon. secretaries: Messrs. D. C. Chetty and C. N. Pather, Executive members: Messrs. D. S. Roop, Ramlal and Coopan.

Recruits wanted. Swimmers or non-swimmers apply to Captain Singh on the Indian Beach.

Asiatic Land Tenure Act Commission

Evidence of Mr. Mahomed Essop Gathoo
(Continued from last week)

Can you say how many are European traders as compared with Indians—one in two, one in three or one in four?—About one in six would be a European I think.

You yourself own property which is in an area that the Municipality is willing to have withdrawn?—Yes.

I think we had better refer to the map. Those properties are in an area that is west of the Post Office, are they not?—No; east of the Pass Office.

You have some down to the Pass Office to which the Municipality does not agree?—Market and Diagonal Street.

That is all along Market Street; those properties which face on Market Street the Municipality does not agree to? Is this property west of Diagonal Street?—West of Diagonal Street.

CHAIRMAN: According to the plan I have the

City Council agrees to the area between Diagonal Street and Sauer Street with the exception of the two rows of stands fronting on Sauer Street.

Mr. BRINK: None of the area west of Diagonal Street is agreed to. You would suggest to the Commission that this ought to be withdrawn also from the Provisions of the Gold Law?—Yes.

Why do you say it ought to be withdrawn?—Because there are always Indians down there.

And if it were not withdrawn the Indians would have to go out. What would be the consequences if the Indians have to go out from there?—You could not get a European tenant down there.

Would the Europeans who are property owners, and other property owners like Indian companies, suffer?—Certainly.

They would not be able to find tenants, and the shops would stand empty?—Yes.

CHAIRMAN: With regard to your properties, Mr. Ebrahim, you gave us a list of the various places where you had properties?—Yes.

Are those properties in all cases occupied by Indian tenants, or are some of them occupied by European tenants?—I have properties in Diagonal Street and President Street; there are a few poor whites, I think they are Jews. The others are all Indians.

Mr. BRINK: How would it affect the Indians themselves. You have told us how it would affect the property owners. How would it affect the Indians themselves if they were forced to leave this area and go somewhere else?—It would be a great hardship.

Would you explain to the Commission in what way it would be a hardship?—You see, you have all Indian merchants and store-keepers down there and they would have to close their shops and would not be able to find other places.

CHAIRMAN: The Indian shop-keeper would lose his business?—If the Indian had to go he would have to go where he could not find trade. Whether he could carry on the same business I do not know, or whether he could find a good place. Indians have been in business down there for a long time.

If he has to move and have his business in Ferrierastown what would happen, do you think?—He cannot do business down there I do not think from my knowledge.

We have all seen the large numbers of Indian traders dealing in fruit. If they were moved out from there what would happen to their fruit trade?—I do not know.

Mr. MACWILLIAM: The fruit trade is west of Diagonal Street. There is really no fruit trade on the other side?—The fruit trade is east of Diagonal Street.

Mr. BRINK: There is no fruit trade on that side of Diagonal Street. Those are all dealing in soft goods and groceries?—Yes.

Whom do they supply soft goods and groceries to?—It is mixed trade; white and coloured.

If those traders were shifted to Ferrierastown would they not be able to carry on?—I do not think so.

Why not?—Because those are the business streets and Ferrierastown?—They are not business streets like Diagonal Street or Market Street and President Street.

Coming to this little block which I think you own. It is a triangular block between Lovers' Walk and Malherbe Street?—Yes.

CHAIRMAN: You are now going to Burghersdorp?

Mr. BRINK : Yes; this Burghersdorp. (To witness) You own that property; that triangular block between Lovers' Walk and Malherbe Street?—Yes.

Is that where there is the Furniture factory? Is that where your house is?—Yes.

That is the position of your house?—Yes.

You think that should also be conceded?—Yes.

Why?—Because I have always been down there and the area has always been occupied by Indians down there.

You yourself told us when you built the house. Before you built the house who occupied that stand?—It was a vacant stand. I put the building on.

There is another block there which you own as well, is there not?—Yes.

Is that the block with the furniture factory?—Yes.

That has not been conceded by the Municipality?—No.

CHAIRMAN : That is the block fronting Minnaar Street?

Mr. BRINK : Yes. It is Minnaar Street, Malherbe Street, Vorster Street and Jennings Street. There is a sort of block there, a double row of stands between those four streets?—Yes.

Stands 222-239. Do you own them?—Not not all.

How long has this block been occupied by Indians?

—Since 1905; always Indians except the one factory now.

All occupied by Indians except where the factory is now?—Yes; except the factory which has been there during the last few years.

Have coloured people there since 1905?—Yes; some.

CHAIRMAN : You are talking still of the block north of Minnaar Street.

Mr. BRINK : Yes.

CHAIRMAN : I do not know whether you are going to ask him about the block south of Minnaar Street.

Mr. BRINK : I think the Indian Commercial Association is not worrying about that. I think the coloured people may have some claims about that.

CHAIRMAN : You are not asking about that block?

Mr. BRINK : No; we are asking only about this block north of Minnaar Street. In point of fact I understand we do not ask for that portion south of Minnaar Street because we did not realise it was in Burghersdorp. We meant to ask for the whole Burghersdorp and would have asked for that portion had we appreciated that it was in Burghersdorp.

(To be continued)

NOTICE

Transvaal Indian Congress

A mass meeting of the Congress's will take place on Sunday the 10th of December 1933, at the Patidar Hall, Terrace Road, Fordsburg, Johannesburg at 7-30 p.m. sharp.

Agenda : (1) Joint Secretarie's Report.
(2) Election of officials of the Congress.

Every Indian is cordially invited to be present at this election meeting.

D. M. NURSOO } Joint. hon.
E. M. MALL } Secretaries.

News In Brief

Miss Christabel Edwards is organising an hour-of-music programme to be given in St. Mary's Cathedral, Johannesburg, on Sunday, November 19 at 4 p.m. The artists who will take part will be Miss Christabel Edwards, Miss Violet Rowland, Mrs. Harold Fraser, Mr. Noel Iveson, Master Alfred Boag, Mr. Niven and Mr. Day will be at the organ. Included in the programme will be two movements from Schubert trio in B flats a trio by Mozart, and Mr. Fraser will sing an Aria by Handel and Liddle's "Abide With Me." A silver collection will be made for the Indian Church Building Fund.

Miss Fatima, a young Indian chess player, easily won the British women's championship at Hastings, scoring nine and a half out of a possible ten.

At the invitation of the Hindu Seva Samaj, Johannesburg, Swami Adyananda, of the Ramakrishna Mission, India, an institution which sends out missionaries to popularise the teachings of the Hindu Scriptures and the Vedanta, will be shortly visiting South Africa. The sannyasis, who belong to the Ramakrishna order, are trained in the systems of Hindu philosophy and are able exponents of Hindu culture and civilisation. This is the first time that a member of this mission will be visiting this country. Swami Adyananda, was the head of the Ramakrishna Mission at Rangoon.

A resolution viewing with grave misgivings the volume of illiteracy prevailing among the women in India and asking Government to take immediate steps to abolish the same within a prescribed period, was passed at the Seventh Annual Conference of the Bombay Women's Committee on Educational and Social Reform, over which Mrs. F. S. Talyarkhan presided. A large number of women workers in the field of education and social reform attended the Conference.

A writer in the *Fortnightly Review* has paid a tribute to Mahatma Gandhi's sense of justice and his nobility of character in the following words :—

He has been too just a man to be a good politician; too much affected by Western conceptions of justice to remain completely representative of Hindu nationalism. It is well to bear in mind that if this vast experiment in extension of liberty is to succeed, many kinds of wisdom, many kinds of courage, many kinds of virtue will be needed on all sides. Even now I think, things that are possible to-day, appeasements and understandings, would not have been possible but that the chief figure in India's opposition to British rule has been a man who, whether wise or unwise in action, has been marked throughout his life by high nobility and a spirit free from rancour.

Mr. H. K. Hales, M. P., in a message to Mahatma Gandhi says that he hopes that in the near future Mahatma Gandhi will, by co-operation with the British Government be able to secure for the Indian nation a full measure of self-government entirely satisfactory to every community within her borders. There is no reason why India as a sister nation of the British Commonwealth should not in due time attain to the rights and privileges now enjoyed by other nations of the empire and he hopes that this may be accomplished in the interests of both England and India.

IN the course of an article in the *Modern Review* on The Problem of Asiatic Emigration Mr. Radhakamal Mukerjee, M.A., Ph.D., gives the geographical distribution of Indian Emigrants as follows:—

Country.	Number.	% of total.
Burma	1,330,000	31.4
Ceylon	1,133,000	27.4
Malaya	628,000	15.1
Dutch E. Indies	50,000	1.2
British Guiana	130,075	3.1
Trinidad	133,277	3.2
Dutch Guiana	57,600	1.3
Fiji	76,722	2.0
Mauritius	281,000	6.7
Kenya, Tanganyika and East Africa	86,220	2.5
South Africa	186,000	4.4
United States	4,901	0.1
Australia	2,000	.04
Canada	1,200	.02
Other countries	65,075	1.54
Total	4,135,100	100.0

Sporting News

(BY SPORTSMAN)

Alfred David Shield—Tennis.

An important tennis match took place at the Moonlighters' Tennis Court, Sydenham, on Sunday, Nov. 12, when the Spes Bona sustained the very decisive defeat of 7 matches to 9 at the hand of the home team. This match evoked keen interest in sporting circles particularly after the recent controversy and resulting protest. The match had been set down originally by the executive of the Natal Indian Tennis Union for November 12, but at the request of the Spes Bona the fixture had been altered so as to take place earlier, to enable a member of the Spes Bona team, who was to sail for India, to take part in the match. The subsequent protest by the Moonlighters alleging that the executive was powerless in ante-dating a fixture was upheld by a narrow majority.

The match, therefore, took place on Sunday. As was anticipated, there was a very large crowd of spectators from the commencement. The tennis was not very spirited; nor was it very open for both teams were more intent on securing points than on spectacular tennis. This is certainly one of the drawbacks of match tennis.

The final set gave the Moonlighters the fine victory of 7-2. This defeat of the Spes Bona now brings into the running both the Moonlighters and the Centra's who tie for first position in the league log.

This Sunday, Nov. 20, the "B" division matches are dated to take place.

Notice

INDIAN UNEMPLOYMENT

Will employers of Indian labour kindly notify the undersigned of any vacancies in their establishment.

WRITE: Hon. Secretary, Sir Kurma Reddi Unemployment Relief Committee, Indian Sports Ground.

Indians Abroad Directory, 1933

(BY S. A. WAIZ, B.A.)

PREFACE BY

SIR PURSHOTAMDAS THAKURDAS, Kt., C.I.E., M.B.E.

The Directory contains accounts of the historical, commercial, economical and social conditions of Indians resident in the following countries:—

ASIA:—

Ceylon, British Malaya, British North Borneo, Dutch East Indies (Java, Sumatra and Celebes), Siam, French Indo-China, Hongkong, China, Japan, Afghanistan, Persia, Iraq, Aden, Hejaz, Muscat and Turkey.

Australia, New Zealand, Fiji.

AFRICA:—

Spanish Morocco, Tripoli, Egypt, Abyssinia, British Somaliland, Italian Somaliland, Zanizibar, Kenya, Uganda, Tanganyika, Portuguese East Africa, Rhodesia, Nyasaland, Natal, Transvaal, Cape Colony, Orange River Colony and Belgian Congo.

Madagascar, Reunion, Mauritius.

AMERICA:—

Canada, United States of America, Panama, British Guiana, Dutch Guiana (Surinam) and Brazil.

WEST INDIES:

Trinidad, Jamaica, Grenada, Tobago and St. Lucia.

EUROPE:—

England, France, Germany, Belgium, Spain and Gibraltar.

Names and addresses of Indian merchants and other Indian residents in the above countries are among the features of the Directory.

History of Indian settlement in British Malaya and East Indies since ancient days, history of Indian emigration since the abolition of slavery, immigration restrictions and popular prejudice against our countrymen in the Colonies and Dominions of the British Commonwealth and other foreign countries are fully described.

Public men, merchants, students of Indian migration, libraries, colleges and journalists should possess a copy of **Indians Abroad Directory, 1933.**

Price 10/- including packing and postage. Pages 570—Demy Octavo Size. Published by THE IMPERIAL INDIAN CITIZENSHIP ASSOCIATION, SOHRAB HOUSE, 235, HORNBY ROAD, FORT BOMBAY.

CAMPAIGN AGAINST UNTOUCHABILITY

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