

# Indian Opinion

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## NOTES AND NEWS

AT a meeting of the Witwatersrand East Juvenile Affairs Board held on the 13th instant at Benoni, the Minister of Labour is reported by the *Star* (Johannesburg) to have stated that the resolution of the Board recommending legislation to replace native workmen by white youths did not commend itself to his Department as "the declared policy of the Government was one of equal pay for equal work without stipulating whether the work was to be earmarked for white or black alone," and also because "the Board's suggestion would be against the principle of the Wage Act." A few moments later he assured the Board that "seven or eight thousand white youths had been placed by the Government in the railway service in place of natives." How the Minister is able to reconcile these two statements which flatly contradict each other is incomprehensible. Although the Indians have accepted the principle of equal pay for equal work, several hundred Indians in the railway service, particularly in Ladysmith, have been displaced. And now the very Government, of which Mr. Boydell is a member, and which concluded the Capetown Agreement, has sponsored the Liquor Bill clause 104 of which would throw out of employment over 3000 Indians and perhaps a larger number of Natives and replace them by whites.

On Tuesday last at 8 p.m. in the M. K. Gandhi Library, Queen Street, Durban, Dr. F. G. Cawston gave a very interesting lecture on East Africa, illustrated by lantern slides to a large gathering of members of the Indian Social Service Committee and their friends, among whom were a number of Indian ladies. The chairman of the Committee Mr. V. Lawrence, in introducing the lecturer who is very popular among the Indian community, spoke of his unselfish services to his people, whom he was ever ready and willing to assist in their social work. Mr. Lawrence dwelt briefly upon the interest, the subject the lecturer had chosen for that evening should create, in view of the importance of the forthcoming visit of the Royal Commission to this country to enquire into the social, economic and political conditions of the peoples here and of the appointment by the Government of India of two representatives to assist the Indian community here in presenting their case before the Commission. The learned doctor took the audience from the Capetown docks to some of the places he and his family had visited before coming to the subject of his lecture, giving detailed information about places of interest, the mode of travel by land, the water transport and the customs and habits of the people in those regions. On the conclusion of the lecture, one or two questions were asked and on the motion of the chairman three hearty cheers, which were very vociferous, were given to the lecturer.

A general meeting of the Indian Commercial Travellers Association was held at 82 Prince Edward Street, Durban, on the 25th instant at 3 p. m. Amongst those present were Messrs. E. H. Ismail,

G. H. Varachia, E. M. Pillay, Ebrahim Mayet, I. M. Patel, M. E. Paruk, D. C. Badsha, A. M. Badat, Y. Mayet, Malekjee, I. S. Bhoola, A. Limbada, O. Khan, and Akbar Khan. The following officials were elected:—Patron, Rt. Hon. V. S. Srinivasa Sastri, P.C., President: G. H. Varachia; Secretary, Ebrahim H. Ismail; Vice-Presidents: D. C. Badsha, J. Ballaram; Asst. Secretary: M. E. Paruk; Treasurer: Mahomed Kathrada; Committee members: Messrs. I. S. Bhoola, Yusuf Mayet, A. M. Badat, E. M. Pillay and C. Khan.

## WELCOME TO MR. CHRISTOPHER

MR. Albert Christopher who had been to England some time ago to study for the Bar has just returned to the Union a full-fledged barrister. The Indian community generally and the Colonial-born Indians in particular will be very pleased to welcome back amongst them one who was so near and dear to them. Mr. Christopher is one of the brilliant Indians South Africa has produced. His services to the Natal Indian Congress and the South African Indian Congress are well-known and even this journal is indebted to him for services he had willingly and ably rendered whenever necessity arose. Mr. Christopher comes amongst us with his new qualifications as an abler man and we have no doubt he will prove an asset to the Indian community of the Union. Both learning and wealth can be used and misused. When misused they are a curse a bitter experience of which is not lacking in South Africa. When rightly used they are a blessing which is so badly required by us. We have no fear, from past experience, of their being misused in the case of Mr. Christopher. We only hope that he may be blessed with everything that counts and may God guide him to utilise what He has bestowed upon him to his own and to the benefit of his brethren. We also accord a very hearty welcome to Mrs. Christopher who accompanies Mr. Christopher and to their little daughter.

## PLAY THE GAME

CHRISTMAS season is on, ringing out the old and ringing in the new.

Peoples of all faiths, of all colours, and of all nations pause awhile from the routine of their lives, the clash of interests, the scramble for material wealth and comforts unmindful to the needs of others, to remember Him who died on the Cross, to dwell on His magnificent sacrifice for the welfare of all mankind, and, with chastened hearts, forget wrongs and forgive sins, reconcile foes and cement friendships anew, think of others as well as ourselves, and move on towards a more humane ideal, more and more in consonance with His call and command. We invoke this spirit of Christmas to re-inforce our appeal to both the European and Indian communities in this country for better and more friendly relations; to play the game by the Gentleman's Agreement of Capetown.

To the European community we say that we have agreed to the stoppage of further Indian immigration, though it is a humiliation to a citizen of the British Commonwealth to be shut out from any part of His Majesty's Dominions while its doors are open to foreigners. We have agreed not to question the political supremacy of the European community in this country. We have agreed, if the chance is given, to come up to western standards of economic and social life in order to make ourselves more acceptable to the Europeans. We have gone further and agreed to the scheme of assisted emigration, though the implication of it wounds the national self-respect of India. These are no mean sacrifices because they are moral.

In return we ask for just the right to live and work and rise to the height to which we can. We ask to be given the same facilities in the educational and economic spheres that are now open to the Europeans only. We ask that the policy of giving the Indian a bad name and hanging him be dropped. It is unfair to pay the Indian a low wage and condemn him for low living; to deny him education and accuse him of insanitation, to deny him a voice in municipal affairs and persecute him for not paying taxes with alacrity. With equality of wage under the Wage Act, the Indian has a heavy handicap in his colour and race, for the majority of employers are Europeans. We

ask that no artificial handicaps be created for the Indian and such as now shackle him be relaxed and removed.

We base our demands on two grounds. In the first instance, the intrinsic injustice of these oppressive discriminations. To penalise a person for his colour, to stunt his intellectual growth, to drive him from pillar to post, to play the wolf to the lamb, is unrighteous and un-Christian. So it is to look on another race and another colour with contempt, to grudge them material prosperity and moral improvement. In the second instance, we would have the European community to realise that, notwithstanding assisted emigration, there will always be a large Indian community in South Africa. They must live, and they will work, and they will compete with the European. Competition cannot be eliminated; it can be made fair, it can be made equal. That, however, is impossible unless the Indian is uplifted to the European standard of life. That in turn is impossible without the fullest facilities for education and culture. Cramped minds and cramped opportunities develop crooked characters which defeat all laws and undermine all high standards. It is in the interest of the Europeans themselves that they should have the Indians as their comrades rather than as their rivals.

To the Indian community we plead that they accept the Capetown Agreement as a stage on the right road, along which one day we hope to reach our destination. We ask them to be loyal to its implications. Let no individual connive at or countenance the admission of illegal entrants from India. It is immoral in the first place. We have agreed to stop further immigration from India. If we did not and do not mean it, we should ask for its revision. But to go behind our promise and defeat the law in a crooked manner is immoral. We can fight this Government only by moral weapons, by putting them in the wrong and putting ourselves in the right; we cannot fight them with soiled hands. Secondly, we stand to lose heavily. The sins of the individuals will be visited on the whole community. No Government worth the name can silently tolerate its laws and policies undermined and defeated; and the Government and the European population of South Africa are none too tender to the Indian community. Thirdly, it lowers the prestige of India. It

is a sad and humiliating commentary on the self-respect of India that its comparatively free citizens should seek to smuggle themselves into a land where they are not wanted and where their life is one of insult and humiliation. Not only do these drag themselves down to a lower status but they stand in the way of the gradual improvement of the status of the people already here, whose home is here and who have no other place to escape to.

Finally, we appeal to our countrymen to realise that we have yet an up-hill road to climb before we come to our own; that it is essential that we should all speak with one voice, and that we should select as our representatives the best and the most competent among us, irrespective of considerations of provincial pride or personal jealousies. We want our best and most competent men as our Congress officials. Every other consideration is not only irrelevant, but positively disastrous.

## Transvaal Notes

(FROM OUR OWN CORRESPONDENT)

In terms of the resolution passed by the mass meeting of the members of the Transvaal British Indian Association, the officials and the committee of the T. B. I. A. were asked to resign within seven days but they have ignored the resolutions of the mass meeting and the provisional officials and committee elected at the mass meeting have now formed themselves into a new body known as the Transvaal Indian Congress which will in future represent Transvaal Indians.

### Support To The New Body

A meeting of Germiston Indians was held last Sunday afternoon when the following resolution was passed unanimously:—

This public meeting of the Germiston Indian community resolves that it has no confidence in the T. B. I. Association and that notice be given to the said body not to represent the community henceforth on any public or other matters. This meeting further resolves to secede from the T. B. I. A. and affiliates with the Transvaal Indian Congress.

Proposed by Mr. Ebrahim Hassan Seedat, seconded by Mr. D. Boolabhai and supported by Messrs. Adam Ismail Seedat and K. Naidoo.

Similar meetings were also held at Boksburg, Benoni and Springs and resolutions dissociating with the Transvaal British Indian Association and expressing their confidence in the Transvaal Indian Congress were unanimously passed.

At Benoni the officials of the Transvaal Indian Congress who were represented by Messrs. Bharoochi, E. Mall, E. M. Patel, P. K. Desai, C. K. T. Naidoo and Maganbhai Patel, were bombarded with many questions, in connection with their attitude, which were satisfactorily answered by Mr. Bharoochi.

The Boksburg resolution was proposed by Mr. V. Krishnaswamy, seconded by Mr. D. Naransamy, and supported by Messrs. P. Sitran, V. Darmanaiker and Sidalsivan.

The Benoni resolution was proposed by Mr. Imamdin, seconded by Mr. Arjoonsingh and supported by Messrs. Ranchhodbhai, Ismail Mayat, C. G. Moodley and Moosa Hassam.

Mr. G. Bandhu of Springs assisted in organising the meeting at Benoni and assured the Transvaal Indian Congress officials of the full support and co-operation of the Indian community at Springs.

### Transvaal Moslems

When malcontents are defeated in every move they take they have now launched on another move of sowing the seed of communal disunion. The Transvaal Moslems are therefore calling a meeting with a view to nip the evil in the bud. The convenors of the meeting are Messrs. Ebrahim Mall, S. M. Desai, M. D. Bharoochi and R. A. Patel.

## The New Immigration Act

### Correspondence Between Government And S.A.I.C.

The following is a copy of a letter addressed to the Hon. General Secretary of the South African Indian Congress by the Commissioner for Asiatic Affairs dated 27th October 1927:—

Sir,—With reference to your letter of the 16th September 1927, addressed to the Secretary for the Interior, I have the honour to reply as follows to the various points raised:—

1. Question: In view of the term "domicile" being enlarged is it necessary for a wife or child of an exempted person, on the first entry into the Union, to remain in the Union for three years to acquire a domicile?

Answer: The Department cannot undertake give any general interpretations in regard to the application of the law.

The object of the recent amendment regarding women and children is to enable Indians to lead the ordinary family life in the Union, and any action on the part of individuals which infringes that object will be noted by the Minister.

2. Question: Has a minor over the age of eight years who has obtained a Certificate of Registration in the Transvaal, to remain in the Transvaal for three years to acquire a domicile?

Answer: So long as a minor child holds a valid Transvaal Registration Certificate which has not expired, in terms of Section 10 of Act No. 37 of 1927, he can leave and re-enter the Union at will, but the question as to whether he acquires a domicile without completing three years' residence, is a legal point on which the Department cannot undertake to express an opinion.

3. Question: Is it necessary for children under the age of sixteen years who have once entered the Union, and who are in possession of Certificates of Identity to be accompanied by their mothers on their subsequent entry?

Answer: A general ruling on this point cannot be given. Cases can only be dealt with as they arise.

4. Question: Do children of parents having dual domiciliary rights also enjoy those rights under the Amending Act?

Answer: Personal dual domicile rights remain in force subject to the provi-

sions of Section 10 of Act 37 of 1927. Such rights are not inherited by children as a matter of course. Whether or not they acquire such rights depends on their compliance with the requirements of the law.

5. Question: Does a woman whether married or unmarried have a domicile of her own or is she dependent on her husband or parent as the case may be?

Answer: The reply to No. 3 applies.

6. Question: Indians who came under indenture and who were subject to the payment of the £3 annual licence to remain in Natal and their descendants have been given by an administrative Act of the Smuts' Government, a discharge certificate by the Protector of Indian Immigrants. Will this not be construed either by the Minister as *ultra vires* of the Act and thereby render thousands of Indians in Natal declared prohibited Indians as their residence in that case could be construed as of a conditional nature?

Answer: In the matter of the "discharge certificates" issued by the Protector of Indian Immigrants, the position is that so far as this Department is concerned the holders of such certificates and their descendants are regarded as being in exactly the same position as other Indians domiciled in the Union.

I have the honour to be, Sir,

Your obedient servant,

(Sgd.) H. VENN.

Commissioner for Asiatic Affairs.

## Mr. Sastri's Christmas Message

We take the following from the *Natal Mercury* dated Dec. 24:—

To a Hindu, brought up in the philosophy of the Vedanta, toleration of other faiths and other modes of worship becomes easy. Toleration deepens into sympathy and understanding when one has a working faith in the brotherhood of man and allows idealism to shape one's course in life instead of regarding it as a sign of a softening brain or an old-world morality. Every form of earnest piety, every time-honoured religious observance is to him a way of approach to God, not his own it is true, but not necessarily less suitable or less sure. I own to a feeling of profound reverence when I behold a service in a church and am hushed into the silence of communion at the sight of a Mahomedan kneeling in prayer. The rejoicings of Christmas, consecrated to childhood and its innocence and glory, and summoning men and women to the duties of forgiveness and reconciliation, make an intimate appeal to one whose every prayer includes a thrice-repeated invocation for the blessing of peace—that perfect peace of the heart which follows when all passion has been subdued, all desire has been conquered and all regret has been left behind. At the opening of a sacred book or the beginning of a devotional exercise a pious Hindu joins his hands in supplication for the good of every fellow-creature: "May every one cross the difficult places of life, may everyone attain true wisdom, may everyone rejoice everywhere." To forget wrong and admit the wrong-doer to one's love is the sublime teaching of all the great religions of the world.

On one holy day of the year all differences are laid aside, the mind dwells on our common origin

and our common destiny, and we all return, if we can, to the ways of simplicity and guileless mirth. But can we? Blessed is he who can cast off the folds of sophistication that overlay his soul. By constant use the words come easily to the lips; but how hard is the reality! The true sages of our race are few. The learning of books, the performance of rituals, the mortifications of the flesh—these lead nowhere. God's grace, according to Hindu teachings, has most often descended on the crude children of toil, on the unlettered denizens of the forest. What a rebuke to pride and pomp! By a supreme effort we suspend on a given day the outward manifestations of vanity and animosity, but the real chastening of the heart is not there; and the brawls and contending ambitions break out afresh on the morrow. Let us pray that the spirit of the Christmas season animate us at all times. When a man dies his worst critics remember only his good points and overlook his foibles. How much happier both he and they would have been if they had practised a little of this magnanimity while he was alive! This world would be a different place and Heaven would be all around us if but the lesson of these rare moments could be carried into the rest of our lives. A sudden shock should not be necessary to awaken us to the realities of life. The realities of life! In daily language we apply this expression to the phantoms and shadows which we pursue, and we dismiss as dreams and trances the revealing flashes of wisdom which come to us when striking events happen. Well was it said of old: "The sage is awake when the world sleeps; he sleeps when the world is awake."

Another snare from which the spirit of the Christmas season should save us is to suppose that one rule governs human conduct as between individuals and another rule as between communities, nations or States. Is life one whole or a series of unconnected fragments? Could it be that God meant the law of love and compassion only for individuals and not for organised groups? Many things, forbidden in ordinary social intercourse, are supposed not only to be allowed but to be enjoined in war and in diplomacy. International and inter-communal ethic falls far short of ordinary ethic. It is seriously contended by some authorities that the precepts of Christ were intended for the simple relations of private life and must not be extended to the larger sphere of inter-State relations. As if an evil multiplied thousandfold could by some subtle alchemy be transformed into good; as if virtue was but vice on a large scale! Surely this is a disastrous blunder of thought. Christ's commands, like the commands of other great teachers and exemplars, are universal in their range; they know no limit of race or colour, no mere geographical or political boundary. They would discipline us into one brotherhood; they would constrain us by the gentle bond of love and mutual helpfulness into one family. We believe in the essential dignity of every soul in God's creation. That is the essence of every religion which is called a world-religion. You cannot please God by benefiting one set of His creatures at the expense of another set of His creatures. The fact that you regard yourself as belonging to the one set and not to the other is of no consequence. Inquiry to a part of humanity is injury to humanity, and a violation of the purpose of God, who is all goodness and all love.

V. S. SRINIVASA SASTRI.

## A Correction

We beg to draw the attention of our readers to an error that appeared in our last week's leading columns. The sum that has been subscribed by the Indian community for the proposed Teachers Training College and High School is £18,000 and not £1,800 as reported.

## Fitness Of India For Self-Rule Testimonies of Competent Englishmen

(BY THE REV. DR. J. T. SUNDERLAND)

We reproduce the following from the *Modern Review* with an introductory note by the editor :—

[It is rather humiliating to have to print certificates like those contained in the following article. But as there is at present much anti-Indian propaganda by Englishmen and others, the testimonies of persons who were not engaged in any propaganda at the time when they expressed these views may be considered valuable by unbiassed people.—Editor, *M.R.*]

It is the claim of the British Government that the people of India are not capable of ruling themselves, that is, do not possess the intellectual and moral qualities necessary for carrying on the government of their own country, and therefore, require to be ruled by Great Britain.

In answer to this claim, the following testimonials are offered, from eminent Englishmen possessing a large knowledge of India, most of them officials long connected with the Indian Government. More than four times as many other testimonies of like import, and little if any less weighty gathered within the last ten years, lie before me as I write; but space compels me to limit myself to these.

In the light of these testimonies from the highest possible authorities, readers are asked to judge for themselves whether Great Britain has any just ground for her claim that India is not fit for self-rule.

### The Testimonies:

#### WHAT IS INDIA'S PLACE IN THE WORLD'S CIVILISATION?

Max Muller, the eminent Orientalist, in his book, "What India Has to Teach Us," says:

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will well deserve the attention even of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we, here in Europe, may draw the corrective which is most wanted in order to make our inner life more perfect, more universal, in fact more truly human, again I should point to India."

#### MAY WE LOOK DOWN ON INDIA?

Warren Hastings, the first Governor-General of India, tyrannised over and wronged the Indian people in many shameful ways, but he strongly rebuked all persons who looked down on them as lacking in civilisation and in character, and declared that their literature, their writings, "will survive when the British dominion in India shall have long ceased to exist, and when the sources of wealth and power which that dominion once yielded to Britain are lost to remembrance."

#### WHAT WAS INDIA'S CIVILIZATION WHEN THE BRITISH CAME?

When the British first entered India as adventurers and traders, did they find a civilisation that was low? or one that was high? This question was answered by Sir Thomas Munro, a distinguished Governor of Madras, in a statement made by him before a Committee of the House of Commons, in 1818 ("Hansard's Debates," April 12), as follows:—

"If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury: schools established in every village, for teaching, reading, writing and arithmetic; the general practice of hospitality and charity among each other; and above all a treatment of the

female sex, full of confidence, respect and delicacy, are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe; and if civilisation is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo."

#### BURKE ON INDIA'S CIVILIZATION

In all his speeches in Parliament on India—those made in connection with his impeachment of Warren Hastings and others—Edmund Burke invariably represented the civilisation of India as high. In his speech on the East India Bill, he said:

"This multitude of men (the Indian nation) does not consist of an abject and barbarous populace, much less of gangs of savages; but of a people for ages civilised and cultivated; cultured by all the arts of polished life while we (Englishmen) were yet dwelling in the woods. There have been in India princes of great dignity, authority and opulence. There (in India) is to be found an ancient and venerable priesthood, the depository of laws, learning and history, the guides of the people while living and their consolation in death. There is a nobility of great antiquity and renown; a multitude of cities not exceeded in population and trade by those of the first class in Europe: merchants and bankers who vie in capital with the Bank of England; millions of ingenious manufacturers and mechanics; and millions of the most diligent tillers of the earth."

## In Praise Of Cremation

The following letter signed by Edward Burgess appearing in the *Natal Mercury* will be read with interest by those of our readers who favour cremation:—

Sir,—I crave the hospitality of your columns in the hope that, if you will kindly publish this letter, the subject—Cremation—will be better ventilated and incidentally any intelligent reader will see that cremation *per se* is the best possible method for the disposal of the dead; whether the work of cremating is or is not undertaken by the City Fathers.

Permit me to quote the opinions of some whose words should carry weight with all thinking people on this important subject. Sir Henry Thompson, a leading English physician, said, 50 years ago: "Never could the solemn, touching words, 'ashes to ashes, dust to dust,' be more appropriately uttered than over a body about to be consigned to the retort." Bishop Knox (1903): "We shall come to see that, under the conditions of modern life, cremation is not only preferable from the sanitary point of view, but that it is also the most reverent and decent treatment of the bodies of the dead." Dr. Gore (formerly Bishop of Oxford): "What I should desire when I do myself die is that my body shall be reduced rapidly to ashes, so that I may do no harm to the living." Ella Wheeler Wilcox (cremated 1919): "I heartily approve of cremation. It is cleanly, it is economical. It helps nature." Maaterlink: "Purified by fire, the memory lives in the heights of a beautiful idea, and death is naught but an immortal birth cradled in flames." Dr. Simonds, Oadland, Cal., U.S.A.: "More than 20 years' experience with cremation, as compared with other methods of disposing of the dead, has made me an earnest advocate on the grounds of economy, sanitation and, above all, because it is less harrowing to the stricken family." Sir Malcom Morris (1923): "This method of disposal of the dead is going to do more to save the living than any other modern movement."

A few out of a long list of names of people who have been cremated: H.R.H. late Duchess of Connaught, the Bishops of Truro, Lincoln St. Edmundsbury and Ipswich, Bishop Carpenter, Holman Hunt, Sir Henry Irving.

EDWARD BURGESS.

## Segregation In Mombasa

### Plea Of Covenants Advanced

#### White Paper Has No Force

An important statement on the question of segregation in Mombasa which was made by the Kenya Government spokesman, before the Legislative Council closed its session, is available here.

Replying to Mr. J. B. Pandya, the Colonial Secretary stated that certain plots of ground in Mombasa Township were reserved for Europeans only. As regards the question whether the Government would remove these restrictions, according to the 1923 White Paper policy laying down the principle of no segregation in the township area, the Colonial Secretary said, as the questioner was no doubt aware, segregation as between Europeans and Indians could not in practice be applied without qualification in those areas governed by the covenants made before 1923 when segregation was, under Imperial sanction, a part of settled policy of the Colony. In such areas the policy of the declaration of 1923 was limited in its application by facts of the situation, since the Government would neither unmake the covenants entered into before 1923 nor accept any liability involved in ignoring them. The question whether or not a particular area came under this limitation must depend on legal opinion as to whether sales without restriction would adversely affect existing interests or render the Government liable to claims from holders of existing titles in the area. The Government had been advised that in Mombasa area unrestricted sale would affect existing interests and would expose the Government to claims from existing holders. The course taken by the Government was, therefore, the only course possible, if the plots in question were not to be withheld indefinitely from residential occupation.

## Miss Mayo's "Mother India"

### Indian Christian Council's Statement

A statement regarding Miss Mayo's book "Mother India," signed by the Rev. Dr. Maonicol and Mr. P. O. Phillip secretaries, and Miss A. B. Van Doren, hony. officer, is issued to the press in India in the name of the executive of the National Christian Council of India, Burma and Ceylon, the only dissentient member being Bishop J. W. Robinson, who does not find that he can assent to its terms. The Lord Bishop of Calcutta and Metropolitan of India is the chairman of the Council.

The Council emphatically repudiates the suggestions that the book was prompted in the interest of missionary propaganda. Though grave social evils existed in India, it was a matter of common knowledge that strenuous and organised efforts were being made by Indian reformers to get rid of them. The Christian Council representing men and women in close touch with the people and therefore conversant with their daily life, unhesitatingly assert that the picture emerging from Miss Mayo's book is untrue to facts and unjust to the Indian people. Sweeping generalisations, deduced from incidents, are entirely untrue as a description of India as a whole.

The statement adds: "We can affirm that the Indian life does not present the dark, evil aspect suggested by the book and that the ugly, repulsive, and disgusting aspects, emphasised in the book, are not the predominant things in Indian society. Beauty and culture, kindness and charm, religion and piety are to be found alike in the highest and the humblest."

Proceeding the statement adds: "If this unsympathetic recital of evils, which are deep-seated enough but not universal, as the book implies leads to despair of any progress or to an embitterment of relationship between Indians and Europeans or to any weakening of joint efforts being made for the betterment of the people of India the result will be disastrous to both India and the West. We have faith in India and India's future

and earnestly desire that East and West should co-operate to eradicate the evils in a spirit of love and understanding.

### Mahatma Gandhi's Criticism of the Book

Mahatma Gandhi has described Miss Mayo's book as "A Drain Inspector's Report" and severely criticised its untruthfulness and exaggeration. We hope to reproduce Mahatma Gandhi's comments on the book in a later issue.

## ધી સુરત હોલ્ડ એસોસીએશનની

### વાર્ષિક મીટિંગ

આથી સર્વે સુરત શ્રી વાસી હોલ્ડ લાઇસેન્સ નીવેલ કરવામાં આવે છે કે ધી સુરત હોલ્ડ એસોસીએશનની વાર્ષિક જનરલ મીટિંગ રવીવાર તા. ૮ જાન્યુઆરી ૧૯૨૮ ના સાંજ ના બરાબર ચાર વાગે એસોસીએશનના હોલમાં મળશે. જે વખતે વાર્ષિક રીપોર્ટ, આવક જનકના હિસાબની રજુઆત તથા એપ્રીતરો તેમજ કમીટીના મેમ્બરોની ચુટકી અને ધરો ભાડે આપવાના ટેન્ડરો પાસ કરવા વિગેરે કાર્યો કરવામાં આવશે તે પ્રસંગે સર્વે ગૃહસ્થોને વખતસર પધારવા વિનંતિ છે.

લી. સેરક,

પુસાલ સુખા મીસી,

ઓ. સેક્રટરી.

## 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 Parsee Rustomjee Hall, Queen Street, Durban, on Sunday, 22nd January 1928 at 2-30 p.m.

#### Agenda:

1. Minutes.
2. Secretaries' Report.
3. Treasurers' Financial Statement.
4. Revision of Rules.
5. Election of Officials.
6. General.

AMOD BAYAT, President.

V. S. G. PATHER

SORABJEE RUSTOMJEE

Jt. Hon.

Secretaries.

19th Dec. 1927.

## નાટાલ ઇન્ડિયન કોંગ્રેસ

### વાર્ષિક જનરલ મીટિંગ

આથી જાહેર કરવામાં આવે છે કે નાટાલ ઇન્ડિયન કોંગ્રેસની વાર્ષિક જનરલ મીટિંગ પારસી હસ્તમલ્ હોલ, ક્વીન સ્ટ્રીટ, ઇન્ડિયન રવીવાર તા. ૨૨ જાન્યુઆરી ૧૯૨૮ ના રોજ બપોરે ૨:૩૦ વાગે મળશે.

કાર્યક્રમ:—મીનીટ સેક્રટરીઓનો રીપોર્ટ, ટ્રેઝરરનો હિસાબી રીપોર્ટ, ધારાઓમાં સુધારા વધારા, અમલદારોની ચુટકી, સામાન્ય.

આમદ ભાયાત, પ્રમુખ.

વી. એસ. સી. પથર.

સોરાબજી રસ્તમજી.

જો. એન. સેક્રટરીઓ

તા. ૧૯ ડિસેમ્બર ૧૯૨૭.