

Indian Opinion

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Friday, August 20th, 1926.

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श्रीटीश इन्डिया
स्टोम नेवीगेशन कु.

वीस दीवसमां मुंयर्ष पहोंयाडनारो
स्टीमरो

स्टी. "टकलीवा"

ओगष्ट ता. ३० भीजे मुंयर्ष जवा उपस्यो.

स्टी. "अंडाला" सप्टेम्बर ता. १३ भीजे मुंयर्ष
जवा उपस्यो.

सुचना—इताइमेजे पोताना मेळा हागीना मनीवारे ११
वाया अगाडि कस्टमर्षां पहोंयतां करवा.

टीकटना लावो.

सेकन्ड क्लास: पाईड २४-०-०

फर्स्ट: पा. १५-०-०

डेक पा. ८-०-०

मुसलमानी वीशी इ. ४०; हिंदू वीशी इ. ३४.

सेकन्ड अने फर्स्ट माटे जेक भदिना आभाडथी जदोपस्त करवो.

इरेक हीटने जखुववाभां आवे छे के तेमजे पोतानी
स्टीमरनी टीकट विजेरेतो जदोपस्त उरभन आवी करवो.

इरेक उताइ माटे जज्या अने सामान विजेरेतो जदोपस्त
जगो अमारी जते करी आपीजे छीजे. अमारी साचे
पत्रव्यवहार करवो जहारनारोजे.

वधु पुलासा माटे लपोया भगो:—

केमल हीमेड,

Tel. Add. ३७७ पाडन स्ट्रीट, डरभन.

"Karamat Durban"

अठवाडीक पंयांज

वार	भीरती १९२६ जोमल	हीडु १९२२ त्रावधु	मुसलमान १३४५ संखर	पारसी १२६६ कडमी	सुर्येदिव क. मी.	सुपरिव क. मी.
शुक	००	सुदि १२	१०	१६	६-२४	५-३३
मनी	२१	" १३	११	१७	६-२३	५-३४
रवी	२२	" १४	१२	१८	६-२२	५-३५
सोम	२३	" १५	१३	१९	६-२१	५-३५
मंगल	२४	वदि १	१४	२०	६-२०	५-३६
बुध	२५	" २	१५	२१	६-१९	५-३६
शुक्र	२६	" ३	१६	२२	६-१८	५-३७

South African Indian Congress Sixth Session Preliminary Notice

In terms of the Rules notice is hereby given to all Constituent bodies that the Sixth Session of the Congress will be held at Johannesburg on a date to be fixed later.

The following is the provisional Agenda:

1. Presidential Address.
2. General Secretary's Report.
3. Round Table Conference.
4. Colour Bar Bill.
5. Provincial Powers Bill.
6. Revision of Constitution and Standing Orders.
7. Other grievances and resolutions thereon.
8. Treasurer's Report and Financial Statement.
9. Election of Officials.

A. I. KAJEE,

Hon. General Secretary.

South African Indian Congress.

Headquarters:

175, Grey Street, Durban.

साठिय आङ्गिकन इन्डियन काँग्रेस

छठी मी जेठक

प्राथमीक नाटीस

धाराओ मुजुम आथी सवणी काँग्रेसनी साचे
जेडाजेवली सस्थाओने जणर आपवामां आवे छे
के काँग्रेसनी छठी जेठक हुवे पछी सुकरर थनारी
तारीजे जेहानीसणरगुपाते लराओ.

अभयलाडि कार्यक्रम नीचे प्रभाजे छे:—

- (१) प्रमुपतुं लापल्लु (२) जनरल सेक्रेटरीना
रीपोरट (३) राईड टेमल केन्डरन्स (४) क्लर
बार पील (५) प्रावीन्शीयल पावरस पील (६)
केन्सटीट्युशन अने स्टेडींग ओरडरोमां सुधार
वधारा (७) पील इरीयादा अने ते उपर इरावो
(८) इअररेतो रीपोरट अने डीसाण (९) अमल-
दाराणी सुदेषी

ओ. अमल-दाराणी

जेन. जनरल सेक्रेटरी.

सा. आ. इन्डियन काँग्रेस

નેશનલ ટી સુમ

પૌરખંદર ધીનો માલ

હમારે ત્યાં દરેક જાતની મીઠાઈઓ તેમજ ચેવડા, ગાઠીયા સેવ ગરમ મસાલો, દેશી સ્વાદના પાપડ, તથા ઝોરડરથી નાના મોટા અળદીયા તથા હલકા ભારી, શાલમપાક ગ્રેથીયા અથાણા વિગેરે બનાવી આપીશું થા તે તથ્યાર મળી શકશે.

બહાર ગામનાં પેસેનજરો માટે ખાવા રહેવાની પુરી સગવડ કરી આપીશું અથવા કાગળ લખવાથી ફરેશને લેવા આપીશું.

બહાર ગામનાં ઝોરડર ચોખ્ખાઈથી અને સ્વચ્છતાથી સંભાળ પુરવક પેકીંગ કરી મોકલાવી આપીશું. ધ્યાનમાં રાખવું કે ઝોરડર સાથે પર્ધસા મોકલવા.

મનેજર:

નાહના પરસોતમ ભુલા મટવાડીયા.

૧૮૬ ગ્રે સ્ટ્રીટ, ડરબન.

Phone 1969. 182, Grey Street, Durban. Box 316.

HEERABHAI MORAR MATVADKAR

Wholesale Fruit & Vegetable Merchant
and
Commission Agent.

૧૮૨ ગ્રે સ્ટ્રીટ, હીરાભાઈ મોરાર મટવાડકર, ડરબન

હોલસેલ ફ્રુટ અને વેજીટેબલ અડવાનાર

પેકીંગ સારી રીતે કરવામાં આવશે.

ટેલિફોન ૧૯૬૯ અને કમીશન એજન્ટ બોક્સ ૩૧૬.

M. I. DADABHAY,

GENERAL MERCHANT.

P. O. Box 48. 25, Van Hagen Street,
Telephone No. 5. CAROLINA,
Telegraphic Address Transvaal.
"DADABHAY." CAROLINA.

પી. ઓ. બોક્સ ૪૮. ટેલીગ્રાફિક: "દાદાબાઈ" કરોલાન
એમ. આઈ. દાદાબાઈ,
જનરલ મરચન્ટ.
૨૫, વેન હેગન સ્ટ્રીટ, કેરોલીના, ટ્રાંસવાલ.
ટેલીફોન નં. ૫

TELEPHONE 3390.
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HIGH CLASS MINERAL WATER MANUFACTURERS
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At Moderate Price. Price List on Application.
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Nartjes Packing Boxes a speciality.
Up-Country Orders Receive Prompt Attention.
TELEPHONE 3519. 24, BEREA FLAT,
Off Warwick Avenue, Durban.

નશુ હરભા એન્ડ કું.
નવા અને જુના સાકડાના વેપારી.
ધર ખાંધવાનાં સાકડાં, ટીન, તથા તેને ભગતો સમગ્રો સામાન રાખીએ છીએ. દરેક સ્થિતિ કિંમત ભાવે મળી શકશે.
ફ્રુટ બોક્સ કિંમત ભાવે બનાવી આપીએ છીએ. નાખીસના બોક્સ ખાસ બનાવી આપીએ છીએ.
માઈસ લીન્ટ મંજાવી ખાતી કરી.
ટેલિફોન ૩૫૧૬. યાર્ક ૨૪, ખીરીયા ફ્લેટ, ડરબન

KAPITAN'S BALCONY HOTEL



Phone 3623. Corner Grey and Victoria Streets, Durban.

તેમજ જમવાની ઉત્તમ સગવડ અને માલીકની નવી ફેબ્રેમથી આહોને સતોષ પમાડવામાં આવે છે.
બહાર ગામના આહોને અરજ કરવામાં આવે છે કે મીઠાઈ, ફેક, તથા શિયાળાના પાકોના ઝોરડર સાથે મનીઝોરડર, ચેક, અથવા પોસ્ટલ ઝોરડર મોકલવા મહેરબાની કરવી.
ફેક્ટ એજન્ટ રખત મેથ પ્રજુ થીજોને ઝોરડર મોકલી ખાતી કરી થા ભાવ મંજાવે.
નં ૩૬૨૩. હોમ મેનેજર, કેપીટન બાલકોની હોટેલ, ડરબન એ અને વિક્ટોરીયા સ્ટ્રીટ, ડરબન.

પખ્યાત કેપીટનના વખણાયલા શિયાળાના પૌખીક પાકો તૈયાર છે.
હમારા બનાવેલા પાકોમાં ધાતુ પીખીક થીને એટલી બધી છે કે જેટલું ધ્યાન અને વખાણ હમારે મોટે કરવા કરતાં આપ ખાઈ અને લાભ લેશો તે ખાતી થશે.

	રા.ી.	પી.
પંજબી શાલમપાક રાતલ ૧ નો ભાવ	૭	૧
નં. ૨ " " " "	૫	૦
ગુંદરપાક " " " "	૧	૦
બહામપાક " " " "	૫	૦
અડદપાક " " " "	૪	૦
ગ્રેથીપાક " " " "	૪	૦
ગ્રેથીપાક લાડ " " " "	૩	૦
ખારેકપાક " " " "	૫	૦

નોનરે મળી નતના પાકો સ્પેશીયલ તથ્યાર કરી આપવામાં આવે છે.
હમારે ત્યાં પૌરખંદર ધીની મીઠાઈઓ અને તાલ બટરના પુરખિ-હાર સ્વાદીસ્ટ ફેક હમેથ મોટા જમ્યાઓમાં તથ્યાર થાય છે.
દેશ્યારથી આવનારા તમામ હિન્દુસ્થાની ભાઈઓને રહેવાની મહેરબાની કરવામાં આવે છે.
ફેક્ટ એજન્ટ રખત મેથ પ્રજુ થીજોને ઝોરડર મોકલી ખાતી કરી થા ભાવ મંજાવે.
નં ૩૬૨૩. હોમ મેનેજર, કેપીટન બાલકોની હોટેલ, ડરબન એ અને વિક્ટોરીયા સ્ટ્રીટ, ડરબન.

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NOTES AND NEWS

THE secretary of the All India Trade Union Congress announces in a letter received at the headquarters of the South African Trade Union Congress, says the *Star* (Johannesburg), that while no final decision on the point has yet been reached, there is a feeling that the projected conference between representatives of the two bodies on the Asiatic question should be left in abeyance until the two Governments have concluded their round-table discussions on this same matter. "I have already issued a circular," says the secretary of the All India Congress, "to our executive council requesting them to state their views on the question. The Rev. C. F. Andrews who spoke at your annual congress in Johannesburg on our behalf, has given his opinion in one of his articles in the Press that this conference should be held after the round table conference which is going to be held between representatives of the Governments of the two countries, and my feeling is that our executive council will be guided mainly by the opinion of Mr. Andrews. I shall write you again after receiving the opinion of my executive."

Here is some further brawling by our Minister of Justice Mr. Tielman Roos:—

In the course of a speech at a meeting at Koedoesfontein (Transvaal), touching on the Asiatic question, with particular reference to conditions in the district, Mr. Roos is reported to have said that the Government would do all it possibly could to deal with the matter, but at the same time a duty also rested on the public and that duty was for the white people not to enter a coolie shop, or not to deal with coolies. "This particularly applies to you here, where you have a case of a coolie who runs a shop here having married a white girl at Kimberley, and after this girl had a child by him the man left her in the lurch. I say that it is a disgrace for any white man ever again to enter that man's shop, and I wish I could speak strongly enough and prevent you from ever again dealing with that coolie."

Chaffing at the South African Party over the flag question Mr. Roos told a Potchefstroom audience that "he hoped that the South African Party liked their allies included among whom were the coolies of Durban according to the *Natal Mercury*." He referred to Mr. Roberts' determination that the Union Jack would not be removed from the new Union flag. We have expressed our views on the subject in our last week's issue.

At the rate Mr. Roos is going Courts of Justice will not be required in his regime. We would not wonder if his next step would be to preach lynch law to the public!

Mr. Roos erroneously describes Indians as "coolies" and perhaps a little enlightenment on the subject might be beneficial to him. The word 'coolie' in the ordinary sense of the term is used for a labourer, and a labourer may be a white, black or a brown man. He need not necessarily be an Indian. A white man is just as much a coolie as an Indian

when the term is correctly used. But in the sense it is used by Mr. Roos the Indian is no more a coolie than Mr. Roos himself is. A man of Mr. Roos' intelligence is at least expected to use words in their right and proper sense and to understand what he is talking about.

Thus the *Natal Mercury*:—

Most of the members of the deputation which is to visit India will leave Durban by the *s.s. Takiliwa* on Aug. 30, and the remainder will join the boat at Delagoa Bay. The deputation is representative of the three parties. The Pact members are Mr. Beyers, Minister of Mines and Industries, Mr. Rood, M.L.A., for Barberton, Mr. M. C. Malan, M.L.A. for Heilbron (Mr. Malan, it is understood, has not yet accepted), Mr. G. Rayburn, M.L.A. for Umbilo, and Mr. Fordham, M.L.A. for Turfontein. The South African Party representatives are Mr. Patrick Duncan, M.L.A., and Mr. J. S. Marwick M.L.A. for Illovo. The deputation has been appointed at the invitation of the Indian Government to pay a friendly visit with the object of learning something of the conditions in India and at the same time expressing the point of view of South Africa. The official conference, of course, will take place at Capetown.

According to a Renter's message from Simla the Standing Committee of the Indian Assembly unanimously agreed to the provision of 70,000 rupees to cover the expenses of the forthcoming tour of the above South African delegation. The estimate assumes that the delegates will be accompanied by their wives. The tour will embrace roughly 8,000 miles, and arrangements for a special train for the delegation will be made.

The Standing Committee of the Indian Legislative Assembly has also sanctioned a lakh of rupees (£10,000) to cover the expenditure on the Indian delegation to the conference in Capetown on the Indian question in December next. It is assumed that the delegation's work, including the period of their voyage, will take three months. Both delegations are expected to consist of a chairman and five members, one of whom will be an official secretary.

The village of Geluksburg in the district of Bergville which was declared to be a township within the meaning of Law No. 11, 1881, has now been removed from the operation of that law by means of an Ordinance promulgated in the *Natal Provincial Gazette* dated 12th August.

Bellair and Hillary Area which was proclaimed recently as an area within the operation of the Local Urban Areas Administration Ordinance No. 4, 1926, shall in accordance with a notice in the *Provincial Gazette* be known as the Umhlatuzana Area.

The following notice appears in the *Natal Provincial Gazette* of the 22nd July:—

In terms of Section 7 (2) of the Shop Hours Ordinance

nance (No. 12, 1919), the Administrator has been pleased to declare Dundee a special place with the meaning of the above Ordinance and to appoint the following closing hours for shops within the Borough :—

(a) On every Monday, Tuesday, Thursday and Friday at 5 o'clock in the afternoon; (b) On every Wednesday at 1 o'clock in the afternoon; (c) On every Saturday at 8 p.m. in the evening.

A Ratepayers' Association has been formed in Estcourt in which Indians have also been allowed to become members. As ratepayers they were of course entitled to be enrolled but the fact to be noted is that the European ratepayers raised no objection.

The Dog Tax in Natal has been increased from 10s. to 12s. 6d. On payment of the tax a collar and a badge shall be supplied free of charge to the owner of each dog paid for. Every dog, shall at all times wear a collar to which shall be securely attached the badge issued for the current year. The above increase shall take place on the 1st January, 1927.

THE SELF-PRESERVATION STUNT

THE *Sunday Times* (Johannesburg) has found in an insolvent European who attributed his insolvency to the "cut-throat competition of Indian traders" a subject for a leading article. The paper suggests that this is not an isolated instance of its kind; that it is one of many and that Indian competition is being keenly felt throughout the Union. These findings are quite contrary to those of the various Commissions appointed specially for the purpose of investigating these allegations. A perusal of the reports of these Commissions would show that these complainants have each time been hopelessly floored in cross-examination. But is this not an old old story used to prejudice the public mind against Indians?

Unfortunately we have not the facts of this particular case before us, but, if what is stated of him is true, have not the consumers benefitted by getting their requirements cheaper, and thus being enabled to save their money? And who is to be pitied? this poor insolvent soul or his creditors? Would these petty traders who cry so bitterly against the competition of the Indian not be a real benefit to their brethren if they learnt a little more thrift and supplied the wants of the consumers at a cheaper rate rather than fleecing them? Their present cry really amounts to a craving for a concession to fleece their customers. Indeed a very peculiar concession!

Our contemporary further says, "it is chiefly the encroachment by Indians upon spheres of European labour and industry

that makes some satisfactory settlement of the Asiatic problem in this country an affair of urgency and self-preservation." Pray what is the sphere of European labour and industry? Is there no definition at all for it? Many Indians have been thrown out from the different industries of the country and are still being gradually thrown out. Even the Indian street sweeper is envied. If a European finds himself out of work and finds an Indian occupied he will claim that occupation to be in his sphere and the Indian, no matter how long and how faithfully he may have served, must be thrown out to make room for the European. Where is then the limit to the sphere of European labour and industry? It is said of the Englishman that if there was gold in the moon he would claim even the moon to be his possession! This is the policy pursued in South Africa.

"Whatever the technical status of an Indian may be as a citizen of the British Empire," our contemporary goes on to say, "he is, in South Africa, both in his methods of business and in his manner of life a distinct menace to the white community." Besides, that his methods of business are convenient to the poorest classes of the community we do not know that they are different to any other businessmen. And as to his manner of life, the Indian is never permitted to live in the aristocratic parts of the towns but if the slightest signs of aristocracy are perceived in him he is greeted with epithets such as "coolie," "black swine" and many others which our standard of manners and that of all respectable people would prevent us from uttering. If, on the other hand, the Indian lives simply, he is said to be living 'on the smell of an oil-rag.' How is he then to live?

"If the Indian wishes to retain the status that has been conferred upon him in his own country," our contemporary tells him to return to his own country. What status is South Africa prepared to confer upon the Indian, may we ask? Or has South Africa conferred any status at all upon him? He does not enjoy the status of a respectable person nor does he enjoy even the status of a sweeper!

"South Africa is prepared to discuss this question with India on fair and reasonable lines" says the paper, but it provides for a "but," and that is, that "India must recognise that the protection of white

interests in this country is the first duty of the Union Government and is of paramount importance to the whole white population of South Africa, irrespective of race or party." The finishing touch is given by the *Sunday Times* to its leading article with a warning to the landlords who let their premises to Asiatics for trading purposes that they "are helping to dig a pit for the white community into which, eventually, they themselves must inevitably fall."

We cannot congratulate our contemporary for launching into this mischievous propaganda at a time when earnest endeavour is being made to come to an amicable settlement of the Asiatic problem. According to the methods suggested by our contemporary the problem could only be solved by the Indian vacating this country. If, on the other hand, the problem is to be solved on any fair and reasonable lines, the self-preservation stunt will certainly have to be thrown over-board and a policy of live and let live will have to be adopted. To suggest anything else is merely to fool with the question.

Indians Blamed For European Insolvency

Thus the *Sunday Times* dated 15th instant:—

In the Insolvency Court on Thursday a Johannesburg draper who had carried on a successful business for sixteen years and had then, within a short time, lost so much custom that he was compelled to surrender his estate, attributed his insolvency to the cut-throat competition put up against him by Indian traders. "The competition of Indian traders became so extremely keen," he told the Court, "that I could make no headway against it. I was undercut every time. I continued to struggle on in the hope that business would improve. When I realised that my position was hopeless I surrendered my estate."

This is not an isolated instance of its kind. It is but one of many. Indian competition is being keenly felt throughout the Union, and it is chiefly the encroachment by Indians upon spheres of European labour and industry that makes some satisfactory settlement of the Asiatic problem in this country an affair of urgency and self-preservation. We do not suggest that white shopkeepers in large numbers are being forced daily into the Insolvency Court by their Indian competitors; but many of them are certainly being reduced to the verge of bankruptcy, and so driven out of business, through that cause. Moreover, the evil is a growing one, and it is high time for some concerted attempt to be made to put a stop to it.

The Minister of the Interior's Asiatic Bill is, of course, such an attempt, and it is possible that ultimately it will have the desired effect. We approved of the Government's decision in April to hold up the Bill and send a deputation to India to confer with the Indian Government on the question of the status of Asiatics in the Union; and we see no reason at present to revise the opinion we then expressed. The deputation, which will leave for India at the end of this month, will consist of Mr. F. W. Beyers, K.C., Minister of Mines and

Industries (representing Dr. Malan, Minister of the Interior), and two members each of the Nationalist, Labour and South African parties. The delegation will thus be thoroughly representative of all political parties, and its members will no doubt bear prominently in mind the fact that, whatever the technical status of an Indian may be as a citizen of the British Empire, he is, in South Africa, both in his methods of business and in his manner of life, a distinct menace to the white community. If the Indian wishes to retain the status that has been conferred upon him in his own country, let him remain in, or return to, the land where that status was given to him.

When Mr. J. E. Thomas, who was then Colonial Secretary in Mr. Ramsay MacDonald's Labour Government, visited South Africa towards the end of 1924, he made a speech at Maritzburg in the course of which he warned the Union Government that it would be equivalent to "playing with fire" to attempt to deal with the Asiatic problem on party lines. That warning fell on deaf ears at the time, but it has since been heeded, as the Government's decision to postpone the Bill and send a non-party deputation to India amply proves. South Africa in fact, is now prepared to discuss this question with India on fair and reasonable lines. At the same time, India must recognise that the protection of white interests in this country is the first duty of the Union Government and is of paramount importance to the whole white population of South Africa, irrespective of race or party.

In the meantime there is another aspect of the question to which, we think, attention should be directed: and that is landlords who let their premises to Asiatics for trading purposes—even, in some instances, giving them preference over Europeans—are helping to dig a pit for the white community into which, eventually, they themselves must inevitably fall.

[Note:—We deal with the above in our leading article.—Ed. L.O.]

A Great Heart

(BY M. K. GANDHI)

Mahatma Gandhi pays the following tribute through the columns of his *Young India* to Miss Emily Hobhouse whose death was announced recently in England:—

Newspapers tell us that Miss Emily Hobhouse is no more. She was one of the noblest and bravest of women. She worked without ever thinking of any reward. Her was service of humanity dedicated to God. She belonged to a noble English family. She loved her country and because she loved it, she could not tolerate any injustice done by it. She realised the atrocity of the Boer War. She thought that England was wholly in the wrong. She denounced the war in burning language at a time when England was mad on it. She went to South Africa and her whole soul rose against the barbarity of the concentration camps which Lord Kitchener thought were necessary if the war was to be won. It was then that William Stead led prayers for English reverses. Emily Hobhouse, frail as her body was, went again to South Africa at great personal risk to court insults and worse. She was imprisoned and sent back. She bore it all with the courage of a true heroine. She steered the hearts of Boer women and told them never to lose hope. She told them that though England had gone mad, there were Englishmen and English women whose sympathies were with the Boers and that some day their voice would be heard. And so it was. Sir Henry Campbell Bannerman swept the board at the General election of 1906 and made to the wronged Boers such reparation as was possible.

It was after the war and when Satyagraha was going on that I had the privilege of being known to Miss Hobhouse. The acquaintance ripened into a life-long friendship. She played no mean part at the settlement of 1914. She was General Botha's guest. Now General Botha had uniformly repelled my advances for an interview. Every time he referred me to the Home Minister. But Miss Hobhouse insisted on General Botha seeing me.

And so she arranged for a meeting between the General, his wife and herself and me at the General's residence in Capetown. Hers was a name to conjure with among the Boers. And she made my way smooth among them by throwing in the whole weight of her influence with the Indian cause. When I came to India and the Rowlatt Act agitation was going on she wrote saying that I must end my life in prison if not on the gallows and that she did not deplore it. She herself had full strength for such sacrifice. It was an article of faith with her that no cause prospered without the sacrifice of its votaries. Only last year she wrote to me saying that she was in active correspondence with her friend General Hertzog about the Indian cause in South Africa, asked me not to feel bitter against him and told me to tell her what I expected of General Hertzog. Let the women of India treasure the memory of this great English woman. She never married. Her life was pure as crystal. She gave herself to God's service. Physically she was a perfect wreck. She was paralytic. But in that weak and diseased body she had a soul that could defy the might of kings and emperors with their armies. She feared no man because she feared God only.

OUR LONDON LETTER

[FROM OUR OWN CORRESPONDENT]

15th July, 1926.

In the list of the King's Birthday Honours published during the month appeared the names of the several members of the deputation from India that was in South Africa recently in connection with the segregation bill. Mr. George Frederick Paddison C.S.I., Indian Civil Service, Chairman of the deputation, becomes a Knight of the British Empire; Sir Deva Prasad Sarvadhikary C.I.E., L.L.D., M.A., is awarded a Companionship of the British Empire. The Hon. Sayed Raza Ali, member of the Council of State, is also awarded the Companionship of the British Empire, and Mr. Girja Shanker Bajpai C.B.E., Indian Civil Service, Secretary to the deputation, is the recipient of the order of the Companionship of the British Empire.

The recent general strike has set the country thinking. Many suggestions are being made as to the form legislation should take for the prevention of similar strikes happening again. Lord Birkenhead in a speech at a meeting of the National Union of Conservative Associations indicated that such legislation may be introduced amending the Trades Disputes Act by making the funds of Trade Unions liable where the Unions wrongly embark on a strike; by drastically restricting the process known as "peaceful picketing"; by providing machinery for taking secret ballots under Government auspices, and by protecting Conservative and Liberal Trade Unionists from coercion under the present law with regard to political levies. But the Government has not yet identified itself with any of the many suggestions, though it would appear that the Government has the matter under consideration.

The *s.s. Kara Deniz* fitted out by the United Chambers of Commerce of Turkey, with the approval of the Turkish Government, as an exhibition ship, is now lying at the Greenwich Pier. It is a kind of Grand Bazaar. The stalls are laden with the products and manufactures of all parts of Turkey: Copper from Argani, Opium from Konia, Jasper agate, meerschaum from Eskishehir, Carpets from Smyrna and Sparta, black Amber from Erzerum, hides and skins from the Anatolian uplands, and tobacco from Samsoun, and many other things. The boat is daily crowded with visitors. The boat is Turkish built and the staff is Turkish, and the Turks, men and women do not look unlike the Europeans and they are rapidly becoming western-

ized and this is especially noticeable in the Turkish woman who is as much the modern woman as any European woman of to-day. A band on the boat plays delightful Western music. From here, the boat goes to other European ports.

Abdul Karim, the redoubtable Riff leader, who has now capitulated to the French and is about to be banished to the Island of Reunion, has decided to wear European clothes in future. He has ordered clothes for himself and his two young sons from Paris and Casablanca. His brother, Mohamed Abdul Karim, has begun the study of French Classical Literature.

Sir Jagadis Chandra Bose F.R.S. lectured under the auspices of the British Indian Union in the Hall of the Royal Society of Arts. Sir Alfred Mond was in the chair. With wonderfully delicate instruments invented by himself he is discovering the innermost secrets of plant life and, in the course of his lecture, with the help of lantern slides, he described his discoveries. At times he rose above the scientist; he was poetic in his language. The old mystics, he said, perceived the whole unity of life. Scientific men had supposed that animals and plants represented two streams of life with nothing in common; that was wrong; plants had feelings like animals and responded to outside influences. The finger could no more speak than could a plant, but if an electric shock were given it, it twitched; that was the impulse of response. To record the trembling reaction of a plant, he had provided it with pencil and paper, and that made it possible for a message to be written. Every species of plant had its own characteristic writing. Sir Jagadis is attending the meetings of the British Association of Science. Lady Bose is with him in London. She has been his companion in his quest for the truth in plant life.

At the forthcoming Assembly of the League of Nations, Sir William Vincent, the Maharajah of Karputhala and Khan Bahadur Shaik Abdul Quader, will represent India.

The Maharajabhadhiraja of Bardwan, who is one of the greatest of the Landowners of Bengal without any power of independent rule in any native State, will, it appears, be one of India's representatives at the Imperial Conference in October.

Seances in the heart of the great pyramid of Choops in Giza, will be conducted in utter darkness by an expedition of spiritualists towards the end of the year. The purpose of the seances is to confirm whether the pyramid is prophetic, in other words, whether it is built on a plan by which the architectural proportions give a key to the crises of the world's history. They hoped to learn the psychic purpose of the great pyramid and to discover by spirit messages its relationship to the prophecies of the Bible. They believe that the pyramid with its "chronological line" structure is a parallel of the Bible and correctly interpreted furnishes an accurate forecast of future world history.

Miss Violette N. Anderson is the first Negro woman lawyer to be admitted to practise before the Supreme Court of the United States. She had previously practised for more than three years before the highest court of Illinois.

Master Ernest Godfrey, Dr. W. Godfrey's son has again distinguished himself, passing first in his second medical professional in addition to his winning the senior medal in Anatomy.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

VIII. Stealing and Atonement

I have still to relate some of the failings of the days of and previous to the meat-eating period. They date from before my marriage or soon after.

SMOKING IN SECRET

A relative of mine and I became fond of smoking. We had no money. Not that we saw any good in smoking or were enamoured of the smell of a cigarette. We simply imagined a sort of pleasure in emitting clouds of smoke from the mouth. My uncle had that habit and when we saw him smoking we also thought we should copy his example. And yet we had no money. So we began pilfering stumps of cigarettes thrown away by the uncle!

But the stumps were not always available, and could not give much smoke either. So we began to steal coppers from the servant's pocket money and to purchase the country cigarettes therewith: But the question was where to keep them. We of course could not smoke in the presence of elders. We scratched along for a few weeks on these stolen coppers. In the meantime we heard that stalks of a certain plant were porous and could be smoked like cigarettes. We got them and began this smoking.

A SUICIDE PACT

But we were far from being satisfied with these. Our want of independence began to smart. It was unbearable that we could do nothing—without the elders' permission. In sheer disgust we decided to commit suicide!

But how were we to do it? Where were we to get the poison from? We heard that *Dhatura* seeds were an effective poison. Off we went to the jungle in search for them and got them. Evening was thought to be the auspicious hour. We went to 'Kedarji Mandir,' put ghee in the temple lamp, had the *Dharsan*, and then looked for a lonely corner. But our courage failed us. Supposing we were not instantly killed? And what was the good of killing ourselves? Why not rather put up with the lack of independence? But we swallowed two or three seeds nevertheless. We dared not take any more. Both fought shy of death, and decided to go to 'Ramji Mandir, to compose ourselves and to dismiss the thought of suicide.

I realised that it was not as easy to commit suicide as to contemplate it. I may say that whenever someone threatens to commit suicide, it has little or no effect on me.

The thought of suicide ultimately resulted in both of us bidding good-bye to the habit of smoking stumps of cigarettes and of stealing the servant's coppers for the purpose of smoking.

SMOKING—BARBAROUS AND DIRTY

Ever since I have grown up I have never desired to smoke and have always regarded the habit of smoking as barbarous, dirty and harmful. I have never succeeded in finding out why there is such a rage for smoking throughout the world. I cannot bear to travel in a compartment full of people smoking. I get choked.

But much more serious than this theft was the one I was guilty of a little later. This one I committed when I was twelve or thirteen, possibly less. The other was committed when I was as much as fifteen. The theft in this case was of a bit of gold out of my meat-eating brother's armlet. This brother had run into a debt of about twenty-five rupees. He had on his arm an armlet of solid gold. It was not difficult to clip a bit out of it.

Well, it was done, and the debt cleared. But this was more than I could bear, I remember having to

steal again. I also made up my mind to own it up before father. But I dared not speak. Not that I was afraid of my father beating me. No. I do not recall his ever having beaten us. I was afraid of the pain that I would cause him. But I felt that the risk should be taken, that there could not be a cleansing without a clean confession.

A CONFESSION AND ITS SEQUEL

I decided at last to write out the confession and to submit it to Father and ask his forgiveness. I wrote it out on a slip of paper and handed it to him myself. Not only had I confessed the guilt therein, I had asked adequate punishment for it, and closed with a request to him not to punish himself for my offence, and also pledged myself never to steal in future.

I was trembling as I handed the note to Father. He was then suffering from fistula and was confined to bed. His bed was a plain wooden plank. I handed him the note and sat opposite the plank.

He went through the note, and pearl drops trickled down from his eyes wetting the paper. For a moment he closed his eyes in thought and tore up the note. He had sat up to read it. He again lay down. I also cried. I could see Father's agony. If I was a painter I could draw a picture of the whole scene to-day. It is still so vivid in my memory.

Those pearl-drops of love cleansed my heart and washed my sin away. Only he who has experienced such love can say what it is. As the hymn says: 'Only he who is smitten with the arrows of love knows its power.'

This was for me an object lesson in *Ahimsa*. Then I could read in it nothing more than a father's love, but to-day I know that it was pure *Ahimsa*. When such *Ahimsa* becomes universal it transforms everything it touches. There is no time limit to its power.

This sort of sublime forgiveness was not natural to my father. I had thought that he would be angry, say hard things and strike his forehead. But he was so wonderfully peaceful, and I believe this was due to my clean confession. A clean confession combined with a promise never to commit the guilt again, and made before one who has the right to receive it, is the purest type of repentance. I know that my confession made my father feel absolutely safe about me and increased his affection for me beyond measure.

IX. Father's Death and My Double Shame

The time I am speaking of is my 16th year. My father, as we have seen, was bedridden, suffering from fistula. My mother, an old servant of the house, and I were his principal attendants. I had the duties of a nurse, which mainly consisted of dressing the wound giving my father his medicine, and compounding drugs whenever they had to be done at home. Every night I would massage his legs and retire only when he asked me to or after he fell asleep. I loved to do all this service. I do not remember having ever neglected it. All the time at my disposal, after the performance of the daily functions, was divided between school and attending on father. I would go out for an evening walk, only when he permitted me or was feeling well.

This was also the time when my wife was expecting a baby—a circumstance which, as I can see to-day, meant a double shame for me. For one thing I did not restrain myself, as I should have, whilst I was yet a student. And secondly that carnal lust got the better of what I regarded as my duty to study, and of what was even a greater duty *viz.*, that of devotion to parents—*Shravana* having been my ideal since childhood. Every night whilst my hands were busy massaging Father's legs, my mind was hovering about the bed-room—and that too at a time

when religion, medical science and common sense alike forbade sexual intercourse. I was always glad of being relieved from duty, and went straight to the bedroom after doing obeisance to Father.

On the other hand Father was getting worse every day. Ayurvedic physicians had tried all their ointments, Hakims their plasters, and local quacks their nostrums too. An English surgeon had also used his skill. As the last and the only resort he had recommended a surgical operation. But the family physician came in the way. He disapproved of Father going in for an operation at his advanced age. The physician was competent and well-known, and his advice prevailed. The operation was abandoned, and various medicines purchased for the purpose went to no account. I have an impression that if the physician had allowed the operation, the wound would have easily healed. The operation also was to have been performed by a surgeon who was then well-known in Bombay. But God had willed otherwise. When death is imminent, who could think of the right remedy? Father returned from Bombay with all the paraphernalia of the operation which were now useless. He had despaired of living any longer. He was getting weaker and weaker, until at last he had to be asked to perform the necessary functions in bed. But up to the last he refused to do anything of the kind, always insisting on going through the strain of leaving his bed. The Vaishnavite rules about external cleanliness are so inexorable. Such cleanliness is quite essential no doubt, but Western medical science has taught us that all functions, including a bath, can be done in bed with the strictest regard to cleanliness, and without the slightest discomfort to the patient, the bed always remaining spotlessly clean. I would regard such cleanliness as quite consistent with Vaishnavism. But my father's insistence on leaving the bed for the performance of the necessary functions, only struck me with wonder then, and I had nothing but admiration for it.

THE FATEFUL NIGHT

The dreadful night came. My uncle was then in Rajkot. I have a faint recollection that he came to Rajkot having heard the news of my father getting worse. The brothers were deeply attached to each other. Uncle would be sitting near Father's bed the whole day and would insist on sleeping by his bedside after sending us all to sleep. No one had dreamt that this was the fateful night. The danger of course was there.

It was 10-30 or 11. I was giving the massage. Uncle offered to relieve me. I was glad and went straight to the bed-room. The wife, poor thing, was fast asleep. But how could she sleep when I was there? I woke her up. In five or seven minutes, however, the servant knocked at the door. I started with alarm. 'Get up,' he said, 'Bapu is very ill.' I knew of course that he was very ill, and so I suggested what 'very ill' meant that moment. I sprang out of my bed.

'Do tell me what the matter is.'

'Bapu is no more.'

So all was over! I had but to wring my hands. I felt deeply ashamed and miserable. I ran to my father's room. I saw that if animal passion had not blinded me I would have been spared the torture of separation from my father during his last moments. I would have been massaging him, and he would have died in my arms. Now it was for the uncle to have the honour. He was so deeply devoted to his elder brother that he had earned the honour of doing him the last services! Father had forebodings of the coming event. He had signed for pen and paper, and written: "Prepare for the last rites." He had then snatched the amulet off his arm, and also his gold necklace of Tulsi-beads and flung them aside. A moment after this he was no more.

The shame to which I have referred in a fore-

going chapter was this shame of my carnal desire even at the critical hour demanding wakeful service. It is a blot I have never been able to efface or forget, and I have always thought that although my devotion to my parents knew no bounds and I would have given up anything for it, it was unpardonably wanting in that my mind was at the same moment in the grip of lust. I have therefore always regarded myself as a lustful, though a faithful, husband. It took me long to get free from the shackles of lust and I had to pass through many an ordeal before I could overcome it.

Before I close this chapter of my double shame, I may mention that the poor mite that was born to my wife scarcely breathed for more than three or four days. Nothing else could be expected. Let all parents and couples be warned by my example.

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
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