

Indian Opinion

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NOTES AND NEWS

SPEAKING at a gathering of Transvaal Indians last Monday night to mark the fifty-seventh birthday of Mahatma Gandhi, Mr. M. I. Patel said that Mr. Gandhi was a world figure, a martyr to the cause of India's freedom, an apostle of non-violence, and a torch-bearer of truth. Mr. Gandhi's life, he continued, was that of a saint; who had sacrificed everything at the altar of the world's welfare, preaching the Sermon on the Mount throughout his writings and speeches. Christians of the calibre of the Rev. John Haynes Holmes, of New York, M. Romain Rolland, of France, and a host of others, claimed him to be the greatest living man on the face of the earth, whose life was an illustration of the ideal Christian life. The following resolution was unanimously adopted by the meeting:—

"This mass meeting of Indians, held at Johannesburg, under the auspices of the Transvaal Patidar Society, heartily congratulates Mahatma Gandhi on his fifty-seventh birthday, and prays the Almighty to grant him a long and healthy life, to serve the world in general, and India in particular."

The Colour Bar Act of South Africa, which has placed the stigma of inferiority upon the Natives and the Asiatics has become the target of adverse criticism which it deserves, not only in India and South Africa but throughout the length and breadth of the world. The Bishop of Southern Rhodesia says the *Morning Post*, speaking at Minhead (England) recently, denounced the colour bar legislation in South Africa which, he said, meant that because people had a black face they should be denied the right to use their intellect and not be allowed to rise. It was abominable legislation of oppression which the church would fight to the last, legislation which would be a terrible blot on the history of South Africa. South Africa was suffering from the "fear complex." Europeans were afraid, quite justifiably, of being overwhelmed by natives, but colour bar legislation would not prevent it.

In the course of a letter to the *Star* (Johannesburg) on "The Folly of Disunion" Mr. J. Sneddon Hogg of Dundee urges the white man to be true to himself and says: "Don't despise the East. Some of the shrewdest brains in the world are there. The whites have ruled during the last 200 or 300 years owing to superior armaments. We do not know what the future holds in store, as the Orient is gradually turning from the contemplation of spiritual to material things. This change is to be seen in India, which is now the ninth greatest manufacturing nation in the world, and before the end of this century may be within the first three."

The present situation of the colour question in South Africa and elsewhere in the world was cursorily alluded to and the alternative suggested policies also mentioned at a round-table conference of some 20 delegates of the Anglican, Dutch Reformed, Presbyterian and Wesleyan Churches held

at Bloemfontein on the 29th September to discuss the native question. Some of these were fusion, repression, segregation, differentiation and co-operation. As an outcome of the discussion on these points a couple of resolutions were adopted. They were:

"Since mixture of races has never been advocated as a policy in South Africa, and is, moreover, a measure which the leaders of both white and black regard with repulsion, the conference rejects the idea of inter-marriage between Europeans and Bantus as a solution of the racial problem, and urges Christian people to discountenance the kind of familiar social intercourse which may lead to such unions, whether regular or irregular."

"That in the opinion of the conference the general principle which should guide Christians in South Africa in regard to relations between white and black to-day is that of harmonious co-operation between them for the good of the fatherland."

The monthly bulletin of Union statistics shows that during July 2,751 persons, including 573 "in transit," entered and 3,107, including 600 "in transit," departed from the Union. Excluding the "in transit" traffic, the arrivals were made up as follows: Europeans, 1,072 males and 944 females; Non-Europeans: 131 males and 31 females. The net departures comprised: Europeans, 1,243 males and 1,136 females; Non-Europeans, 107 males and 21 females. Compared with June there was an increase of 611 Europeans and a decrease of 360 non-Europeans in inward traffic, whilst the outward traffic showed a decrease of 176 Europeans and 259 non-Europeans.

In introducing the report of the Tramways and Lighting Committee of the Johannesburg Town Council, Mr. Fearnhead (chairman) made a statement with reference to the resolution adopted some time ago by the Council in regard to the necessity of dealing with the slum question, particularly in regard to the Malay location and Prospect Township. This matter had not been lost sight of so far as his committee and the other committees were concerned, he said. The following night the Tramways Committee would consider a report from the general manager of the electricity supply department dealing with a street lighting proposal for the Malay location. One of the ways in which they could remedy the slum conditions and assist the authorities in keeping down lawlessness and crime was to see that the streets in this particular part of the town had a lighting system.

Carolina has recommended the following for discussion at the twenty-third annual meeting of the Municipal Association of the Transvaal to be held at Ermelo this week: "That representations be made to the Administrator to have sub-section I of section 9 of the Control of General Dealers Licence Ordinance No. 12 of 1925 amended so as to debar any councillor from voting in respect of any application in which he or his partners have any interest

directly or that it be made clear as to who is responsible for the failure of any action taken to the Court of Appeal." This is suggested in view of the fact that in smaller towns the majority of the Councillors are licensed general dealers.

India and South Africa

Their Common Interests

(BY THE REV. C. F. ANDREWS)

I

The coming conference at Capetown between the South African and Indian delegates is an event which future historians may well regard as having world-wide significance. The visit of the South African deputation to India, which preceded it, represents the first occasion on which South African members of Parliament have been invited to India as the guests of the Indian Government. In the State documents and dispatches, which led up to the conference itself and to this invitation to India, mention was frequently made of the desire on both sides to arrive at mutual friendly relations. I propose to show how this object may be achieved and also to point out what difficulties lie in the way of the groundwork being laid whereon friendship itself may be established. But before further defining my argument, I would wish to point out the vital necessity to South Africa of such friendship with India as is now contemplated by South African statesmen.

Let me begin with a personal note. South Africa is a wonderful country. Of all the new countries of the world that I have visited, including Australia and New Zealand, I can say without any hesitation that South Africa has appealed to me most. Its vast spaces, its great silences, its unimaginable beauty of colour and form, in sea and sky and land, all this and much else besides has won my affection ever since I traversed its wide upland areas, now 13 years ago. Every time I have revisited the country, its greatness and beauty have appealed to me with added power of attraction. If I were to make a confession, I am longing at the present moment to come back to it and am counting the days till that longing is accomplished.

Thus it is not at all difficult for me to feel, in a measure at least, that sentiment which a South African would feel who had actually been born in South Africa.

It was the greatest desire of my childhood to come out to Africa. As I grew older I had intended to join the Universities Mission to Central Africa. Only very slowly my mind turned towards India and even up to the very last moment of choice there was some hesitation. It is true, I have never regretted the final decision to come out to India. Since then, India has become the land of my adoption; but all the same, the first affection which I had towards Africa in my childhood has always remained peculiarly vivid and strong. Whenever the opportunity offered to come over from India to Africa, it gave me a singular happiness to do so. Before the end of this year I hope to have made my fifth journey to the African continent and my fourth visit to South Africa.

Next-Door Neighbours

It will easily be seen, therefore, that my own instinct and experience have been teaching me lessons concerning the close relationship, which fundamentally exists between South Africa and

her next-door neighbour, India. It has always seemed to me that the two countries have been placed close together with something of a divine purpose. We find, as we grow older, that amidst much that is ever changing on this planet there are also certain permanent stabilising features. One of the most important of these is the geographical situation of the different countries on the map of the globe. For these geographical facts never alter, so long as oceans and continents remain undisturbed through vast cycles of time.

Thus, it is an ultimate geographical fact, written large on the world's surface and becoming more and more significant as navigation by air and sea becomes speedier, that India is South Africa's most important and influential neighbour. It is also an ultimate fact that the eastern coast of South Africa facing India is not only the most fertile but also the most suitably furnished with harbours by Nature herself. If Lourenco Marques ever comes into the South African Union either by purchase or long lease, and if Durban harbour still further improves in the course of time, then the accommodation for vastly increased shipping on the east coast will be fully supplied; and I look forward to the time coming very soon when the tonnage of shipping from India, with its 320,000,000 people will easily be ten times more than that which is dealt with in the east coast harbours to-day.

Eastward Development

While the Cape, with its magnificent harbour, became the first port of call and the first home of settlement from Europe in the early South African days, yet at the same time all the signs of the future point to the development of the eastern side of the Union as likely to be far more rapid than any further development on the west. Gold is near to the east coast in the Transvaal; coal is nearer still to that coast in Natal. Copper, platinum and other minerals are also to be found on this side of Africa. Furthermore, it is self-evident that scientific agriculture must in the long run bear its richest harvests here, because the heavens themselves pour down their abundant rains on the east, while the west, except at the Cape Peninsula, remain almost waterless, harbourless and barren.

To give an idea of what is likely to happen, let me give my own Indian experience. When I first came out to India nearly 23 years ago there were very few Japanese merchant vessels in Bombay or Calcutta harbours. Now every other ship in the docks seems to carry the flag of the Rising Sun. The volume of trade between India and the Far East has increased fabulously since the century began. India's vast population and resources are beginning to tell.

Now again, India is on the eve of another great expansion of trade towards Africa. All the ports of the east coast of Africa from Mombasa to Durban will feel the effects of such expansion as soon as ever it takes place. There is only one thing that can stop it, namely, some altogether unforgivable insult to India herself, which will divert the current of trade elsewhere. For when such insults happen no commercial considerations will stand against them.

A little more than a year ago such an insult was felt by Southern China owing to the treatment of Chinese students at Shanghai and an incident at Canton itself. Since that date the entire trade between Great Britain and China, which flows through Hong Kong has been stopped. By peaceful acts, and without any outbreak of war, the merchant service between Great Britain and

Southern China has been strictly boycotted for over a year. The lowest estimate that has been given for the loss to Great Britain due to this Chinese boycott has been £100,000,000. The boycott is not closed even to-day. Hong Kong as a British colony has been very nearly ruined. Such is the effect of the passive resistance of the East. It is a weapon far more powerful in the long run than bayonets and guns.

What cannot easily be understood by South African statesmen is the vastness of these eastern populations. The most accurate estimate of the Chinese people, as given by Sir Chiozza Money, is as high as 470,000,000. This figure is probably more correct than that of 420,000,000 usually given in statistical books. The total population of India in 1926 must have already reached over 320,000,000. The Japanese Empire represents another 70,000,000. The Dutch East Indies account for 55,000,000 more. The total thus comprises nearly 1,000,000,000; that is to say, more than half the human race. Such peaceful people as these, while the world's commerce expands, may either be lost or won for legitimate and honourable trade by foolish or wise conduct. They represent a volume of human needs far greater than those of the whole of Europe put together. South Africa, on its eastward coast, stretches out towards these vast multitudes of Asia. Hitherto however South Africa itself has been so occupied with its own internal expansion that it has hardly had time to look outside its own borders. But its future appears to me most obviously and certainly to lie towards the East.

Indians In Kenya Townships

Mr. Charles Barns of Westminster writes as follows to the Editor of the *Manchester Guardian*:—

Sir,—In spite of the wide recognition of the justness of the Indian case in the Kenya dispute, the one and only concession made to it in the 1923 White Paper in which the Colonial Office laid down its policy in regard to the future government of the Kenya colony was the declaration in favour of non-segregation of Asiatics in the townships. According to part II, chapter 7 of the document, the separation by enactment of the Europeans from the Asiatics in the residential and commercial area was, except on the strongest sanitary grounds, unjustifiable, and it was the view of the competent medical authorities that in Kenya no such grounds existed.

Three years after the Government so unequivocally declared in favour of non-segregation it has given its sanction to the auction of 39 residential plots in Mombasa "for which Asiatics will neither be allowed to bid nor to live in any buildings which may be erected thereon." Asked to give an explanation, the Colonial Secretary told the House of Commons that in certain cases land in the Kenya townships was legally subject to restrictive covenants entered into before the adoption by the Government of the policy of non-segregation, and that where it was not possible to waive such covenants without incurring legal proceedings entailing the probability of an injunction against the Government, it had been decided to retain the restrictions. The Governor of Kenya, it appears, has admitted that the action in sanctioning the auction was in direct contravention of the policy laid down by his Majesty's Government, but told the deputation he was addressing that the action was taken on the advice of the Secretary of State for the Colonies, who in his turn had acted according to his legal advisers.

Presumably by now the 39 plots in Mombasa are sold, but I hope sincerely that we have not heard a word on the subject. From the report I have before me announcing the sale it would seem that the plots re-

ferred to were Government plots. If this was so, one would like to know how much more land is similarly signed away into segregation, and also why the existence of restrictive covenants rendering it legally impossible, except in certain cases, for the Government to carry out the policy they were declaring was not mentioned in the 1923 White Paper.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

XIX. The Canker of Untruth.

There were comparatively few Indian students in England forty years ago. It was a practice with them to affect the bachelor even though they might be married. School or College students in England are all bachelors, studies being regarded as incompatible with married life. We had that tradition in the good old days, a student then being invariably known as a *brahmchari*. But in these days we have child marriages—a thing practically unknown in England. Indian youths in England therefore felt ashamed to confess that they were married. There was also another reason for dissembling, namely that in the event of the fact being known it would be impossible for the young men to go about or dally with the young girls of the family in which they lived. The dalliance was more or less innocent. Parents even encouraged it; and that sort of association between young men and young women may even be a necessity there, in view of the fact that every young man has to choose his mate. If, however, Indian youths on arrival indulge in these relations—quite natural to English youths—the result is likely to be disastrous, as has often been found. I saw that our youths had succumbed to the temptation and chosen a life of untruth for the sake of companionships which, however innocent in the case of English youths, were for them undesirable. I too caught the contagion. I did not hesitate to pass myself off as a bachelor though I was married and the father of a son. But I was none the happier for being a dissembler. Only my reserve and my reticence saved me from going into deeper waters. If I did not talk, no girl would think it worth her while to enter into conversation with me, or to go out with me.

My cowardice was on a par with my reserve. It was customary for families like the one in which I was staying at Ventnor, for the daughter of the land-lady to take out guests for a walk. My land-lady's daughter took me one day to the lovely hills round Ventnor. I was no slow walker, but my companion walked even faster, dragging me after her and chattering away all the while. I responded to her chatter sometimes with a whisper 'yes' or 'no,' or at the most 'yes, how beautiful!' She was flying like a bird whilst I was wondering when I should get back home. We thus got up to the top of a hill. How to get down again was the question. In spite of her high-heeled boots this sprightly young lady of twenty-five darted down the hill like an arrow. I was shamefacedly struggling to get down. She stood at the foot smiling and cheering me and offering to come and drag me. How could I be so chicken-hearted? With the greatest difficulty, and crawling at intervals, I somehow managed to scramble to the bottom. She loudly laughed 'bravo' and shamed me all the more, as well she might.

But I could not escape scatheless everywhere. For God wanted to rid me of the canker of untruth. I once went to Brighton—another watering place like Ventnor. This was before the Ventnor visit. I met

there at a hotel an old widow of moderate means. This was my first year in England. The courses on the menu were all described in French, which I did not understand. I sat at the same table as the old lady. She saw that I was a stranger and puzzled, and immediately came to my aid. 'You seem to be a stranger,' she said, and looked perplexed. 'Why have you not ordered anything?' I was spelling through the menu and preparing to ascertain the ingredients of the courses from the waiter, when the good lady thus intervened. I thanked her and explained my difficulty, told her that I was at a loss to know which of the courses were vegetarian as I did not understand French.

'Let me help you' she said. 'I shall explain the card to you and show you what you may eat.' I gratefully availed myself of her help. This was the beginning of an acquaintance that ripened into friendship and was kept up all through my stay in England and long after. She gave me her London address and invited me to dine at her place every Sunday. On special occasions also she would invite me, help me to conquer my bashfulness and introduce me to young ladies and draw me into conversation with them. Particularly marked out for these conversations was a young lady who stayed with her and often we would be left entirely alone together.

I found all this very trying at first. I could not start a conversation nor could I indulge in any jokes. But she put me in the way. I began to learn, and in due time looked forward to every Sunday and came to like the conversation with the young friend.

THE REVELATION

The old lady went on spreading her net wider every day. She felt interested in our meetings. Possibly she had her own plans about us.

I was in a quandary. 'How I wished I had told the good lady that I was married!' I said to myself. 'She would then have not thought of an engagement between us. It is however never too late to mend. If I declare the truth I might yet be saved more misery.' With these thoughts in my mind, I wrote a letter to her somewhat to this effect:

"Ever since we met at Brighton you have been kind to me. You have taken care of me even as a mother of her son. You also think that I should get married and with that view you have been introducing me to young ladies. Rather than allow matters to go further, I must confess to you that I have been unworthy of your affection. I should have told you when I began my visits to you that I was married. I knew that Indian students in England dissembled the fact of their marriage and I followed suit. I now see that I should not have done so. I must also add that I was married while yet a boy, and am the father of a son. I am pained that I should have kept this knowledge from you so long. But I am glad God has now given me the courage to speak out the truth. Will you forgive me? I assure you I have taken no improper liberties with the young lady you were good enough to introduce to me. I knew my limits. You not knowing that I was married naturally desired that we should be engaged. In order that things should not go beyond the present stage, I must tell you the truth.

If on receipt of this letter, you feel that I have been unworthy of your hospitality, I assure you I shall not take it amiss. You have laid me under an everlasting debt of gratitude by your kindness and solicitude. If after this, you do not reject me but continue to regard me worthy of your hospitality, which I shall spare no pains to deserve, I shall naturally be happy and count it a further token of your kindness."

Let the reader know that I could not have written such a letter in a moment. I must have drafted and

redrafted it many times over. But it lifted a burden that was weighing me down. Almost by return post came her reply somewhat as follows:

"I have your frank letter. We were both very glad and had a hearty laugh over it. The untruth you say you have been guilty of is pardonable. But it is well that you have acquainted us with the real state of things. My invitation still stands and we shall certainly expect you next Sunday and look forward to hearing all about your child marriage and to the pleasure of laughing at your expense. Need I assure you that our friendship is not in the least affected by this incident?"

I thus purged myself of the canker of untruth and I never thenceforward hesitated to talk of my married state wherever necessary.

South African Indian Congress

Mr. E. M. Ally acknowledges with thanks the following subscriptions:—

Brought Forward of 5th February 1926 :

	1145	3	6
Vally Mahomed (Verulam)	1	1	0
Doober	1	0	0
Dhanji Ramji	3	3	0
Shaik Mustafa	2	2	0
Suchit Maharaj	2	2	0
Moosa Ismail & Co.	2	2	0
Vallabh Doolabh	1	1	0
Ebrahim Ruja	1	1	0
Vally Cassim	1	1	0
B. Dowley	1	1	0
Abdool Cader & Co.	1	1	0
Ismail Tally	1	1	0
Ismail Acoob	1	1	0
Ebrahim Suloman & Co.	1	1	0
R. Poona	1	1	0
Lachami	1	1	0
T. P. Kander	1	1	0
Imperial Cigar Manufacturing Co.	25	0	0
Mahomed Abed	5	5	0
B. Naidoo	5	0	0
Moosa Bros.	10	0	0
The Standard Cigar Co.	5	0	0
Hansari	2	2	0
Latib Osman	25	0	0
Ismail Mahomedly	10	0	0
Shoe-maker	2	0	0
Moosa Haji Cassim	10	0	0
Nabbi	10	0	0
Saleji Moosa	3	3	0
V. M. Joorna	5	5	0
Narotam Hargowan	10	10	0
B. Gangaram	2	2	0
Haribhai Ghela	10	6	
Jagjivan	10	6	
Embaram Fakir	6	6	0
G. C. Capitan	5	5	0
E. G. Paruk	10	10	0
R. K. Naidoo & Son'	5	5	0
Haji Jeewa	2	2	0
Ismail Ebrahim & Co.	5	0	0
S. Emmamally	5	5	0
Durban Electric Mineral Water Works	5	5	0
Amod Dawji	2	2	0
J. Rowley	1	1	0
S. K. Parsotam	5	5	0
Abdool Gaffar	2	2	0
Mamooji Essah	2	2	0
Essahji Omar	5	5	0
Goolam Wabie	2	2	0
Kaji Sadroodin	10	10	0
Ismail Lochat	5	5	0
A. H. Toolla	4	4	0
Ranjising & Sons	3	3	0
A. D. Rangilla	3	3	0

(Lower Tagela)

Darnall Trading Co.	5	5	0
Nonoti Drift Trading Co.	5	5	0
A. T. Jeena (Stanger)	10	10	0
A. Dookan	10	10	0
G. D. Hansraj & Co.	3	3	0
Virji Nathoo	4	4	0
C. Sewdat	3	3	0
Kara Devraj	5	5	0
Sundries	20	6	0
Total :			£1458 0 6

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 ચુંટણી.

દરેક મેમ્બરને હાજર થવા વિનંતી છે

અહમદ લૌયાત, પ્રમુખ.
વી. એસ. સી. પથર } એ. એન.
સૌરાબજી રસ્તમજી } સેક્રેટરીએ

પી. એ. બોક્સ ૩૬૦,
ડરબન.

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

Suratee Mahomedan Estate Company

(In Liquidation)

LIST OF SHAREHOLDERS

Notice is hereby given that all persons claiming to be shareholders in the above Company and who are desirous of participating in any dividends that may be declared must lodge their claims with the undersigned by the 13th October, 1926, as after that date applications will be made to the Supreme Court for confirmation of the List of Contributories.

LESLIE P. KENT,
Liquidator.

P.O. Box 6255.
Johannesburg.
30th September, 1926.

સુરતી મહોમદન ઇસ્ટેટ કંપની

(ઇન લીક્વિડેશન)

શેરહોલ્ડરોનું લીસ્ટ

આ જાહેરખબરથી સર્વને જણાવવામાં આવે છે કે ઉપલી કંપનીના શેરહોલ્ડરો જે પોતાને શેરહોલ્ડરો તરીકેના દાવો ધરાવે છે અને જે પોતાને કાળે હિસ્સો આવે તે લેવાને તેઓએ પોતાનાં નામોની યાદી તા. ૧૩ ઓક્ટોબર સુધી માં નિચે સહિ કરનારને મોકલી આપવી. એ તારીખ પછી મારધર ઓફ સુપ્રીમ કોર્ટને હિસ્સો દારોની લીસ્ટ કબુલ રાખવા માટેની અરજ કરવા માં આવશે.

પી. એ. બોક્સ ૬૨૫૫
જોહાનીસબર્ગ
૩૦-૯-૧૯૨૬.

લેસ્ટી પી. કેન્ટ.
લીક્વિડેટર (ચુકવનાર.)

ઓ. આર. પટેલ

ફરેક એન્ડ વેલ્થેબલ ફાર્મર.

દરેક ભાતની શાકભાજી, કેરી, લીંચુ, ચેરડી (બાબા લાયક) અને ફળફળાદી અમુક બગીચામાં પાકે છે.

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