

Indian Opinion

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NOTES AND NEWS

REPLYING to an address from the Bombay Municipal Corporation congratulating him on his recovery from illness, Mr. Gandhi is reported by Reuter to have said that humanitarian religion was inseparable from politics. He is reported to have urged the members of the Corporation to assist him in his work of elevating the depressed classes.

The City Colonial-born Indian Association has commenced the work of giving open-air speeches. A flat in Church Street is used for this purpose, and several young Colonials, among whom a number of officials, mount up a platform and deliver speeches exhorting Colonials to join the ranks, and giving some homely advice upon their personal and public duty. Open speeches are to be given every Sunday at 2-30 p.m.

We are asked to state that the Hindu Young Men's Association, Maritzburg, will hold its 19th anniversary celebration on the 12th of October, 1924, in the City.

A remarkable incident, in which a motor cyclist and an Indian woman were the central figures, has been reported to the Main Police Station by a Native constable, says the *Natal Mercury*. From his narrative, an Indian woman was crossing Railway Street towards the Railway Station, when the motor cyclist, who was proceeding along Railway Street knocked her down and fell himself. The cyclist, it is said, immediately rose and kicked the Indian woman, who had received injuries to her right hand and right ankle. When requested by the Native constable to accompany him to a European constable, the cyclist replied that the Indian woman was not hurt, remounted his machine and proceeded on his way. The Indian woman was removed in a riksha to the Main Police Station, and thence to Addington Hospital for treatment.

A Reuter's message from London dated Sept. 2, says:—

Mr. C. R. Das, interviewed by the Calcutta correspondent of *The Daily Telegraph*, made some remarkable admissions as to the growth of the Anarchist movement in Bengal. He said: "Unless real self-government is granted quickly the peaceful work on which the Swarajists are now engaged will become impossible. I have been a truer friend of constitutional progress and more against the growing tendency towards anarchy than the Government will believe." "You admit," queried the interviewer, "that there is an anarchist movement in Bengal?" Mr. Das replied: "Undoubtedly, and a much more serious Anarchist movement than the authorities realise. It is growing increasingly difficult to suppress it. If the Swarajist movement fails, no repression can possibly cope with the anarchy which is sure to raise its head, and violence and disorder will reign supreme."

The Bengal Legislative Council has again rejected the vote for Ministers' salaries by 68 votes to 66. It will be remembered that the Swarajists in the Council rejected the vote on March 24, and that the Governor (Lord Lytton) proposed to re-submit the vote to the Council in July. The Swarajists, in the meantime, obtained an injunction from the High Court ordering the President of the Council to disallow the motion. After this Lord Olivier (Secretary for India) sanctioned the amendment of the rules governing procedure in the Legislative Assembly and Provincial Legislatures, whereby the Estimates could be resubmitted to the Legislatures. It was recently intimated officially that in the event of the rejection of Ministers' salaries the Administration would be carried on without Ministers. The Chamber was crowded, and there was a heated discussion for 90 minutes, in which the Swarajists asserted that the Government's action, in bringing up as a supplementary vote a sum which had previously been rejected was unconstitutional. They urged the rejection of the vote for Ministerial salaries as a protest against the Government for disregarding the Council's vote by retaining Ministers in office, as a vote of non-confidence, and as a condemnation of dyarchy. The Swarajists did not oppose the previously rejected grants for educational and medical officers, but opposed (and the Council rejected without a division) a demand for 10,000 rupees for the Empire Exhibition expenses. The announcement of the rejection of the salaries vote was greeted with tremendous enthusiasm by large crowds in the vicinity of the Council Hall.—Reuter.

The following appears in the *Muslim Herald*, of Madras, dated 12th July:—

Mustapha Kemal Pasha in a special World-Wide News Service Despatch appearing in the *New York Herald and Tribune* writes: "We found that any introduction of modern ideas did not coincide with the views of the Caliph. With the Caliphate deciding, like a high court, on the regularities of any constitutional measure, it was impossible to enact a law forbidding polygamy, when the Caliph himself was polygamous. The religious head had arrogated to himself the authority to decide on such matters. Whenever a law pertaining to national politics or national administration, civil or economical, was attempted, we were invariably faced with an 'opinion' from the Caliph. When we decided that women should not be forced to wear a veil, again we were face to face with a hostile 'opinion' from the Caliph. And so long as such an office, authorized and invested with a sinister power, remained within the borders of our country, any opinion emanating from that office would be an impediment in the way of our progress as a nation. So we decided to dispense with our own religious supreme head while we were dispensing with the Christian religious offices. We are not interfering with any faith, but every religion or denomination, be it Moslem or Christian, within the domains of our country, must recognize the Turkish Constitution as supreme, and if they cannot recognise the basic law

of our country they must seek a new clime. We are perfectly agreeable that another Moslem country welcome the Caliph. In that event we, as Moslems, will gladly pay our homage to the head of our religion. We only expelled the Caliph as a politico-religious functionary. My country has had no quarrel with him or the office of the Caliphate as the head of the Moslem faith."

THE M. K. GANDHI LIBRARY AND PARSEE RUSTOMJEE HALL

AS will be noticed from an advertisement appearing in another column the third anniversary of the M. K. Gandhi Library and Parsee Rustomjee Hall will be celebrated on Tuesday next. All those who have had the privilege of paying a visit to this institution or of taking advantage of the opportunity it affords will readily admit that if there is any institution that stands to the credit of the Indian community of Durban, nay of South Africa, it is this institution which is the only one of its kind in the whole of the Union. We have noticed with great pleasure that the library is being made use of much more than in the past by our local Indian friends, young and old, and that since the alteration in the opening time of the library from 3 p.m. to 9-30 p.m. to 8 a.m. to 9-30 p.m., it has become a very convenient place for those coming from upcountry to make good use of their spare time. The Hall has also become a very valuable asset to the community. Many important meetings and functions have been held in this Hall and the memorable session of the South African Indian Congress under the Presidency of Mrs. Sarojini Naidu too was held in this Hall.

This institution will have soon completed its third year and the older it grows the usefulness of it seems to increase; and it will no doubt please Mr. Parsee Rustomjee who has established this institution to feel that the expense he has incurred and the energy he has spent has not been in vain. Mr. Rustomjee's generosity has been unsurpassed in this country. He has donated very liberally to Indian educational institutions as the Catholic Indian Orphanage, the Wesleyan Indian Orphanage, and the Senthamil School for Tamil Indian children, the foundation stone of which was laid by Mrs. Sarojini Naidu and which is in course of erection. These together with the M. K. Gandhi Library, will remain as everlasting monuments of the very useful services rendered by Mr. Rustomjee. In addition to these Mr. Rustomjee has donated no small sums to funds for establishing national institutions in India.

The status of a community depends very largely on its wealthy members. So far as Mr. Rustomjee is concerned he has done his duty well to the Indian community. His work will go very far towards improving the future status of our brethren. Not to acknowledge that would be the height of ingratitude on our part. But there is still much to be done in this country for the upliftment of our people. We are complaining that the Government is not doing sufficient for the education of our children. But have we done anything in that direction independently of the Government? But for the various missions it is difficult to say what our position

would be at the present time. Our gratitude is due to them more than to the Government for what they have done for us. In the whole of Durban we know of only one small hospital where Indians can find comfortable treatment and that is conducted by the St. Aidans Mission and even that is lacking the support of the community. It is this lack of support and interest in matters concerning our own welfare that tends to alienate the sympathy of our well-wishers. We do not wish to deviate from the main point of this article but we wish to bring home to our readers the necessity of many more such institutions as the one we are discussing here under the direct control of Indians.

Mr. Parsee Rustomjee is not the only one person in this country who is in that fortunate position to afford to do what he has done, and is doing for our community. There are others too who have been blessed with wealth but they are lacking in the sense of duty that is imposed on them together with that blessing. If the noble example set by Mr. Parsee Rustomjee were to be followed by our other well-to-do friends we feel that our future would be very greatly improved in this country and the problem with which we are faced at present would not appear half so serious as it does.

Mr. Parsee Rustomjee who has unfortunately undergone a very trying time during the last few months owing to his serious illness but is now progressing very favourably will be able to see next Tuesday that in the M. K. Gandhi Library a seed planted by him has grown up into a beautiful young plant. It is our sincere prayer that that plant will grow up into a huge tree and that Mr. Rustomjee will be spared many long years to see and enjoy the fruits of his labour of love.

RIGHTS OF COLONIAL-BORN INDIANS

BOARD'S DECISION QUASHED BY SUPREME COURT

The case of Shanta Bai vs. Immigrants Appeal Board came before Sir John Dove-Wilson, (Judge-President,) and Mr. Justice Taiham in the Supreme Court (Natal Provincial Division) on the 28th of August:—

This was a question of law reserved for the Supreme Court's decision by the Board. It was found as a fact that Shanta Bai is the daughter of Gundia Baloo, who was the holder of a Transvaal Asiatic Registration certificate, issued in March, 1909; her mother was Yamoon Bhai, who was admitted to Natal on Nov. 8, 1916, as it was not then known that Gundia Baloo was a prohibited immigrant in Natal. Shanta Bai was born in Durban in 1921, and Gundia Baloo was in 1923 served with a notice prohibiting him from remaining in Natal. He was then deported to India with his wife and daughter, where he died. The wife married one Waghmaree in India, he being a domiciled Natal Indian, and returned with Shanta Bai and her second husband to Natal in November, 1923. The Immigration Department contend that Shanta Bai is a prohibited immigrant in Natal just as her father was. This Court was asked to decide whether Shanta Bai, whose parents were lawfully domiciled in the Transvaal when she was born, and who from the date of her birth resided for two years in Natal, is entitled under section 5 (c) of Act 22 of 1913 to enter into and reside in Natal, having regard to the proviso to that section.

Mr. A. R. Mitchel appeared for the Indian girl

and the Attorney-General, Mr. W. S. Bigby, for the Crown.

Mr. Mitchel relied upon Section 5 (e) of Act 22 of 1913. The section says that any person born in any place after the commencement of this Act whose parents were at the time of his birth domiciled in any part of the Union, is not a prohibited immigrant. A proviso, however, at the end of Section 5 says that nothing in this section shall be construed as entitling any Indian to enter and reside in a Province in which he has not previously been lawfully resident. Mr. Mitchel pointed out that this girl was born in Natal of parents domiciled in the Transvaal and Mr. Bigby urged that she had never been lawfully resident in Natal.

Sir John Dove-Wilson pointed out that the child was certainly not a prohibited immigrant at the moment of her birth because of Section 5 (e). Therefore she must have been lawfully resident during the first two years of her life in Natal, and the proviso did not apply.

On these grounds the Court answered the question submitted by the Board in the affirmative. Mr. Mitchel applied for his costs under Section 3 of the Act. The Court granted costs to Shanta Bhai.—*Natal Mercury.*

THE 'STAR' ON THE ASIATIC QUESTION

The Star (Johannesburg) in its issue of the 21st August, makes the following interesting comment upon the debate on Mr. Marwick's resolution in the Union Parliament anent the Indian question:—

The French have a proverb to the effect that "one weakens everything which one exaggerates," and some of those who spoke the debate on Mr. Marwick's resolution and Mr. Reyburn's amendment in the Assembly on Tuesday weakened their case by overstatements. The Indian question in South Africa is quite sufficiently difficult without attempts to represent it as more serious than it is. What, for instance, could be more absurd than Mr. Deane's statement that "it was only a question of time before the whole commerce of South Africa was in the hands of the Indians"? We note that Mr. Deane regards South Africa as "a paradise for Indians." This may be true of a small and wealthy minority, but the great majority of Indians in Natal have to work very hard for very little money, and are more systematically exploited by their white employers than in any other province. If Mr. Deane had been born an Indian labourer or even an underpaid clerk or mechanic he would probably have somewhat different ideas on the subject of what constitutes an earthly paradise. He lays great stress on the alleged 50 per cent. Indian birth-rate as compared with the 22 per cent. European birth-rate, but he omits to mention the Indian death-rate, and the further fact that the proportionate rate of increase in the Indian population is much smaller than that of the European. In 10 years, as Dr. Malan said, there has been an increase of only 1,000 Indian males. The Minister emphasised that there was "no foundation for the fear that the Europeans would be swamped except in small specific areas," although even he was guilty of extreme inaccuracy—assuming that he was correctly reported—in comparing the Asiatic population in South Africa with that of the other Dominions. Reuter reports him as saying, "according to the 1921 census Canada had only 1,200 Asiatics; Australia 3,000, and New Zealand 600." In Canada during the years 1920-21 the number of Chinese immigrants was 31,912, and of Japan 7,195; the total Asiatic population to-day being over 65,000, or more than double what it was 11 years ago. In Australia there has been a decrease in the number of Asiatics, but the latest figures for

the Commonwealth are 20,674, Chinese, including half-castes, Japanese 3,790, and Hindus and Cingaleses 3,790, a total of 27,085. In New Zealand within the same period the Chinese have increased from 2,630, to 3,266, and other Asiatics number 2,172.

In a debate which was remarkable for the number of mis-statements, over-statements and mischievous statements made by members, some of whom ought to have known better, the speech of the Minister of the Interior stands out in pleasant relief. We are not in the habit of throwing bouquets to Dr. Malan, and, as we pointed out yesterday, he is quite in error in supposing that Natal's Indian problem was due to the Imperial factor. Presumably he accepted as correct Mr. Marwick's glib and grossly misleading assertion that "in the old days under Crown Colony government the people had no say in the introduction of Asiatics in Natal." In 1859 petitions in favour of importing indentured labour poured into the Natal Legislative Council and legislation permitting importation of coolies at the public expense and "to enable persons to introduce at their own expense immigrants from India" was agreed to with the support of the elected members. It may be said that the Natal colonists had no alternative, since the Imperial Government would not permit coercion of Native labour, but if the natives in their then stage of development would not voluntarily accept indenture or work for long periods the Imperial Government cannot be blamed. They were responsible for protecting the colonists from native trouble, and in any circumstances they could scarcely be accepted to sanction forced labour for private profit. It is also true that from 1857 onwards there were individual Natalians who foresaw future trouble and protested against the encouragement of the immigration of Indians; but they were in a very small minority. If the elected members of the old Natal Legislative Council had desired immigration to stop, the Imperial Government would have stopped it at any time between 1859 and 1893. In 1893 Natal was granted self-government, but Indian indentured immigration was proceeded with more vigorously than ever, and when, in 1911, the Indian Government itself put an end to the system, Natal employers were both resentful and extremely apprehensive. To-day because some of the people in Natal can no longer get indentured labour on their own terms, and because the rest of the people have awakened to the difficulty and danger of the presence of a considerable Asiatic community, engaging in various occupations in competition with Europeans, and not in order to make more money for them, we have this demand for drastic and immediate measures to save the province from consequences of its own selfishness and folly. Dr. Malan's acid reflection on "Imperialism" is almost justified when we find these alleged "Imperialists" virtually admitting that they look to Nationalist Government to go further than General Smuts was prepared to do, and urging it to take action which, apart from its inhumanity and injustice, would create grave embarrassment for the Empire. It is an interesting subject lesson in changing political psychology in this country when we find a British South African declaring that after the recent Nationalist victory the predominantly British people of Natal "believed that the Indians would be sent out lock, stock and barrel," and a Dutch South African frankly antagonistic to Imperialistic ideals, taking up a firm stand on behalf of moderation, sanity and fair play.

Like Dr. Malan, we put our trust to a large extent in voluntary repatriation, and we welcome the announcement that the amount of the bonus is to be doubled. The difficulty, of course, is that so large a proportion of the Indian population are South African born—many of them being the third and

the fourth generation." Dr. Malan says that "international law prevents the deportation of these people," an opinion with which Mr. Van Hees disagrees, although it seems fairly obvious that India could refuse to receive these "deportees." But quite apart from international law there is such a thing as international decency, and an accepted code of conduct among civilised nations. Any attempt at compulsory and wholesale repatriation of South African born Indians would place the Union on a moral level with the Kurds of Asia Minor. Apart from encouraging repatriation and carefully considering schemes for transferring Indians to other and more suitable localities, we think that something could be done along the lines suggested by Mr. George Reyburn to prevent unfair competition between European and Indian wage-earners. The chief obstacle will probably be the opposition from the class of employer who exploits the Indian, and not from the Indian himself.

MARITZBURG COLONIAL-BORN INDIAN ASSOCIATION

We have been asked to give publication to the following letter, which has been forwarded by the above Association to the Town Clerk, Pietermaritzburg, in connection with the discharge of three Indian signal-men. The letter speaks for itself:—

Sir,—The discharge by the Town Council of three Indian signal-men on duty, a report of which appeared in the local press, has been the subject of a lengthy discussion at a meeting of the Natal Colonial-Born Indian Association (Maritzburg Branch), and we have been directed by the Committee of this Association to request you to place this letter before the Town Council and let the decision come to in regard to the discharge of these men.

It will be remembered that in the first instance the Town Council appointed Native Constables to the posts of signal-men, and later they were replaced by Indians who carried out their duties to the satisfaction of the Town Council, and of the general public. In any case no complaint, to our knowledge, has ever been made by anyone against the efficiency and capabilities of these men. We gather from the press reports, and we have no reason to doubt same, that as a result of agitation raised in certain quarters, these men, who, we understand, have been given notice, are to be discharged and their place is to be filled in by Europeans. We realise that the Town Council being in the position of a master is entitled to terminate the services of any of its employees upon proper notice. But without in any way disputing this right we are constrained to think that these Indian signal-men have become victims of an agitation directly set up against Indians generally, and the Council, it is our submission, has, to our mind, wrongly succumbed to the agitation instead of standing by these men, and doing them bare justice. We could readily understand that if these Indian signal men are to be discharged on the ground of inefficiency their discharge could not be assailed by us. But as we have attempted to show, if the discharge of these men is based upon agitation to sack every Indian who is employed on the Corporation work, and to replace Europeans in their work, then allow us to say that that act is not only unjust but indefensible. Only upon this ground, we have been asked to lodge a strong protest against this kind of action by the Town Council.

We have also been asked to bring to your notice that Indians, such of them as are employed by the Corporation, in certain departments, have discharged their duties well and faithfully. Indians are employed as scavengers and, in the sanitary department,

doing excellent services in the interest of the health of the City. We do not know whether the policy adopted by the Council is also to be applied to these men. We cannot conceive such would be the case. We have been asked to state that it is a well-known fact that in all the public departments of the Council, Indians are never employed. These posts are exclusively reserved for Europeans, and yet Indians are to be discharged though they are employed in lower grade work.

We request that the Council acting in its position of trusteeship in the interest of the burghers, whether they be Europeans or Indians, for both pay taxes in the same way, will give a thoughtful consideration to this letter, and let us know if this policy of discharging Indian servants, for no fault of their own, can be reconsidered and abandoned.

We shall thank you for an early reply.

Yours faithfully,

JOE VALYATHAM.

V. ARUMUGUM.

Joint Secretaries.

MRS. NAIDU IN SOUTH AFRICA

Young India has published Mrs. Sarojini Naidu's letter to Mr. Gandhi, prior to her departure from South Africa. The letter reads:

"The Indian Ocean is chanting immemorial hymns to the morning sun and the mountains bear witness to the covenant that great dreamers have made from their sunlit peaks with God to make the land of South Africa a goodly heritage of noble ideals and high traditions for unborn generations. But to-day the facts are otherwise. In the shadow of these very mountains and within sound of the very sea the men who have in their keeping the destiny of South Africa are betraying their trust and making of their House of Assembly, that should be a temple of justice and freedom, a market-place to barter away the birth-right of posterity for a brief period of power built on prejudice and authority based on oppression. Still my heart is not dismayed and my faith in the balance of ultimate issues remains unshaken. And I have not been afraid to proclaim that faith or that vision. It has made the protagonists of an impossible white South Africa angry and alarmed. But the coloured people of South Africa it has brought an awakening and a new hope.

You have been kept in touch, I know, with the course of my mission here in laconic press cables. I have according to my capacity and opportunity done my best, and in spite of a prejudiced press and ignorant legislators, I have been able to win not hundreds but thousands of friends for the Indian cause from all sections and ranks of South African communities. The African races and even the difficult 'Colonial' people have been moved to enthusiasm and indignation, and a sense of kinship and community of suffering and destiny. How the white races have resented my expression, a 'University of oppression' as applied to South Africa! Yet it is a 'University of oppression' to discipline and perfect the spirit of the non-European people. My interview with the Strong Man of the Empire was very interesting. He was full of his famous charm and magnetism and withal apparently simple and sweet; but what depth of subtlety and diplomacy are hidden behind that suavity and simplicity! My impression of him is that he was designed by nature to be among the world's greatest but he has dwarfed himself to be a small man in the robe of authority in South Africa; it is the tragedy of a man who does not or cannot rise to the full height of his pre-destined spiritual stature."

INDIANS IN SOUTH AFRICA

F. J. N. writing in the *New Statesman*, says how common is the bias against Asiatics among the Europeans of South Africa. The objection is not so much to the admission of the coolie or labourer who would do the Europeans' bidding but to the well-to-do and prosperous Indian or, for the matter of that, any Asiatic, who claims equality of rank and privilege with the whites. Here is a bit of personal experience as narrated by the writer who has now returned home after thirty years' service under the Government of South Africa.

He was lounging on the ocean beach, Durban, preparatory to his departure to Europe.

"A friend to whom I was speaking suddenly said, 'Does not that make your blood boil?' I looked up, to see nothing more serious than a very respectable Indian driving a Ford car. Now, had my friend contemplated only an Indian waiter at a hotel, an Ayah nursing a white baby, the Indian coolies keeping the sea-front in that spotless condition of which the Durbanites are very properly proud, or even the Indians working on cane farms or in sugar factories, his blood would have stood at normal temperature. And this is characteristic of South Africa's view of the great colour question. So long as the Indian, the coloured man the native are willing to remain, hewers of wood and drawers of water, to the whites all is well. But if they aspire to imitate the somewhat tarnished civilisation of the whites, then the blood of the repositories of that civilisation begins to boil. In Johannesburg which is the stronghold of the White South Africa agitation, this objection to the coloured man other than a servant is shown, *inter alia*, by the regulations for the municipal tram which permit coloured men to travel when they are vouched for by a master, but refuse them accommodation when they attempt to travel as independent citizens."

OBITUARY

THE LATE MR. V. N. PATHER

There occurred on the 12th ultimo the death of Mr. V. N. Pather, at the age of 39. The deceased was a budding young man, and his young life showed full of useful promises. He was one of the foundation members of the Hindu Young Men's Association, a body which made a name for itself among the Hindu community in the fields of religion and of education, and was one of the staunch pillars of the institution. He was with a little break, secretary and treasurer of the institution for the last 14 years, and his untiring and useful work stands among the records of the Association with as much prominence as he himself was in the cause which he espoused. He was an ardent worker in encouraging the spread of Tamil education among the children, and interested himself in all that pertained to the study and progress of the Mother tongue. He was also a social worker, and believed in reforms with the march of the times.

He was by nature quiet, devoted to the cause of his community, and was beloved by all. He believed in silent work, which, as he would say, was an indication of the real and lasting work of man.

He was ill for two days, and his death was as sudden as it was unexpected. The news of the death cast a shadow upon the whole of the community.

The remains were interred on the following day. Seldom so large a funeral was witnessed in the City as that that followed the hearse, all sections of the community being fully represented.

NATAL NATIVE CONGRESS

SPECIAL SESSION

A special general meeting of the Natal Native Congress opened its session on the 11th of August in the H.Y.M.A. Hall, Church Street, Maritzburg, and continued for 3 days. There were present a good number of chiefs, ministers of religion, delegates and representatives from all parts of the Province.

The opening ceremony was "Nkosi Sikelela i Afrika," and a short sermon by the Rev. H. R. Ngcayiya, chaplain of the African National Congress.

PRESIDENTIAL ADDRESS

The president of the Congress, Mr. J. Gumede, in the course of his address, said:—

"Chiefs and Delegates,—I extend my hearty welcome to you on behalf of the Congress. We held our last meeting at Estcoart about four months ago, and we were compelled, owing to some important matters that have occurred, which are facing us as a race, to call up this special general meeting of our Congress.

"You are expected, therefore, to deal with the following subjects amongst many others: The alienation of land in Zululand, the exchange of some location lands in Natal by the Union Government for the settlement of Europeans, under the authority of the Natal Native Trust Act of 1924; the dipping of cattle and fees charged in native locations, mission reserves and on private farms; the promiscuous shooting of natives by farmers in the Klip River County; affirmation of former resolutions; the advisability to follow up the petition addressed to His Majesty the King in 1918 by the African Native National Congress, now known as the African National Congress; the formation of a committee for education, land, labour, agriculture, works, railways and harbours, native locations, mission reserves, industries, business corporations; the Zululand National Fund (Inkath); communications and instructions from the president of the National Congress; our bounden duty to help the I.C.U., trial of cases by chiefs and appeals; the position of landless chiefs and squatters on European owned farms; the natives evicted on farms; the affiliation fees due by this Provincial Congress to the African National Congress; the eviction of natives in town lands; the need of strong unions of ministers of religion, teachers and evangelists; the formation of a National Women's Union. We expect all Africans, men and women, to join the Congress and help same to get, by representatives and appeals to law, the fulfilment of promises and assurances made to our people 81 years ago by Great Britain, and the holy agreement of 40 years ago by all the great and small Powers of Europe; the Peace Treaty between the British Government and the late King Mpande.

"One often asks himself the following question: Have the promises and assurances made by Great Britain been scrapped? Have the Europeans and great and small Powers gone back on their word of honour? Is the policy of 'might is right' different to the one of extermination? Is the British Magna Charta a dream of the past?

"The South Africa Act of 1909 is an infringement and violation of the former laws that formed the foundation of the British rule in South Africa. As a people who became British subjects, chiefly through British occupation of this sub-continent, we claim all benefits, right and privileges conferred on us as a nation by the British policy for foreign countries. The disenfranchisement of natives and other coloured British subjects is deplorable and wicked. It does not correspond with the fundamental claims of civilisation and Christianity. It should be borne in mind that the natural rights of men form part of their religion.

"The African National Congress passed a bill of

rights last year. We, as a people, are backward. We have not taken part in the economic life of our country; we are tools for others, and this makes our future look gloomy. Our freedom is restricted; we are labouring under many disabilities; there is no fairplay for us, and we are placed under class laws. Our rulers are also trustees. Our inheritance is our land. I wonder what our trustees will say about the land now held by Europeans and others with freehold titles, and more land left to be handed over to us when we have reached the supposed age of maturity?

"During the last Parliamentary elections we heard painful statements made by leaders of all parties and other candidates. The question of segregation is the foremost. Did not Nature, God, the Father of all races of the world, make physical boundaries dividing all races? Who crossed these physical boundaries? Of course, it is the white man. Is the white man now not going to cross boundaries, especially these artificial ones? It seems to me there is no sense in segregation. The ruling race is getting lost in the mist and sea of selfishness, obsessed with power.

"Is it possible for one and a half millions of white people in this sub-continent to live, work and govern this country successfully with the help of the natives? Can this country prosper and acquire wealth by exploiting Europeans only? Men of my race, look up and see the nations of the world are marching forward. Some of the small nations have become great.

"My fellow-countrymen, do your duty to the country of your birth. Cast down the tribal differences; work hard for the welfare and prosperity of your own race. Remember that the laws of God are written in your bosoms, and in your bosoms are pictures of your ancestors and an everlasting map of your dear beloved country and the Continent of Africa.

"Remember also that we have, as a subject race, accepted the message from the British Government during the late gigantic war in Europe, and 615 men of your race perished at sea. They died praying for freedom, justice, fairplay and liberty. They are now resting for ever with their forefathers. Let every one of us do his duty and therefore expect the forgiveness of his sins on the judgment day. United we stand but divided we fall."—*The Natal Witness*.

BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban.

The Hon. Mr. Gokhale and the Indenture System	2 0
Indian Home Rule, by M. K. Gandhi	1 6
A Book—and its Misnomer	1 0
Bagavad Gita, Mrs. Besant's Translation	2 6
Asiatics Registration Amendment Act (1908)	
in English and Gujarati	
Hindu Social Ideals, by P. J. Mehta	2 6
Rise and Growth of Bombay Municipal Govt.	4 6
Agricultural Industries in India	2 6
The Story of the Ramayana, the Epic of Rama	2 6
A Study in Indian Economics, by P. Bannerji	4 6
The Indians of South Africa, by H. S. L. Polak	2 0
Life of M. K. Gandhi (in Tamil)	2 6

The Golden Number of "Indian Opinion"

Paper covers	2 6
Bound in Cloth	3 6
Speeches on Indian Affairs, by John Morley	3 6
The Hon. Mr. Gokhale's Tour in South Africa :	
Special INDIAN OPINION Souvenir.	2 6
The Ethics of Passive Resistance	3 0
Essay on Indian Economics, by Mahadev Govind Ranade	3 3
Hindu Psalms and Hymns	1 6
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