



શ્રીદીશ ઈન્ડિયા
સ્ટીમ નેવીગેશન કુ.

વોસ દીવસમાં મુંબઈ પહોંચાડનારી
સ્ટીમરો

સ્ટી. "કરોઆ"

સપ્ટેમ્બર તા. ૨૭ મીએ પોરબંદર થઈ મુંબઈ જવા ઉપડશે.

સ્ટી. "કાશગોલા" ઓગસ્ટોમ્બર તા. ૧૧ મીએ મુંબઈ જવા ઉપડશે.

સુચના—ઉતાડએએ પોતાના મોટા ડાગીના સ્ત્રીવારે ૧૧ વાગા અગાઉ કસ્ટમમાં પહોંચવા કરવા.

ટીકટના ભાવો

સેકન્ડ ક્લાસ: પાર્ટિક ૨૪-૦-૦

ઈન્ડર: પા. ૧૫-૦-૦

ડેક પા. ૮-૦-૦

મુસલમાની વીથી રૂ. ૪૦: હિંદુ વીથી રૂ. ૩૪.

સેકન્ડ અને ઈન્ડર માટે એક મહિના આગાઉથી બંદોબસ્ત કરવો.

દરેક હીંદીને જણાવવામાં આવે છે કે તેમણે પોતાની સ્ટીમરની ટીકટ વિગેરેનો બંદોબસ્ત ડરખન આવી કરવો. દરેક ઉતાડ માટે જગ્યા અને સામાન વિગેરેનો બંદોબસ્ત અમે આમારી બંતે કરી આપીએ છીએ. આમારી સાથે પત્રબ્યવહાર કરવો બહારનારોએ.

વધુ ખુલાસા માટે લખો યા મળે:—

ચેમ્બલ હીમેક,

Tel. Add. ૩૭૦ પાછન સ્ટ્રીટ, ડરખન.

"Karamat Durban"

અડવાડીક પંચાંગ

વાર	ખ્રીસ્તી	હીંદુ	મુસલમાન	પારસી	સુર્યોદય	સુર્યાસ્ત
	૧૯૨૬	૧૯૨૨	૧૩૪૫	૧૨૬૬	ક. મી.	ક. મી.
	સપ-૨૭મ્બર	બાહરવા	રખીડલ અવધ	કદમી શહે.		
શુક્ર	૧૭	સુદિ ૧૦	૯	૯	૫-૫૧	૫-૪૯
શનિ	૧૮	" ૧૧	૧૦	૧૦	૫-૫૦	૫-૪૯
રવિ	૧૯	" ૧૨	૧૧	૧૧	૫-૪૯	૫-૫૦
સોમ	૨૦	" ૧૩	૧૨	૧૨	૫-૪૮	૫-૫૦
મંગળ	૨૧	" ૧૪	૧૩	૧૩	૫-૪૭	૫-૫૧
બુધ	૨૨	વદિ ૧	૧૪	૧૪	૫-૪૫	૫-૫૨
શુક્ર	૨૩	" ૨	૧૫	૧૫	૫-૪૪	૫-૫૨

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 the 19th, 20th, 21st, and 22nd November, 1926.

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.

સાઉથ આફ્રિકન ઈન્ડિયન કોંગ્રેસ

છઠી મી બેઠક

પ્રાથમીક નોટીસ

ધારાઓ સુજબ આથી સઘળી કોંગ્રેસની સાથે બેઠકોએલી સંસ્થાઓને અખર આપવામાં આવે છે કે કોંગ્રેસની છઠી બેઠક નવેમ્બર તા. ૧૯, ૨૦, ૨૧ અને ૨૨ મીએ જોહાનિસબર્ગ ખાતે ભરાશે.

કામચલાઉ કાર્યક્રમ નીચે પ્રમાણે છે:—

(૧) પ્રમુખનું ભાષણ (૨) જનરલ સેક્રેટરીના રીપોર્ટ (૩) રાઉન્ડ ટેબલ કોન્ફરન્સ (૪) કલર બાર બીલ (૫) પ્રોવીન્સીયલ પાવરસ બીલ (૬) કોન્સ્ટીટ્યુશન અને સ્ટેન્ડીંગ ઓર્ડરોમાં સુધારા વધારા (૭) બીલ ફરીયાદો અને તે ઉપર ઠરાવો (૮) ટ્રેઝરરનો રીપોર્ટ અને હીસાબ (૯) અમલદારોની ચુંટણી.

એ. આઈ. કાજી,

જોન. જનરલ સેક્રેટરી.

સા. આ. ઈન્ડિયન કોંગ્રેસ.

नेशनल टी रुम

पोरबंदर धीनो माल

हमारे त्यां दरेक जतनी मीठाळ्या तेमळ येवडा, गाडीया सेव गरम मसालो, देशी स्वादना पापड, तथा ओरडरथी नाना मोटा अणदीया तथा हलका लारी, शालभपाक मेथीया अथाळा विगेरे जनावी आपीशु या तो तय्यार भणी शक्ये.

जहार गामनां पेसेनजरे मोटे भावा रहुवानी पुरी सगवड करी आपीशु अथवा कागळ लभवाथी स्टेशन लेवा आवीशु.

जहार गामना ओरडर थोभाधथी अने स्वच्छताथी सलाण पुरवक पेकींग करी मोडलावी आपीशु. ध्यानमां राभकुं के ओरडर साथे पधसा मोडलवा.

मनेजर:-

नाडना परसोतम लुला मटवाडीया.

१८६ जे स्ट्रीट, डरभन.

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

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होलसेल इष्ट अने वेष्टेजल यळवना
पेकींग सारी रीते करवांमां आवरी.
टेलीफोन १९६९ अने इमीजन ओरडर मोरड ३१६

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पो. ऑ. बॉक्स ४८. टेलीग्राफिक "DADABHAY" कारोला

एम. आई. दादाबाई,

जनरल मरचन्ट.

२५, वैन ह्येगन स्ट्रीट, कारोलीना, ट्रांसवाल.

टेलीफोन नं. ५.

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नथु टाबहा एन्ड कंपनी

नवा अने दुना लाकडांना वेपारी.

घर बांधवणां लाकडां, टीन, तथा तेने लयते सधजे सामान राभीजे छीजे. दरेक चीज किंयत जावे मणी शक्ये.

इष्ट मोडस किंयत जावे जनावी आपीजे छीजे.

नाथीसना मोडस पास जनावी आपीजे छीजे.

भाडस वीरट मजावी जावी करी.

टेलीफोन ३५१९

यास २४, बरीया फ्लॅट, डरभन

साडिथ आफ्रिकामां प्रख्यात केपीटननी

मीठाळ

अमारी जनावडी मीठाळ्यामां जनावडी वेष्टेजलतुं धी जीलकुल वपरारुं नधी जेनी पारी आपवाभां आवि छे.

ते याह राभजे

अमारे त्यां पोरबंदर धीनी मीठाळ्या तेमळ तीपांतमततां मसालानी इरसालो, शोलापुरी येवडा, भावनगरी शेव गांठीयां, जटाकानी पुरी लळ्या. वीगेरे

ताळं दुधना भावना पेडा, यरडी, जंभाती सु-तरकंणी वीगेरे धणी जतनी मीठाळ्या हमेशां ताळ भजे छे.

केक

अमारे त्यां जनेवा केकांमं इष्ट वीजेरे धर्मने जाध आवे जेवी चीजे वापरवाभां आवतील नधी.

जजरमां सस्ते माल जरीदा ते पहेलां वीयारजे

जरोरो राभजे भाव ज्यजणी लड माल रेस्टेथी रवाना थाय छे.

जहार गामना अडांजे ओरडर साथे पधसा मोडलवा महोरपानी करवी.

अय्यार, कडडी लींथु, करी, तथा वेष्टेजलना अथाळांमो मसालेदार पापड वीगेरे हमेशां मोटा ज्यथांमोमां तय्यार भजे छे.

फोन ३६२३. सेक्टर

लजो मेनेजर, केपीटन मालकेनी हौटल,

कारनर जे अने विकटोरीया स्ट्रीट, डरभन.



Indian Opinion

No. 38—Vol. XXIV. Friday, September 17th, 1926.

Registered at the G. P. O. as a Newspaper.
PRICE FOURPENCE

NOTES AND NEWS

IN the course of a speech in the Assembly of the League of Nations, (says Reuter), the Maharajah of Kapurthala asked the Assembly to consider whether in future more special attention should not be paid by the League to the conditions and problems special to Asia. He asked the Assembly seriously to consider offering direct evidence to Indians to make them realise that their interests were appreciated at Geneva as equally important with the interests of the West. Unless India was convinced thereof it would be impossible to secure from it a whole-hearted interest and co-operation in the work of the League.

According to a message from Geneva Committees of the Assembly of the League of Nations have been formed. The first committee, dealing with legal and constitutional questions, includes Sir William Vincent (India). The second committee, which deals with technical organisation, includes Mr. S. Jacklin (South Africa) and Mr. Abdul Gadir (India), while the third one, concerned with the reduction of armaments, includes Mr. J. S. Smit (South Africa) and the Maharajah of Kapurthala and Sir William Vincent (India). The fourth committee, dealing with finance, includes Mr. Jacklin (South Africa) and Mr. Abdul Gadir (India). The fifth committee, for the consideration of social and general questions, includes Mr. Jacklin (South Africa) and the Maharajah of Kapurthala (India). The sixth committee, dealing with political matters, includes Sir William Vincent and Sir Edward Chamier (India) and Mr. J. S. Smit (South Africa.) The Assembly, by 42 out of 48 votes, elected M. Nintchitch, the Yugoslavian Foreign Minister, President.

The report of the Bengal Police Administration for 1925 states, (says a Reuter's message from Calcutta), that the Government has good reason to believe that the efforts to maintain a terrorist organisation continue, and that there is evidence showing that certain influential and well-organised groups have in no way abandoned the idea of resorting to violence. The report adds that there is definite information in regard to the existence of well-organised conspiracies to import arms, and that the situation demands unremitting vigilance.

A Reuter's message from Bombay states:—

Replying to a letter from a number of well-known Indian politicians urging him to return and take the helm of the affairs of the country and "in view of the present deplorable condition of national politics," to call a representative conference to secure unity, Mahatma Gandhi says he is unable to respond in the manner suggested. He is convinced that his meddling in the Hindu-Moslem quarrels at present would only do harm. Quarrels, he said, are a sign of growth out of which will arise a mighty nation. The masses of India are not interested in party complications and for them there is only the spinning wheel, on which Mahatma Gandhi says he has staked everything.

The Fifth Anniversary Celebration and Annual General Meeting of the M. K. Gandhi Library and

Parsee Rustomjee Hall took place in the Parsee Rustomjee Hall, Queen Street, Durban, on Thursday the 9th instant. We hope to give the report of the proceedings in our next issue.

INDIANS IN RHODESIA

RHODESIA has hitherto been free from any colour prejudice. Indians who are comparatively a handful in Rhodesia have enjoyed, unlike their brethren in the Union, equal freedom with their white co-residents. Mrs. Sarojini Naidu who, a few years back, visited the Union had also the pleasure of visiting Rhodesia and after the spirit of hatred towards Indians that she experienced in the Union the complete change of atmosphere in Rhodesia came to her as a very pleasant surprise. She was welcomed by Europeans and Indians in Rhodesia on a common platform and there was not even the smell of any difference prevailing among the different subjects of the Empire. But unfortunately the germ that spreads the plague has not failed to creep even into Rhodesia. Recent numbers of the *Rhodesian Herald* contain letters which are calculated to instil impure thoughts into the hitherto pure minds of the European residents. We will quote here only one of the letters written under the *nom de plume* "English Colonist" who professes to have been a very old resident of Natal and especially of Durban.

"Thirty-six years ago" says this 'Colonist', "I often passed through Natal and one could see European traders' stores dotted through the country, although even then the Bombay Arabs were commencing to compete with them with every advantage, owing to their low standard of life. To-day, you hardly see a white trader anywhere in the country districts of Natal. As far back as 1906 all white storekeepers, to give only one instance, in the town of Bulwer, had been squeezed out by these same Bombay traders, who have increased to thousands, have control of sugar, tea, wattle estates,

actually support many small "white" stores, not only in Natal, but all over the Union, own hundreds of houses in Durban and elsewhere, are creeping into all sorts of offices and businesses, and are making it impossible for the white man to live; in fact, Europeans are leaving Natal regularly every month in despair. I met a man and his wife and four children in October last year clearing out to Australia because, as the husband told me, he saw no prospects for his children in Natal owing to Indian competition. It is not the labourer or "coolie" caste that we Europeans object to. This class makes excellent small farmers, green truck growers, dhobies, waiters, etc. The great objections to the "coolie" are his filthy habits. However, it is the Mahomedan Bombay parasite which is sucking the life-blood from Natal and other parts. How they crept in, heaven alone knows, for they are traders, not workers—keen, cunning and unscrupulous—who live on next to nothing and in a such a way that a decent European cannot compete. I talk from many years' residence in Natal, especially in Durban. The same thing is happening here. Twenty-one years ago there were a few Goanese (as they called themselves) tailors and a sprinkling of dhobies, etc. Go down Orr or Second Streets; go up to Pioneer Street and neighbouring streets and see for yourselves how they have increased.

You Rhodesians, with your criminal apathy, are laying up such a terrible future for your children and grandchildren that your descendants will curse your memory. The native question is serious enough in all conscience, without complicating matters by allowing the immigration of Indians, be they Mahomedans, Parsees or Hindus to go on practically unchecked. When Rhodes, in his speech, said that he believed in equal rights for all civilised people, the Indian or Arab menace was not threatening us. I wonder what he would say now! (If the writer is a Christian he will know what Jesus Christ said. He said, treat your neighbours as you would like to be treated yourself. Would He also change His views if He came down to-day?—ED.) One most important point I would try to bring home to you easy-going Salisburyites, viz., that what the Indian or Arab trader secures he holds.

You hear people talk so airily of the Indians being gradually bought out in Orr and Second Streets. Well, we shall see!

Any comment on our part on the above letter is useless. It is nothing but an example of unscrupulous methods adopted by selfish white men, who may be, for all we know, foreigners but who trade on their white skins, to harm a law-abiding and peaceful section of British citizens who have no other motive in this country but to earn an honest livelihood. We can but only hope that Rhodesia will not spoil its fair name by allowing itself to be led to an unrighteous path by 'English Colonist' and others of his calibre.

British Guiana Colonisation Scheme

A Warning to Indians

Some time ago there was a move on the part of the Union Government to induce Indians in the Union to go to British Guiana but the Indian community, it will be remembered, turned down the Government's proposal with a unanimous voice. Mr. Banarasidas Chaturvedi from India sends us in this connection some useful information: "There is a move in British Guiana on the part of the Board of Colonization and Development to induce Indian agriculturists from India and South Africa by giving them free passages to go to British Guiana." Commenting on the move the *Daily Chronicle* of Georgetown which is not an Indian paper writes: "In plain language it means introducing more cheap labour into the already overstocked labour market of a pauperised community." Mr. Banarasidas' informant strongly advises him in this connection to communicate to the Indians in South Africa not to fall in this trap as the country is not fit for emigration. "We are faced, says the correspondent, with a ten-months' duration drought of a disastrous nature. There is no land available for agriculture. They will, therefore, have to work in the Sugar Estates. Unless these people have capital to purchase their own land they should desist from coming over to this country." Mr. Banarasidas writes: "It is noteworthy in this connection, that the present Governor of British Guiana is Sir Rodwell, a South African white, and we know something about him from his record in Fiji, where he imprisoned 200 Indian men and women and deported Indian leaders including Mr. and Mrs. Manilel Doctor and broke an industrial strike of Indian labourers by the use of force." Surely he will not fail to do his bit for South Africa if he can oblige the Union authorities by inducing a good number of Indians to come away from South Africa.

Responsible Indians should communicate this warning to their ignorant brethren who are apt to easily fall into this trap.

Stateless Indians In America

At the annual Convention of the American Society of International Law held at Washington recently Mr. Taraknath Das read an interesting paper on "Some Stateless persons in the United States." By "Stateless persons" is meant those who are suddenly disowned by America. How has this happened?

By Section 2196 of the U. S. Revised Statutes all aliens who are "free white persons" and otherwise unobjectionable can become citizens of the U. S. A. by naturalisation. Now "Hindus" which in America means "Indians" were not long ago entitled to this privilege of naturalisation as belonging to the "free white peoples" and members of the Caucasian race. Thus a number of Hindus resident in America, Mr. Das included, became naturalised. Suddenly the American courts have reversed their own interpretation of the Section and in February 1923 Mr. Thind a high caste Hindu was refused citizenship by the Supreme Court which held that Hindus are not Caucasians. Now this is in direct contravention of previous decisions. Not content with this the U. S. authorities have begun to cancel the citizenship of Indians who were naturalised long before the decision in the Thind case was rendered in February 1923. By renouncing allegiance to the British Crown and taking the oath of allegiance to the United States at the time of naturalisation, these Indians have become aliens to the British Government. Cancellation of American citizenship has, therefore, rendered them "stateless persons," and reduced them to a position of absolute insecurity. Touching about the plight of such persons, Mr. Taraknath Das observes:—

It would make very difficult for them, even making a living as professional men (as they are mostly professional men), because no one would be willing to employ *stateless persons*. Under the circumstances, these men can neither leave this country with proper passport, nor can they enter any other country with proper credentials so that they would receive full protection. It is needless to say that they cannot secure citizenship from any other country while staying in America. Even if the United States agree to give a permit to these persons to go to some other country, other countries may not allow them to enter or reside there because they are *stateless persons*. Even if it be arranged that these persons be allowed to enter certain other country by some understanding between the United States and that country, it means that the other country allows them to reside on mere sufferance and they cannot become citizens unless all requirements for naturalisation be fulfilled and the privilege of citizenship granted.

The position of American-born women who have married these Indians is no less anomalous. Mr. Taraknath Das points out that by the law concerning the status of a married woman she retains her American citizenship unless she renounces that citizenship voluntarily or marries an alien ineligible to citizenship.

There are in the United States, says Mr. Taraknath, a number of American-born white women who married Hindus after the latter became naturalised American citizens.

But if by retrospective application of the decision of the Supreme Court (that the high caste Hindus are not white persons and thus ineligible to American citizenship) the Hindus who were naturalized as American citizens be deprived of their citizenship and held to be aliens ineligible to citizenship, then these American women automatically become stateless persons. These women, under this decision, are neither American citizens nor have they any nationality as their husbands are reduced to the status of stateless persons, and this result is brought about by no fault of their own. These American-

born women thus become victims of the Court's ruling to a greater extent than even their stateless husbands.—*Indian Review*.

Indian Workers Help Their Brothers In Britain

On the outbreak of the general Strike in Britain, the Indian working class immediately set about the task of donating practical help to their struggling comrades overseas. *The Worker* gives below a list of contributions, sent through the All-India Trade Union Congress, to the British Trade Union Congress:—

	Rs.	s.	p.
(1) £500 as under:—			
(a) Bombay Labour Organisation and Relief Fund Committee (first instalment) £200	2,680	10	0
(b) Bombay Labour Organisation and Relief Fund Committee (second instalment) £275	3,575	7	6
(c) Bombay Textile Labour Union £25	884	8	6
(2) £100 as under:—			
(a) All-India Trade Union Congress	1,255	10	6
(b) B.B. & C. I. Railwaymen's Union, Bombay	50	0	0
(c) Colliery Employees' Assn., Jharia, £2	27	0	0
(d) "A Parsee Socialist," Bombay	10	0	0
(e) Mr. A. D. Nayar, Kasuali	2	0	0

It may be stated here that the contribution of £100 shown in No. 2 above was sent for the relief of the miners after the general strike was called off.

Besides these contributions sent through the All-India Trade Union Congress, the G.I.P. Railway Workmen's Union, Bombay, and the Telegraph Workmen's Union Bombay, sent £5 and £1 respectively direct to the British Trades Union Congress. It was also announced in papers that the All-India Railwaymen's Federation and the Girmi Kamgar Maha Mandal, Bombay, cabled £5 and £10 respectively as their contributions to the strike fund in England.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

XIV. My Choice

Dr. Mehta went on Monday to the Victoria Hotel expecting to find me there. He discovered that we had left, got our new address, and met me at our rooms. Through sheer folly I had managed to get ringworm on the boat. For washing and bathing we used to have sea water, in which soap is not soluble. I however employed soap, taking its use to be a sign of civilisation with the result that instead of cleaning it made the skin greasy. This gave me ringworm. I showed it to Dr. Mehta who told me to apply acetic acid. I remember how the burning acid made me cry. Dr. Mehta inspected my room and its appointments and shook his head in disapproval. "This place won't do," he said. "We come to England not so much for the purpose of studies as for gaining experience of English life and customs. And for this you need to live with a family. But before you do so, I think you had better serve a period of apprenticeship. I shall take you there."

I gratefully accepted the suggestion and removed to the friend's rooms. He was all kindness and attention. He treated me as his own brother, initiated me into English ways and manners, and accustomed me to talking the language. My food however became a serious question, I could not

relish boiled vegetable without salt or condiments mixed at the time of preparation. The landlady was at a loss to know what to cook for me. We had oatmeal porridge for breakfast which was fairly filling, but I always starved at lunch and dinner. The friend continually reasoned with me to eat meat, but I always pleaded my vow and then remained silent. Both for luncheon and dinner we had bread and jam and spinach. I was a good eater and had a capacious stomach; but I was ashamed to ask for more than two or three slices of bread, as it did not seem correct to do so. Added to this there was no milk either for lunch or dinner. The friend once got disgusted with this state of things, and said: "Had you been my own brother, I would have sent you packing. What is the value of a vow made before an illiterate mother, and in ignorance of conditions here? It is no vow at all. It would not be regarded as a vow in law. It is a pure superstition to stick to such a promise. And I tell you this persistence will not help you to gain anything here. You confess to having eaten meat and relished meat. You took it where it was absolutely unnecessary, and will not where it is quite essential. What a pity!"

But I was adamant.

Day in and day out the friend would argue, but I had an eternal negative to face him with. The more he argued, the more uncompromising I became. Daily I would pray for God's protection and get it. Not that I had any idea of God. It was faith that was at work—faith of which the seed was sown by the good nurse Rambha.

One day the friend began to read to me Bentham's "Theory of Utility." I was at my wit's end. The language was too difficult for me to understand. He began to expound it. I said: "Pray forgive me. These abstruse things are beyond me. I admit it is necessary to eat meat. But I cannot break my vow. I cannot argue about it. I am sure I cannot meet you in argument. But please give me up as foolish or obstinate. I appreciate your love for me and I know you to be my well-wisher. I also know that you are telling me again and again about this because you feel for me. But I am helpless. A vow is a vow. It cannot be broken."

The friend looked at me in surprise. He closed the book and said: "All right. I shall not argue any more." I was glad. He never discussed the subject again. But he did not cease to worry about me. He smoked and drank, but he never asked me to do so. In fact he asked me to remain away from both. His one anxiety was lest I might become very weak without meat, and thereby be unable to feel at home in England.

That is how I served my apprenticeship for a month. The friend's house was in Richmond, and it was not possible to go to London more than once or twice a week. Dr. Mehta and Mr. Dalpatram Shukla therefore decided that I should be put with some family. Mr. Shukla hit upon an Anglo-Indian's house in West Kensington and placed me there. The landlady was a widow. I told her about my vow. The old lady promised to look after me properly, and I took up my residence in her house. Here too I practically had to starve. I had sent for sweets and other eatables from home, but nothing had yet come. Everything was insipid. Everyday the old lady asked me whether I liked the food, but what could she do? I was still as shy as ever and dared not ask for more than was put before me. She had two daughters. They insisted on serving me with an extra slice or two. But little did they know that nothing less than a loaf would have filled me.

But I had found my wings now. I had not yet started upon my regular studies. I had just begun reading newspapers, thanks to Mr. Shukla. In India I had never read a newspaper. But here I suc-

ceeded in cultivating a liking for them by regular reading. I always glanced over the DAILY NEWS, DAILY TELEGRAPH and PALL MALL GAZETTE. This took me hardly an hour. I therefore began to wander about. I would launch out in search of a vegetarian restaurant. The landlady had told me that there were such places in the City. I would trot ten to twelve miles each day, go into a cheap restaurant and eat my fill of bread, but would never be satisfied. During these wanderings I once hit on a vegetarian restaurant in Farringdon Street. The sight of it filled me with the same joy that a child feels on getting a thing after its own heart. Before I entered I noticed books for sale exhibited under a glass window near the door. I saw among them Salt's "Plea for Vegetarianism." This I purchased for a shilling and went straight to the dining room. This was my first hearty meal since my arrival in England. God had come to my aid.

I read Salt's book from cover to cover and was very much impressed by it. From the date of reading this book, I may claim to have become a vegetarian by choice. I blessed the day on which I had taken the vow before my mother. I had all along abstained from meat in the interests of truth and of the vow I had taken, but had wished at the same time that every Indian should be a meat-eater, and had looked forward to being one myself freely and openly some day, and to enlisting others in the cause. The choice was now made in favour of vegetarianism, the spread of which henceforward became my mission.

XV. Playing the English Gentleman

My faith in vegetarianism grew on me from day to day. Salt's book whetted my appetite for dietetic studies. I went in for all books available on vegetarianism and read them. One of these, Howard Williams' "The Ethics of Diet" was a "biographical history of the literature of humane dietetics from the earliest period to the present day," and tried to make out that all philosophers and prophets from Pythagoras and Jesus down to those of the present age were vegetarians. Dr. Mrs. Anna Kingsford's "The Perfect Way in Diet" was also an attractive book. Dr. Allison's writings on health and hygiene were likewise very helpful. He advocated a curative system based on regulation of the dietary of patients. Himself a vegetarian, he prescribed to his patients also a strictly vegetarian diet. The result of reading all this literature was that dietetic experiments came to take an important place in my life. Health was the principal consideration of these experiments, to begin with. But later on, religion became the supreme motive.

Meanwhile, my friend had not ceased to worry about me. His love for me led him to think that if I persisted in my objections to meat-eating, I should not only develop a weak constitution, but should remain a duffer; because I should never feel at home in English society. When he came to know that I had begun to interest myself in books on vegetarianism, he was afraid, lest these studies should muddle my head: that I should fritter my life away in experiments, forgetting my own work, and become a crank. He therefore made one last effort to reform me. He one day invited me to go to the theatre. Before the play we were to dine together at the Holborn Restaurant, to me a palatial place and the first big Restaurant I had been to since leaving the Victoria Hotel. The stay at that Hotel had scarcely been a helpful experience for I had not lived there with my wits about me. The friend had planned to take me to this Restaurant evidently imagining that modesty would forbid any questions. And it was a very big company of diners in the midst of which my friend and I sat sharing a table between us. The first course was soup. I wondered what it might be made of, but durst not ask the

friend about it. I therefore summoned the waiter. My friend saw the movement and sternly asked across the table what the matter was. With considerable hesitation I told him that I wanted to inquire if the soup was a vegetable soup. "You are too clumsy for decent society," he passionately exclaimed. "If you cannot behave yourself, you had better go. Feed in some other restaurant and await me outside." This delighted me. Out I went. There was a vegetarian restaurant close by, but it was closed. So I went without food that night. I accompanied the friend to the theatre, but he never said a word about the scene I had created. On my part, of course there was nothing to say.

That was the last friendly brush we had. It did not affect our relations in the least. I could see and appreciate the love with which all my friend's efforts were actuated, and my respect for him was all the more for our differences in thought and action.

But I decided that I should put him at ease; that I should assure him that I would be clumsy no more, but try to become polished and make up for my vegetarianism by cultivating other accomplishments which fitted one for polite society.

And for this purpose I undertook the all too impossible task of becoming an English gentleman.

RIGGING OUT

The clothes after the Bombay cut that I was wearing, were, I thought, unsuitable for English society and I got new ones at the Army and Navy Stores. I also went in for a chimney-pot hat costing nineteen shillings—an excessive price in those days. Not content with this, I wasted ten pounds on an evening suit made in Bond Street, the focus of fashionable life in London; and got my good and noble-hearted brother to send me a double watch-chain of gold. It was not correct to wear a ready-made tie and I learnt the art of trying one for myself. When in India the mirror had been a luxury permitted on the days when the family barber gave me a shave. Here I wasted ten minutes every day before a huge mirror watching myself, arranging my tie and parting my hair in the correct fashion. My hair was by no means soft and every day it meant a regular struggle with the brush to keep the hair in position. Each time the hat was put on and off, the hand would automatically move towards the head to adjust the hair, not to mention the other civilized habit of the hand every now and then operating for the purpose when sitting in polished society.

As if all this were not enough to make me look the thing, I directed my attention to other details that were supposed to go towards the making of an English gentleman. I was told it was necessary for me to take lessons in dancing, French and elocution. French was not only the language of neighbouring France, but it was the *lingua franca* of the Continent over which I had a desire to travel. I decided to take dancing lessons at a class and paid down £3 as fees for a term. I must have taken about six lessons in three weeks. But it was beyond me to achieve anything like rhythmic motion. I could not follow the piano and hence found it impossible to keep time. What then was I to do? The recluse in the fable kept a cat to keep off the rats, and then a cow to feed the cat with milk, and a man to keep the cow and so on. My ambition also grew like the family of the recluse. I thought I should learn to play the violin in order to cultivate an ear for Western music. So I invested £3 in a violin and something more in fees. I sought a third teacher to give me lessons in elocution and paid him a preliminary fee of a guinea. He recommended Bell's Standard Elocutionist as the text-book, which I purchased. And I began with a speech of Pitt's.

But Mr. Bell rang the bell of alarm in my ear and I awoke,

I had not to spend a life-time in England, I said to myself. What then was the use of elocution? And how could dancing make a gentleman of me? The violin I could learn even in India. I was a student and ought to go on with my studies. I should qualify myself to join the Inns of Court. If my character made a gentleman of me, so much the better. Otherwise, I should forego the ambition.

These and similar thoughts possessed me and I expressed them in a letter which I addressed to the elocution teacher requesting him to excuse me from further lessons. I had taken only two or three. I wrote a similar letter to the dancing-teacher and went personally to the violin-teacher with a request to dispose of the violin for any price it might fetch. She was rather friendly to me, so I told her how I had discovered that I was pursuing a false ideal. She encouraged me in the determination to make a complete change.

This infatuation must have lasted about three months. The punctiliousness in dress persisted for years. But henceforward I became a student.

NATAL INDIAN CONGRESS

ANNUAL GENERAL MEETING

Notice is hereby given that the Annual General Meeting of the Natal Indian Congress will be held at the Rawat's Bio Hall, Victoria Street, Durban, on Sunday, the 10th day of October, 1926, at 2 p.m., for the transaction of the following business:—

1. Secretary's Report.
2. Treasurer's Financial Statement.
3. Revision of Rules.
4. Election of Officials.

Members are kindly requested to attend.

AMOD BAYAT,

President.

V. S. C. PATHER,

SORABJEE RUSTOMJEE,

Jt. hon. Secretaries.

P.O. Box 360,

Durban.

N.B. Members are requested to pay in their subscriptions (2s. 6d.) to enable them to take part in the meeting.

નાટાલ ઇન્ડિયન કોંગ્રેસ

વાર્ષિક જનરલ મીટિંગ

આથી જાહેર કરવામાં આવે છે નાટાલ ઇન્ડિયન કોંગ્રેસની વાર્ષિક સભા, રવિવાર તા. ૧૦મી ઓક્ટોબર ૧૯૨૬ ના બપોરે બે વાગે રાવટ બાયસ્કોપ હોલમાં નીચેના કામે માટે ભરાશે.

૧. સેક્રેટરીના રીપોર્ટ.
૨. ટ્રેઝરરનો હિસાબ.
૩. ધારામાં સુધારા વધારા.
૪. કાર્યવાહકોની ચુટણી.

દરેક મેમ્બરને હાજર થવા વિનંતી છે

અહમદ લેખાલ,

પ્રમુખ.

વી. એસ. સી. પથર

જો. એન.

સોરાબજી રુસ્તમજી

સેક્રેટરી

પી. એ. બોક્સ ૩૬૦,

ડરબન.

તા. ૩. દરેક મેમ્બરને વિનંતી કરવામાં આવે છે વાર્ષિક થી. ૨-૬ મેમ્બર શી બરી દેવી કે જેથી સભામાં ભાગ લઈ શકાય.