

Indian Opinion

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NOTES AND NEWS

MOUFLANA MAHOMED ALI, who was to have left for South Africa on a lecture tour on board the *Karoo*, has cancelled his passage at the last minute, says a Reuter's message from Bombay dated Aug. 28. When about to leave his home for the docks, the Moulana was handed a message from the Bombay Government. He showed great indignation as he scanned it. It is understood that the note said that the Union Government was willing to allow the Ali Brothers to enter the Union on the following conditions:—That Moulana Shaukat Ali, who is en route for South Africa, would not proceed further than Durban until M. Mahomed Ali joins him; both might then proceed together on a tour which should be confined to Capetown, Kimberley, Maritzburg and Port Elizabeth; that on arrival at Capetown M. Mahomed Ali will deposit £25 as security; that they will confine themselves to matters purely religious and not touch upon anything political whatever in either private or public; and lastly that they will not stay in the Union longer than three weeks. The Moulana regards the conditions as an insult and proposes to communicate with the Raj.

[We comment on the above in our leading article.—Ed. I.O.]

In a letter addressed to Mr. P. K. Desai the Commissioner for Immigration and Asiatic Affairs writes:—

"On every boat from India many wives and children are arriving without the D. I. 91 form and in all cases in future no action will be taken here to facilitate their entry into the Transvaal and they will be detained at Lourenco Marques until the documents they bring with them have been scrutinised here. In addition their cases will be taken to the Immigrants' Appeal Board for decision in every case." Those desirous of calling their wives and children to the Union are, therefore, warned that they should intimate to the latter not to leave India until they are in possession of form D. I. 91.

Among the Draft Ordinances intended to be introduced into the Natal Provincial Council during the current session is included a Draft Ordinance "to amend the Boroughs Ordinance, 1924" which contains the insertion of a new section in the Principal Ordinance. The section is numbered 220A and reads as follows:—

"The Council may, with the approval of the Administrator, make by-laws providing for the restriction, regulation and supervision (including the prohibition of trading within specified limits of time or place) of persons carrying on business as hawkers or pedlars, whether under licences issued in terms of the Licences Consolidation Act, 1925, and the amendments thereof, or under the exemptions provided therein."

An ambitious scheme for the better housing of Indians in the Pretoria Location, at an estimated cost of £50,000, says the *Rand Daily Mail*, was out-

lined by a deputation from the Pretoria branch of the Transvaal Indian Congress to the General Purposes Committee of the Town Council. It was stated that the present housing conditions were unsatisfactory, the buildings being mostly of wood and iron. Brick dwellings were desired. The matter will probably come before the next meeting of the Town Council.

The Natal Native Wesleyan Home Mission conference, at its last session last week, registered a protest against the brewing of beer by municipalities. The system of the municipal beer house, it was stated, was an undertaking which was morally wrong and against the best interests of the native people. The conference also expressed its opposition to the extension of facilities for the sale of intoxicating liquor to the Bantu people. We cannot but praise this step on the part of intelligent Native people of eradicating the drink evil. It is a lesson which some of our countrymen may well learn.

Parliament is prorogued till Saturday, October 12, by a proclamation in a Government Gazette Extraordinary.

A SLIGHT TO INDIA

AT the invitation of a section of the Cape Moslems Moulana Mahomed Ali and Moulana Shaukat Ali, better known in this country as the Ali Brothers, were shortly expected to visit the Union. Maulana Shaukat Ali is already on the waters and is expected to land at Lourenco Marques on Monday next. The Ali Brothers are so well known in India and hold such a distinguished position among the leaders of India, Maulana Mahomed Ali being an ex-president of the Indian National Congress, that there was not the slightest reason for entertaining the doubt that the Union Government would object to their paying a short visit to this country. The Moslem community throughout the Union in particular and the Indian community in general were eagerly waiting to accord an enthusiastic welcome to the distinguished Moslem leaders. But very unfortunately, especially for the Union Government, the unexpected thing has happened. We say unfortunately for the Union Government because the

step taken, whether consciously or unconsciously, by General Hertzog's Government will severely mar the good reputation it has earned for itself in India as a result of the Capetown Agreement. While not totally refusing their entry into the Union such restrictions have been imposed upon the Ali Brothers by the authorities concerned that any person with the slightest self-respect would feel it humiliating to accept. There is, therefore, little to be wondered at if Maulana Mahomed Ali, holding the responsible and distinguished position as he undoubtedly does among his community, has refused to visit the Union on such conditions. It is the only right and honourable thing he could have done. We do not know what course Maulana Shaukat Ali will now adopt. Very probably he will also refuse to enter the country under the humiliating conditions offered by the Government when he comes to know of them. Indeed no responsible Indian would suffer the Ali Brothers to come under such humiliating conditions. The Ali Brothers were coming to the Union, according to communications received from them, on a purely religious mission. Frankly we do not see eye to eye with them on their religious or political views. But we are not concerned with whatever views they may hold and we do not therefore see the necessity of discussing them here. It is enough for us that they rank among the foremost leaders and intellectuals of India. As such a slight to them is indeed a slight to the whole of India. Though this was hitherto a sectional question, as the Ali Brothers, unlike other leaders from India, were coming for the benefit of their own co-religionists, it has now under the changed circumstances become a question of the whole community, for they are coming first as Indians and everything else after. The Indian community on learning the conditions imposed on the Ali Brothers is naturally much perturbed and feels slighted, as not even an ordinary person has hitherto been required to fulfil such humiliating conditions. It is surprising that the Government has chosen none else but distinguished leaders like the Ali Brothers to create such a precedent. Can the Union Government offer any excuse for this action on its part? We cannot think of any. The only defence it may put forth is perhaps the reciprocity resolution passed at the Imperial Conference which gives the right to every Dominion

Government to regulate its own population without outside interference? But that resolution does not apply here. For no resolution can give to any civilised Government the right to violate the elementary rules of hospitality by prohibiting or imposing humiliating restrictions on distinguished personages that may desire to visit their land. If such a right could be given then there is hardly any ground for the boast that there is mutual friendliness existing between the Governments concerned. It is in the circumstances a very injudicious step that the Government of the Union has taken in regard to the entry of the Ali Brothers. We do not know what circumstances could have prompted it. The Minister of the Interior might perhaps not have been in a particularly happy mood when his final word was given. That is the only charitable view that we can take of the matter. However it is not too late yet to make amends. We understand that the matter is now in the hands of the South African Indian Congress and further representations are to be made by that body to request the Minister of the Interior to reconsider his decision. We sincerely hope that these final representations will not fail and that the Government will be large-hearted enough to respect the feelings of the community and will see its way even at this eleventh hour to allowing the Ali Brothers to enter the Union without being asked to sacrifice their honour and self-respect. We pray that this appeal will not fall on deaf ears.

A Worthy Tribute To The Late Hajee Suleman Shah Mahomed

[Under the caption "A Good Man's Will" the *Rand Daily Mail* pays the following tribute to the late Hajee Suleman Shah Mahomed whose death took place in Capetown at the age of 75. He has left behind him a large estate and has Willed a goodly sum to the advancement in South Africa of Oriental art and literature. This is the second Indian known in South Africa who has known how to earn as well as to spend his wealth, the first being the late Mr. Parsee Rustomjee whose munificence is well-known.—Ed. I. Q.]

There are several features in the Will of the late Hajee Suleman Shah Mahomed, details of which are given elsewhere in this issue, which render it worthy of more than passing interest. It indicates not merely that the Hajee was a man of enlightenment and benevolence, but also that he was one who was devoted to the permanent welfare of his own people, so far as the preservation of their religious customs, their educational advancement, and the vindication of the part they have played in the social well-being of this country are concerned.

Shah-Mahomed, as one well versed in Oriental training, was fully acquainted with the distinction between the things which are temporal and those which are eternal. He had a reverence for the teachings of the sages of the East, and in his Will he has taken care to ensure, so far as it lay within his power, that those teachings shall be perpetuated, not only among his own community, but also for the benefit of South Africa, his adopted country, in which he had resided for forty-five years.

During his lifetime the Hajee performed a pious work in erecting a monument and shrine to Sheikh Yussuf at Eerste River. This shrine, which, in the words of Sir James Rose-Innes, the late Chief Justice, "is much venerated by members of the Mahomedan faith," is one of the few authentic historical monuments in the Cape district. In 1694, Sheikh Josef, or Yussuf, a Macassar nobleman of high rank and royal blood, was deported from the Dutch East Indies, and sent as a political exile to South Africa, where he died in 1699. He had been regarded by his co-religionists as a saint during his life, and his tomb at Zandvliet has, since his death, been looked upon as a holy place by the Moslem community generally. In 1908 Hajee Shah-Mahomed purchased the piece of ground on which the Sheikh's tomb is situated, known as the Kramat, for the benefit of that community, and restored the tomb. In so doing, he gave testimony not only to the spirit of historical research and veneration for religious objects which animated him, but also to his sense of the continuity of man, and his belief that the coming generations may always draw inspiration from the past.

He has now made permanent provision, slight though it may be, for the encouragement of Oriental studies, both in literature and in art. If, to the unthinking, such provision may appear insignificant, for the thoughtful there will be plenty of reason to appreciate the underlying idea which has animated these benefactions. There is also in it something that touches the imagination. By the convention of his own people, and the social system which prevails, the Hajee was cut off from participation in the general affairs of the community at large. He devoted himself largely to study, to works of beneficence, and to travel, which is in itself one of the most enlightening of influences. It is clear that he thought highly of his fellow-men, without distinction of creed or class, and wished them well. Devoted to his own faith, he yet recognised that all men are brothers. His example is a worthy one, more especially as it teaches the value of tradition, a proper appreciation of which has hitherto been somewhat to seek in South Africa.

South African Indian Congress

PUBLIC NOTICE

The attention of the Indian community is drawn to the fact that where legitimate complaints exist in regard to Railway and Postal services, they are asked to lodge such complaints in writing with the Provincial Congresses or District Congresses in which they are resident or with the South African Indian Congress direct, when such complaints will be taken up with the Department concerned.

S. R. NAIDOO } Joint Hon.
E. M. MALL } Gen Secretaries.
S.A.I. Congress.

Indian Question In East Africa

Pundit Kunzru's Lecture

'The advent of the Labour Government extends some hope that problems which divide Indians and Europeans in East Africa, difficult as they are, will be approached with a sympathetic spirit and solved in a satisfactory manner,' declared Pundit Hirday Nath Kunzru, M.L.A., who addressed a gathering of students on the 'Problems of Indians in East Africa' at the Students' Brotherhood Hall, Bombay.

Mr. Jamnadas Mehta presided.

Pundit Kunzru declared that there was a time when Indians were unmindful of the duties towards their countrymen abroad. But happily this could not be said any longer. It was generally agreed that there was more lively recognition of the fact that the position of Indians settled outside India had an important bearing on the position of Indians in their own country. On the position enjoyed by Indians elsewhere depended the status of Indians in the Empire and the whole world. When discussing the status of Indians outside India, one naturally thought of South Africa and East Africa. Happily just at present things were quieter in South Africa but East Africa still remained the storm centre of racial inequality and bias.

History Of Indian Problem In Africa

The speaker went on to say that having called upon to fill the office of the President of the Eastern Africa Indian National Congress he had occasion to study Indian problems on the spot and to ascertain the fundamental questions with which Indians there were confronted for the last ten years. He would begin with the appointment of the Commission known as the Closer Union Commission which was appointed by His Majesty's Government towards the end of 1927. The Commission was presided over by Sir Edward Hilton-Young and the members were Sir George Schuster, now Finance Member of the Government of India, and two others one of whom had taken deep interest in problems relating to aboriginal races.

The Commission was asked in the first place to make recommendations with regard to a closer co-operation between the East African territories on questions concerning common interest, and particularly in regard to transport and communications, customs, defence, research and a few other things, either by means of a federation or some other way. The other question which it was called upon to consider was whether as a result of the scheme proposed for closer union either by means of the establishment of a Federal Council or any other method suggested, changes should be made in the powers and constitution of the various Legislative Councils.

The Commission went to East Africa by the end of 1927 and after listening to the evidence of all the communities produced a report which might be regarded as extremely comprehensive and valuable. The Indian community was assisted for placing its views by two representatives deputed for the purpose by the Government of India.

Hilton-Young Commission

'This Commission does not concede to Indians any rights which they did not possess before. It has made certain recommendations which are of the greatest importance to Indians but broadly speaking it may be said that it has made no positive proposals which advance the position of Indians in East Africa.' In these words Pundit Kunzru expressed his disappointment with the findings of the Hilton-Young Commission.

The main recommendations which the committee made were with regard to Federation, the composition of the Kenya Legislative Council and the ques-

tion of the common electoral roll. Now with regard to the question of Federation the Commission recommended the appointment of a High Commissioner or Governor-General who would have to discharge three duties. In the first place he would have to take measures for unifying native policy. In the second place he would have to co-ordinate services for common interests and, thirdly, it would be his duty to give effect to the changes proposed in the Kenya Legislative Council.

As regards the composition of the Kenya Legislative Council, the Commission recommended that the strength of the official element should be reduced by 4 and that the number of non-officials should be increased correspondingly. At present the Council consisted of 38 members out of whom 20 were officials, 11 elected Europeans, 6 elected Indians and 1 elected Arab. If the recommendations of the Commission were carried out it would only strengthen the position of the Europeans by four members.

The Commission recommended that these four non-official members may be nominated to represent 'native interests' but there was no doubt that these places will be captured by the Europeans. The Commission went further and recommended that this change should be progressive which meant that the Europeans would in course of time acquire the upper hand in the Kenya Legislative Council. 'This position is not at all satisfactory to Indians,' said Mr. Kunzru.

Common Electoral Roll

With regard to the common electoral roll, Mr. Kunzru said that the Commission after discussing the question from both the Indian and European points of view arrived at the conclusion that the present adult franchise should be abandoned in favour of a civilization franchise. The Commission thought that in view of the ultimate good of the Colony a common electoral roll should be aimed but expressed the opinion that this should be done only with the consent of the Europeans. With a view to ascertain the views of the Europeans the Commission recommended the High Commissioner to institute a census to determine the respective numbers of European and Indian voters on the establishment of a civilization franchise. The strength of the voters should be accordingly determined and the result of the census should then be placed before both the communities. The communities could then arrive at an agreement.

Mr. Kunzru deplored that instead of carrying out this wise recommendation, his Majesty's Government thought it fit to depute Sir Samuel Wilson to East Africa in order to examine to what extent the recommendations made by the Hilton-Young Commission were workable or otherwise acceptable. No sooner he arrived Sir Samuel Wilson made the surprising announcement that his Majesty's Government had arrived at the conclusion that it would do no good to open the question of a common electoral roll as the question had been decided as lately as 1923 and that there was no prospect of the Europeans agreeing to a joint electoral roll.

'The uncompromising terms of the announcement completely took the Indian community by surprise,' proceeded Mr. Kunzru. The deputation of the Indian community expressed its feelings to Sir Samuel Wilson on the question in clearest terms that they regarded the attitude of his Majesty's Government with great dissatisfaction, and that it was tantamount to inciting the Europeans to adopt an uncompromising attitude. The deputation, after pointing out that it was the supreme duty of the Government to bring its influence and pressure to bear upon both communities to come to an amicable settlement, asked Sir Samuel Wilson whether the decision was final or there were hopes of its reconsideration. Sir Samuel Wilson replied that his Majesty's Govern-

ment were unwilling to reconsider the question, but if he reported in favour of reconsideration they might revise their decision.

Proceeding Mr. Kunzru stated that if the Conservative Government was in power the decision would certainly have gone against a common electoral roll. The advent of the Labour Party into power which in the past had advocated civilization franchise for Colonies held out fresh hopes for Indians in East Africa. He hoped the Labour Government would exert its influence to the utmost degree in favour of a friendly settlement.

Continuing Mr. Kunzru narrated some of the objections put forward by Europeans against the common electoral roll, the chief among them being that the Indians might gain an upper hand over the Europeans by fact of their enormous numbers. He explained how Indians had shown a conciliatory spirit and offered them all sorts of safeguards.

Objection Against Federation

Mr. Kunzru enumerated the objections of the Indian community against the establishment of a Federation which would further strengthen the hands of the 'white community' in East Africa. The Indian community insisted that if a Federal council was established, it should have equal Indian representation on it as that of European representation.

He also made a strong plea that Indians should be admitted into higher public services in order that their status might be raised. The advent of the Labour Government, he said, extended some hope that the questions which divided the Indians and Europeans in East Africa would be satisfactorily solved.—*The Bombay Chronicle*.

British Empire, The Dominions And India

(BY "SPECTATOR")

[Reproduced from *The Mahratta*]

(Continued from page 264)

(2)

The general perturbation caused by the Imperial Conference decision (1926) is represented in alarming prophesies made by interested persons about the future of the British Commonwealth. The French Press declared at the time that the decision meant the break-up of the British Empire. Even Englishmen appear to have realised the crux of the situation. Brigadier-General J. H. Morgan made a gloomy prophesy in March last which has shocked many a heart which believes in the continued existence of the Empire. Speaking at the London University, he is reported to have expressed the following opinion:—

"Britain would either lose the next war or lose the Dominions. The next war would come like a thief in the night and might easily be fought and won in three weeks. There would probably be no ultimatum. No British Government would be likely to dare to define what is a flagrant violation, involving immediate action, without consulting the Dominions. While jurists here were trying to decide whether there had been a violation, and while the Dominions' Parliaments were being summoned, the war would be fought and won. If we stopped to consult the Dominions we would lose the war. If we did not consult them we would lose the Dominions."

There may be a difference of opinion about the loss of the Dominions owing to lack of consultation, but there will be very little chance for Great Britain to win the war, if the Dominions and India remain neutral in case of war. Under the circumstances,

the question is frequently asked: "Is the British Empire a reality or a mere name?"

If the Dominions are equal in status to Great Britain, if they are free to enter into any treaty with the foreign countries, if they are entitled to separate representation at the League of Nations and if they are the autonomous States not subordinate to any other State, the inference might be safely drawn that the very Empire is only a name, as far as the Dominions are concerned. Speaking on 7th May, 1929, at Carolina, Transvaal (South Africa), General Hertzog the Prime Minister expressed his opinion regarding the Empire thus:—

"General Smuts stood for an Empire in which none of the members independently had the right to fix and govern its own external affairs. That is also what they wanted to 'declare when I went to the Imperial Conference. But I said to them: 'Look here, friends, if you want me to accept that, please arrange a job for me here, because I dare not go back to the Union with such a declaration.' I knew what it meant. I said then that I could not acknowledge an Empire except in name. And that is the position to-day; the Empire is but a name, and we have the right to determine our own foreign policy, independently of others."

When questioned "Are we not still under the British Empire?" the Premier of South Africa explained "No, not at all... We are now six free independent countries, absolutely freely associated, and we have the fullest right even to drop the name of Empire if our people want to."

It could be safely asserted that there has been no diplomacy or deceit in General Hertzog's views. He says what he thinks without the fear or favour of foe. And we have no doubt that what he reports to have declared at the Imperial Conference will be substantially correct. If the British statesmen accepted the viewpoint that the Empire was a 'name,' there appears no reason why there should be so much fuss and controversy about the Empire as far as the self-governing Dominions are concerned. But if any future British Government will try to revert to pre-war constitution of Dominion administration, it may happen that all the Dominions assert their complete independence and break even the superfluous bond of common kingship.

(3)

If the Dominions are excluded from the Empire, the only countries which could form 'the British Empire' might be distributed in three groups: (1) Dependencies (which include India), (2) Protectorates or colonies, (3) and Mandated Territories excluding those which are under direct administration of the Dominions like South-West Africa and others. Out of them India could safely take the first and the outstanding place.

Until the middle of the 19th century, the colonies which had increased in numbers as well as population came to be regarded as "an intolerable burden." Only India was considered worth keeping. The reason was obvious. Britain had acquired enormous wealth from India and those who went to serve under the East India Company returned to London as 'petty nabobs.' England had risen in the estimation of the nations of the world and its prosperity was conspicuous. So the statesmen of Great Britain were determined that, whatever happened to the other colonies, India at any rate should be retained. This policy has been kept up until the present time. India is a member of the League of Nations, she signed the Treaty of Versailles, she participated with both men and money in the war on the side of England and saved many a battle which eventually

decided the issue in favour of the Allies, but her participation in the war did not benefit her. While some of the Dominions were entrusted with the ex-German territories, India was rewarded with oppression. Montagu-Chelmsford Reforms did not improve matters. Although all the Imperial Conferences had a sweet word for India here and there, no practical steps were taken to recognise India as the equal partner of the British Commonwealth of Nations. Even the last Imperial Conference, 1926, which shaped the destiny of the Dominions as the free nations with complete discretion to administer their internal and external affairs and in which Indian representatives contributed to the discussion, defined the special position of India as described by the Government of India Act, 1919. Not a word of sympathy was uttered by any Dominion Premier present at that conference. It was realised that there was no place for India even in the Conference except as an inferior country. Those Indian leaders who exclaim that "the British Empire is firmly established on the rock of righteousness" shall have to shield their misrepresentation by only pointing to the evolution of the Dominions which is out of place as far as the status of India is concerned. Even Southern Rhodesia, a very young nation, is enjoying a larger measure of self-government than India whose beloved and worthy sons are arrested and closed behind prison-walls to satisfy the Imperialism of Great Britain. How could India rest contented in an Empire which is based on the principle of White supremacy?

Whatever may be the fate of the Empire, India should determine that she could in no way support Britain which is exploiting her. India shall have, it is true, to struggle against collective Whitemaniam, but that her salvation only lies outside the British Empire is a fact without a shadow of doubt. The events after the Indian National Congress at Calcutta in last December wherein India made the gesture of friendship to Britain by proclaiming the Nebru Constitution as the basis of consultation—have dispelled all misunderstanding. In the 'old' Empire, India had no place and even in 'the New British Empire' of this 20th century, there has been no place for India as an autonomous State like the Irish Free State, Canada or the Union of South Africa.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XXVI.

PASSION FOR UNITY

The Kheda campaign was launched while the deadly War in Europe was still going on. Now a crisis had arrived and the Viceroy had invited various leaders to a War Conference in Delhi. I have already referred to the cordial relations between Lord Chelmsford, the Viceroy, and myself.

In response to the invitation I went to Delhi. I had, however, objections to taking part in the Conference, the principal one being the exclusion from it of leaders like the Ali Brothers. They were then in jail. I had met them only once or twice, though I had heard much about them. Every one had spoken highly of their services and their courage. I had not then come in close touch with Hakim Sahab, but Principal Rudra and Dinabandhu Andrews had told me a deal in his praise. I had met Mr. Shuaib Qureshi and Mr. Khwaja at the Muslim League in Calcutta. I had also come in

contact with Drs. Ansari and Abdur Rahman. I was seeking the friendship of good Mussalmans and was eager to understand the Mussalman mind through contact with their purest and most patriotic representatives. I therefore never needed any pressure to get into intimate touch with them.

I had realized early enough in South Africa that there was no genuine friendship between the Hindus and the Mussalmans. I never missed a single opportunity to remove obstacles in the way of unity. It was not in my nature to placate any one by adulation or at the cost of self-respect. But my South African experiences had convinced me that it would be on the question of Hindu-Muslim unity that my *ahimsa* would be put to its severest test, and that the question presented the widest field for my experiments in *ahimsa*. The conviction is still there. Every moment of my life I realise that God is putting me on my trial.

Having such strong convictions on the question when I returned from South Africa, I prized the contact with the Brothers. But before closer touch could be established, they were isolated. Maulana Muhomed Ali used to write long letters to me from Betul and Cchhindwara whenever his jailers allowed him to do so. I applied for permission to visit the Brothers but to no purpose.

It was after the imprisonment of the Ali Brothers that I was invited by Muslim friends to attend the session of the Muslim League at Calcutta. Being requested to speak, I addressed them on the duty of the Muslims to secure the Brothers' release. A little while after this, I was taken by these friends to the Muslim College at Aligarh. There I invited the young men to be *fakirs* for the service of the motherland.

Next I opened correspondence with the Government for the release of the Brothers. In that connection, I studied the Brothers' views and activities about the Khilafat. I had discussions with Mussalman friends. I felt that if I would become a true friend of the Muslims, I must render all possible help in securing the release of the Brothers and a just settlement of the Khilafat question. It was not for me to enter into the absolute merits of the question, provided there was nothing immoral in their demands. In matters of religion, beliefs differ and each one's is supreme for himself. If all had the same belief about all matters of religion, there would be only one religion in the world. As time progressed I found that the Muslim demand about the Khilafat was not only not against any ethical principle but that the British Prime Minister had admitted the justice of the Muslim demand. I felt therefore bound to render what help I could in securing a due fulfilment of the Prime Minister's pledge. The pledge had been given in such clear terms that the examination of the Muslim demand on the merits was needed only to satisfy my own conscience.

Friends and critics have criticised my attitude regarding the Khilafat question. In spite of the criticism, I feel that I have no reason to revise it or to regret my co-operation with the Muslims. I should adopt the same attitude should a similar occasion arise again.

When therefore I went to Delhi, I had fully intended to submit the Muslim case to the Viceroy. The Khilafat question had not then assumed the shape it did subsequently.

But on my reaching Delhi, another difficulty in the way of attending the Conference arose. Dinabandhu Andrews raised a question about the morality of my participation in the War Conference. He told me of the controversy in the British press regarding secret treaties between England and Italy. How could I participate in the Conference, if England had entered into secret treaties with another European Power, asked Mr. Andrews. I knew nothing of the treaties. Dinabandhu Andrews' word was enough for me. I therefore addressed a letter to Lord Chelmsford explaining my hesitation to take part in the Conference. He invited me to discuss the question with him and his Private Secretary Mr. Mayoy. As a result, I agreed to take

part in the Conference. This was in effect the Viceroy's argument: "Surely you do not believe that the Viceroy knows everything done by the Cabinet. I do not claim, no one claims, that the British Government is infallible. But if you agree that the Empire has been on the whole a power for good, if you believe that India has on the whole benefitted by the British connection, would you not admit that it is the duty of every Indian citizen to help the Empire in the hour of its need? I too have read what the British papers say about the secret treaties. I can assure you that I know nothing beyond what the papers say, and you know the canards that these papers frequently start. Can you, acting on a mere newspaper report, refuse help to the Empire at such a critical juncture? You may raise whatever moral issues you like and challenge us as much as you please after the conclusion of the War, not today."

The argument was not new. It appealed to me as new because of the manner in which and the hour at which it was presented, and I agreed to attend the Conference. As regards the Muslim demands, I was to address a letter to the Viceroy.

Mrs. Naidu In Bombay

Mrs. Sarojini Naidu who has returned to India from her continental tour, in an interview to the press said:—

"What we really want now, as a first step towards our freedom, is to arrive immediately at a workable understanding between Hindus and Mahomedans. Until that is done you cannot proceed any further."

Miss Mayo's Book

Asked as to what she did in America to counteract the effects of Miss Mayo's "Mother India," Mrs. Naidu said that she never interested herself in that book and her interest in it now was even still less. "When we are putting up with every other kind of evil that condemns us in the eyes of the world, why should we get so excited, because a woman with a prurient mind writes a book? This book would never have achieved the notoriety which it has achieved if Indians were not excited. We acquiesce in so many terrible evils in this country that make us really the laughing stock of the world and because some hysterical woman writes a book why should we make so much noise? It is not, on the whole, as bad as some other books on India written since and before. Whatever it is, if we had not made so much fuss about it, America would have taken no notice of the book at all."

Labour Government's Attitude

Asked about the prospects of the Labour Government doing anything good to India, Mrs. Naidu said: "It does not matter what Government is in power and how sympathetic it is towards India. The first consideration is that India itself should be in a position of unity. We are not concerned with what Government is going to do, but what sanction have we got behind our demand and how much in earnest are we going to talk about Swaraj? Because no Government, however determined it might be, can really oppose the united will of the people who are really in earnest and prepared to make any sacrifices for the liberty of their country."

Need For Concerted Action

"This question of what India is going to do, and not talk, had been asked to me by people of every type during the course of my travel for the last ten months. In every country, every section of the people, right from the working classes to the Cabinet Ministers, Senators, Philosophical writers, active and academic politicians, no matter what their ranks and political convictions were, have asked me the same question: "What is India going to do? We

have heard her talking so much and now we want to know what she is actually going to do." One concerted action is a greater propaganda for us than whole volumes of resolutions passed at the different conferences. People outside are very tired of reading our resolutions on liberty and they want to come to realities now."

Women's International Conference

Asked about her impression about the Women's International Conference, Mrs. Naidu declared that it was really one of the most important things that had been done for a long time. "It was more than a gesture, it was a real step towards the re-building of co-operation and understanding between women of nations that had been divided by very bitter hatred. The Indian delegation made a very fine show there, and their co-operation was very much valued on the committees and in the meetings. As many as 42 nations were represented in the Conference and for the first time India's National Flag was carried among the flags of the free nations, though India was not a free nation. Very fine and moving appeals were made by responsible Ministers of the German Government to the women to make peace out of chaos, and it was much more difficult for women of the different nations to meet on the same platform because they had the memory of graves. Yet they met and made very noble gestures, and the sight was very moving, because each side remembered their graves and tried from those very graves to build up a new temple of worship for common unity. French and German women met on the same platform though they did not pretend that it was easy to do so and knew full well that they were making a supreme sacrifice of their mourning and tragic memories for the sake of peace, because the Ministers of the Interior said that it is the women that should make a gesture of peace."

"There were two public peace demonstrations in which the women of many nations took part, which were extremely impressive. It was all genuine and there was no make-believe for the sake of expediency and politics in it. The women really felt that until they could bury their personal enmity nations could not do it."—*Indian Social Reformer*.

Service For Educated Indians In The Colonies

Mr. Benarsidas Chaturvedi writes in the current number of the *Modern Review* :—

Every week I receive two or three letters from educated young men desirous to proceed abroad to earn their livelihood and to serve the cause of our people in the colonies. It is really encouraging to see this spirit of adventure among these people but how to arrange for their emigration and settlement is a difficult problem indeed. The Government of India alone could do something in this direction but they have never paid any attention to this question. During the days of indenture slavery their only business was to supply cheap labour to the colonies and after its abolition their Emigration Department, which is huddled together with Land, Education and Health, has followed a policy of drift.

Of course, they have done something for our people in South Africa, Malaya and Ceylon by sending their agents to these places and their efforts in that line deserve every praise but so far as the question of evolving a constructive scheme of emigration is concerned they have not done anything at all. Is it really impossible for the Government of India to follow the example of the Secretary of State for the Colonies in Britain and provide

cheap passages to young Indians desirous to settle in the Colonies? We have been reading in the English papers about the admirable efforts being made by Colonel Amery to send young Britishers to Australia, Canada and New Zealand. There are several organizations in Britain to advise the would-be emigrants. We have no organization like that in our country and consequently most of our young men cannot even get ordinary information on this subject!

Here are some general points for the consideration of those who wrote to me on this subject.

The Dominions of Australia, Canada, New Zealand, South Africa and Rhodesia have practically shut their door against the emigration and settlement of Indians. We may, after great difficulty, get the permission to stay in these places for six months or a year but settlement is almost impossible.

The places still open for Indian emigration are:

East African territories, Mauritius, West Indies, Fiji, Malaya and Ceylon.

...I shall be much obliged if my colonial friends will prepare a note about opportunities for the settlement of educated Indians in their respective colonies and keep me regularly informed when they want teachers and doctors etc.

Indian Child Welfare Society

Constitution

The following constitution of the above Society has been sent to us for publication:—

1. NAME. The name of the Society shall be "The Durban Indian Child Welfare Society."

2. OBJECTS.

(a) To protect the interests and to promote the well-being of the Indian children of the Town and District of Durban.

(b) To cause effect to be given to the provisions of the Children's Protection Act.

(c) To promote the physical and moral welfare of the children.

(d) To investigate and deal with cases of poverty, neglect, crime and mental deficiency amongst or affecting Indian children.

(e) To co-operate with other bodies or institutions whose aims are similar.

3. MEMBERSHIP.

Any Indian man or woman interested in the work shall be entitled to be elected a member of the Society, but his or her name must first be entered on the Secretary's roll as a duly elected member.

4. MANAGEMENT.

There shall be eleven members of the Committee. They shall elect from amongst their number:—A Chairman, an Hon. Secretary, and an Hon. Treasurer; and the Indian Congress shall be asked to nominate a second Hon. Treasurer to act jointly with the Hon. Treasurer elected by the Committee.

All officers of the Society shall be Indian men and women.

5. MEETINGS.

The Committee shall meet at least once in every quarter and four members shall form a quorum. The Secretary shall give each member of the Committee notice four days before each meeting.

Special meetings may be called by the chairman, or at the written request of any three members, or of the Indian Congress. These officers shall be eligible for re-election at the annual meeting.

6. FINANCE.

The joint Hon. Treasurers shall receive and account

for all moneys paid to the Society, and shall make all payments subject to the instructions of the Committee.

7. ANNUAL REPORTS.

At every annual general meeting of the Society the committee shall present a report of its work for the past year, together with an audited financial statement signed by the Hon. Treasurer showing the receipts and expenditure and the financial position of the Society.

8. AMENDMENTS TO THE CONSTITUTION.

Amendments to the Constitution may be made at a general meeting of the Society by a two-thirds majority of its members present and voting.

Indian Boxing

The Durban Indian Sports Grounds Association is to be complimented on promoting a series of boxing contests on Saturday the 14th of September 1929 at the Indian Recreation Grounds. The occasion will be a unique one, as it will be the first open air boxing show staged within the Borough. His Worship the Mayor, Councillor the Rev. A. Lamont, as patron of the Association, has graciously consented to patronise the affair and present the prizes at the termination. Five genuine bouts have been arranged and every participant is in good and hard training eager to give of his best, and those who patronise will be afforded ample excitement and leave the grounds well satisfied with the show. Pottier and Bennie Singh, two hard hitting feathers, engage in a twelve round bout, and it will be a fight going a long way to see. They have been itching for a considerable period to come to grips and it will be a rare bout.

Young Sadow meets Roberts and if the veteran comes through, he is after Cupido the non-European light weight's scalp.

Sooboo Chetty and Kitty Naidoo engage in a six round scrap, and it will be very difficult to decide the winner between these clever fighters.

Victor Moodley and his opponent fight in another six round bout and the popular Victor will have to look to his laurels.

Two midgets complete the bill and it will be a very interesting afternoon spent, as the promoters have done their best to satisfy their patrons. Boxing commences at 2 p.m. and prices of admission are very moderate.—Contributed.

The Indian Child Welfare Society

NOTICE

The annual General Meeting of the Society will be held in the Parsee Rustomjee Hall on Saturday the 7th, September, 1929, at 7.30 p.m.

BUSINESS:—

1. Annual Report.
2. Financial Statement
3. Revision of Rules
4. Enrolment of Members
5. Election of Officials
6. General.

SORABJEE RUSTOMJEE,
President.
MRS. V. R. R. MOOLEY,
Chairman of Committee.
MRS. G. CHRISTOPHER,
Hon. Secretary.

Summons

IN THE SUPREME COURT OF SOUTH AFRICA (WITWATERSRAND LOCAL DIVISION)

To JAMES MARRIMOOTHOO PALANYANDI formerly of Johannesburg but whose present whereabouts are unknown hereinafter named Defendant.

You are hereby required to enter an appearance to this summons within four weeks after date of publication hereof at the offices of the Registrar of the said Court at Johannesburg to answer MARIA JAMES PALANYANDI (born VAN ROOYEN) hereinafter named the Plaintiff in an action wherein the Plaintiff claims:—

- (1) An order for restoration of conjugal rights and failing compliance therewith a decree of divorce.
- (2) Custody of the minor children of the marriage.
- (3) Maintenance of the children aforesaid at the rate of £5 per month.
- (4) Forfeiture of the benefits of the marriage in community of property.
- (5) Alternative relief.
- (6) Costs of suit.

Further take notice that in default of your appearance an action will be proceeded with and judgment granted against you without further notice.

Dated at Johannesburg this 22nd day of August, 1929

W. C. DALY,
Assist. Registrar of the Court,
Witwatersrand Local Division.

(Sgd.) **I. I. HAZAREE,**
12, New Street South,
P.O. Box 5339,
JOHANNESBURG.

M. K. Gandhi Library And Parsee Rustomjee Hall

Eighth Anniversary

The celebration of the eighth anniversary and the eighth annual general meeting of the M. K. Gandhi Library and Parsee Rustomjee Hall will take place on Sunday the 8th September 1929 at 3 p.m. in the Parsee Rustomjee Hall, 140 Queen Street, Durban.

His Worship the Mayor (Mr. A. Lamont) and Sir Kurma V. Reddi will grace the function with their presence.

All are cordially invited to be present.

B. M. PATEL,
Hon. Secretary the M. K. Gandhi
Library and Parsee Rustomjee
Hall Committee.

खेति के लिये मजुरों कि आवश्यकता

गन्ना काटने का और दूसरा खेति का काम के लिये मजुरों कि आवश्यकता है. तिनखा पाउन्ड २-१०-०० महिने का और राशन आधा बेग चावल, क्वोटर बेग मकाई का आटा, १० रातल दाल, २ बुट्टि तेल और ६ रातल नमक महिने का दिया जायगा. बालबच्चों कि साथ वालों को इलाहिदे कम और किचन दिया जायगा और उधार पैसा मि दिया जायगा.

मिलो: Tailor Bros. Ltd.

10, Club Arcade, Durban.