

Indian Opinion

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INDIAN LICENCE REFUSED IN WEST STREET

FULL DRESS COUNCIL DEBATE ON APPEAL

OVER 200 people—Europeans and Asiatics—packed the Durban Town Council Chamber last Monday during the hearing of the unsuccessful appeal by an Indian firm against the decision of the Borough Licensing Officer in refusing an application for a trading licence in West Street.

The appellants were Messrs. Gora Mahomed & Co., who recently asked for a general dealer's licence for premises at 478 West Street. This was refused. Messrs. Kajee Bros., who occupy premises at 492 West Street—formerly occupied by the appellants—opposed Mahomed's appeal. After addresses and discussion which lasted three hours the appeal was dismissed.

There was not a seat to be had during the hearing. In addition, within the horseshoe there was a formidable array of counsel unprecedented for such appeals.

The appellant was represented by Mr. J. J. L. Sison, Mr. David Calder and Mr. E. N. Parry. Mr. C. Cowley appeared for Kajee Bros. Mr. F. N. Broome, with him Mr. J. W. Godfrey, appeared for Durban's Favourite Store, objecting to the appellants and Dent's and Darrack's Shoe Store, was represented by Mr. R. V. Cooper. In addition Mr. E. A. O'Meara, with the Licensing Officer, Colonel G. M. J. Molyneux, were present for the Corporation.

Mr. Sison addressed the Council for an hour. He maintained that the issue before the Council was merely whether Gora Mahomed should obtain a renewal or whether Kajee Bros. should get a new licence. An examination of the facts showed that in common decency the licence should be given to Gora Mahomed.

"Kajees are not citizens of this town, except in so far as they are property owners," he went on. "Their business is in the country. In substance this is an application by Gora Mahomed for a transfer or a renewal. The firm has traded in Durban for 40 years, but owing to fortuitous circumstances, owing to their rivals having turned them out, they have been forced to acquire new premises.

Question Of Principle

"It is a question of principle—whether a trader who has been in business for 40 years should get a renewal or whether a stranger may come in and get a licence.

"The Kajees have the effrontery to oppose our application for another licence in respect of another property. I cannot understand why the Licensing Officer was a party to it. If you refuse Gora's application you will do a gross injustice.

"We accept the position that we both cannot get the licence. The question is which of the applicants, in all fairness, is entitled to it. If it is a question involving the total number of Asiatic licences then this ground applies more strongly to Kajee Bros. I do not think you will land yourselves to a faction—a rivalry between two families. The effect of the Licensing Officer's ruling is that he is taking away our licence.

"A red herring—why did we not obtain a lease—has been thrown across the issue. But Gora Mahomed was under no obligation to enter into an arrangement with Kajee Bros. The offer of a tenancy they made us was not genuine. I appeal to the Council to upset this ruling. If one licence is to be refused it should be that of Kajee Bros."

Mr. Calder also addressed in support of the objections raised by Gora Mahomed against Kajee Bros. He held that the Council should decide which of the two Indian applicants had the best claim. He agreed there was no necessity for a new store in the neighbourhood.

Mr. Cowley declared that Gora Mahomed had been given the option of staying on at the premises at a rental of £35 per month. It was said that the Kajees had no intention of occupying the premises—that their offer was bluff. "Then why did they not call the bluff?" asked Mr. Cowley. "They admit having bid £7,100 for a property which they had refused at £35 per month.

"Kajee had as much right to the shop as this boy of 21 (the applicant) who refused an offer of the property at £35 a month and who was working in his uncle's office. It is not the policy of the Council to permit Asiatics to trade in other premises when they had been turned out of their own. You do not refuse a licence in respect of property already licensed to Asiatics.

"In building up this policy the Council has been able to purge West Street of certain classes of undesirables and Indians have been placed in a part of the town where, with their business training they have managed to do very well. If that policy is to be upheld then Kajees should get the licence. It does not follow that Gora Mahomed should receive a licence when he moves elsewhere. I ask you to support the decision of the Licensing Officer."

Mr. Broome objected to the charge of "gross injustice" made against the Licensing Officer. It was something new, he said. "We all know that the Licensing Officer of Durban is vested with more arduous duties than any other official in South Africa. His duties are more arduous because of the fact that the scales of justice between European and Asiatic are weighed more acutely than anywhere else. The Licensing Officer has considered the question of Indian encroachment. He has not only a duty to European traders, he has a duty to both.

"The question resolves itself into two principles, that there should be no increase in the number of Asiatic licences in West Street and that there shall be no Indian penetration into premises in West Street which have not hitherto been occupied by Asiatics.

"Those principles have been laid down. I must remind you that 492 West Street has been occupied by Asiatics for a certain number of years. The other property, 478 West Street, has for a long period of years been in European occupation—for 30 years.

"You are asked to say that because the Licensing Officer has applied that principle in refusing Gora's

licence he has acted unfairly. There is only one answer to an argument of that sort.

"The Rising Tide"

"You have to consider the rising tide of Asiatic penetration. One more part of European Durban is going to be submerged—that is what is going to happen. If Gora Mahomed is given the licence it would not be easy to turn him out.

"I do not want it to be thought I am giving vent to rabid anti-Asiatic sentiments. But I do say that the Licensing Officer has laid down certain principles which he has applied in the discharge of his duties and I submit you should say he is not wrong."

Mr. Broome went on to deal with certain points in the evidence, pointing out that the goodwill of Gora Mahomed's trade was negligible when it was considered he traded on a monthly tenancy. If Kajes was allowed to remain, he added, none of the principles laid down by the Licensing Officer would be affected.

He declared that allegations of a dispute had been sheer misrepresentation. There was no faction. The question was whether an additional Asiatic licence was to be given in West Street. He asked the Council to give effect to the decision of the Licensing Officer, who had merely given effect to the well-known principles governing the issue of licences which had been upheld in the Natal courts of law.

Mr. Cooper associated himself with Mr. Broome's remarks. The objections, he said, opposed encroachment.

Colonel Molyneux did not address in view of the fact that both parties were represented. He asked the Council to uphold his decision on the facts which he had borne in mind to the best of his ability.

The Mayor, Rev. A. Lamont, suggested that the Council should retire into Committee to decide the case. Dr. H. E. Arbuckle and Mr. P. Osborn, however, insisted that an open vote be taken. There are a number of burgesses here, said Mr. Osborn, and they are entitled to see what we are doing.

Mr. Osborn thereupon moved that the Licensing Officer's decision be upheld and Gora Mahomed's appeal refused. Dr. Arbuckle seconded.

The Mayor rose in his chair as if to lead members in Committee, but there was a general chorus of vote. "This is against all precedent," the Mayor protested.

"We are not afraid to let the burgesses see what we are doing," interjected Mr. Osborn.

Mr. H. H. Kemp said he intended to oppose everything. If the Council was not prepared to give Gora Mahomed his licence he would vote against the lot.

Mr. T. Burman gave his reasons for opposing the appeal. Gora Mahomed had been given every opportunity of acquiring the property. He had been offered the property at £35 a month and had refused it, bidding up to £7,000 later. He also emphasised the Council's past policy against extension of Asiatic trading areas and saw the position in no other light.

The Other Side

Mr. L. I. McCafferty took the opposite view. By allowing the transfer, he said, the Council would not add to the number of licences. Apart from encroachment, he thought it unfortunate that an old firm should be displaced by strangers who bought property over their heads. He maintained that Gora Mahomed was not getting "British fairplay and justice" and that the Licensing Officer was wrong.

At this stage the Mayor left the chair and was replaced by the Deputy Mayor, Mr. J. K. Murray.

Mr. McCafferty put forward a motion that Gora Mahomed & Co. be allowed to retain their licence.

Mr. Osborn: The policy of the Council is laid down.

Mr. Murray ruled there was no amendment; the suggestions of Messrs. Kemp and McCafferty were direct negatives.

The vote was put and resulted in the Licensing Officer's decision being upheld by 11 votes to five. The voting was as follows:

For: Councillors J. Rainnie, H. K. la Marchand, G. Rayburn, W. Wanless, G. A. Riches, P. Osborn, J. Fyfe, H. E. Arbuckle, O. Lea, T. Burman and Mrs. E. A. Benson.

Against: Councillors J. K. Murray, M. Cornelius, A. L. Clark, L. I. McCafferty and H. H. Kemp.

The Mayor did not vote.

Notes and News

DR. KNIGHT who is out to become a city father and is standing for Ward 1, Durban, in one of his election time promises, commented on the attitude of the Durban Town Council in upholding the decision of the Licensing Officer in the appeal lodged by Messrs. Gora Mahomed & Co. He strongly supported the Council's policy in this regard which had been successfully administered by the Licensing Officer for many years past.

We have received reports published in the East London Press of a controversy between the British Indian Association and the British Indian Union. The officials of the latter body complain of the chairman and secretary of the former being autocratic and that it is the dissatisfaction caused by the unconstitutional working of that body to which the British Indian Union owes its present existence. We do not think any good purpose will be served by our reproducing the reports in this paper. It is difficult for us to judge who is in the right and who is the wrong. One thing we do know and that is that no community need put up with an autocrat at its head. It ought to be quite possible by constitutional means to adjust matters to the satisfaction of the members of the Association without having to form a new body. But looking backwards we are reminded of instances when even the latter course has had to be resorted to and we would not at all be pleased if our East London brethren would have to do likewise. It is a thousand pities that at a time when a united front is the need of the hour we should be quarrelling among ourselves. We can only hope that better counsel will prevail upon our East London brethren and that they will settle their internal affairs to the satisfaction of all concerned and carry on their work smoothly and unaidedly.

The annual general meeting of the East London Hindoo Society was held in its hall on Sunday the 12th instant. The report and balance sheet were adopted with an expression of appreciation to the office-bearers. Mr. M. A. Babenia was appointed temporary chairman. The following officials were elected for the ensuing year: Chairman Mr. L. Gopal, vice-chairman Mr. D. Jeevan, hon. secretary Mr. L. Harry, hon. assistant secretary Mr. R. Mahalingam, treasurers Messrs. J. Makan and D. Bhikha, committeemen Messrs. D. B. Parbhoo, H. Karan, P. Bhagwan, J. B. Parbhoo, K. Koosal, Vallab Dajee, and Gopal Narsai.

The honorary secretary, Edinburgh Indian Association writes to Mahatma Gandhi:

It will be recalled that in 1927 all the cafes, restaurants and dance halls, imposed the colour ban, but after representations being made to various authorities a compromise was reached and soon after the ban was raised, again this year two cafes in Edinburgh have renewed the colour ban. The two cafes (Strand Cafe and

Cafe Teria) refuse to admit coloured students as a whole without any reasons. Edinburgh Indian Association approached the Lord Provost of Edinburgh, and the Students Representative Council of Edinburgh University, but so far no action has been taken by them and the colour ban still continues."

Mahatma Gandhi commenting on the above writes: "The hon. Secretary does not say why the two Cafes have restored the ban or why it was originally introduced. Denial of the use of refreshment rooms in the West is an inconvenience of which we in India can have no adequate conception. Intense public agitation is the only way to deal with this prejudice. The Edinburgh Indian Association will do well to supply the public with full facts."

INDIAN TRADERS IN WEST STREET

THE possibility of a new trading licence being granted to an Indian in West Street had set the backs up of a number of anti-Asiatic Europeans who threatened to take drastic action if such a thing happened. The case in question was that of Messrs. Gora Mahomed & Co. who were trading in 492 West Street for about forty years and who had to vacate their present premises, the owners of which were Messrs. Kajee Bros. of Mapumulo, and applied for a transfer in 478 West Street. The Licensing Officer, Colonel Molyneux, granted a licence to Messrs. Kajee Bros. at 492 but refused to grant one to Messrs. Gora Mahomed & Co. at 478. An appeal against the decision of the Licensing Officer was lodged before the Town Council by the latter and the hearing took place in the Council Chamber last Monday. There was unusual interest evinced in the proceedings both by Indians as well as Europeans as was evidenced by the packed house at the Council Chamber. At the end of the proceedings the Europeans had the satisfaction to feel that the Council had not swerved from its laid down policy of preventing further penetration of Indians in West Street. But the Indians, especially those who viewed the proceedings impartially and had no personal interests in the parties concerned carried away the impression that either the Town Council was unfit to act as an impartial tribunal or that there was no such thing as British fairplay and justice.

There was no question of principle involved in this case though we might reiterate that to refuse a trading licence to an Indian on the ground of his nationality is against all moral principles. But we will not enter into a discussion of that here. We would

straight way declare that we are not in favour of Indian traders flooding West Street—that holy place which is considered by the European traders to have been created by the Almighty for their exclusive use. But it is here justice, and nothing more or less, that we ask for and expect to get.

The Licensing Officer in acting as he has done in this case has blundered, and the Town Council who should have known better has blundered miserably in upholding the decision of the Licensing Officer. Speaking strictly in the interests of justice what actually should have been done was to refuse a new licence in 492 West Street and to grant the transfer to Messrs. Gora Mahomed & Co. Is it not enough that the number of Indian licences are limited in West Street? and should not the vested rights of those handful who are already there be protected? The question before the Council was neither that of adding to nor removing from the existing number of Indian licences in West Street. It was of protecting the vested rights of a firm that was trading in West Street for the last forty years and the Town Councillors who voted in favour of upholding the decision of the Licensing Officer have failed to meet the ends of justice. We hold no brief for either Messrs. Gora Mahomed & Co., nor for Messrs. Kajee Bros. but we would suggest that Messrs. Gora Mahomed & Co. were entitled to their licence in West Street and that while no new licences may be granted to Indians in West Street the licensing authorities should certainly not adopt the very harsh and unjust policy of driving out the existing Indian traders in that locality.

'Natal Advertiser's Suggestion

Commenting on the action of the Durban Town Council in upholding the Licensing Officer's decision in the case of Messrs. Gora Mahomed & Co. whose application for a transfer of their trading licence from 492 West Street was refused, the *Natal Advertiser* thinks the first decision of Colonel Molyneux an unhappy one and its ratification by the Town Council as three unhappy and concludes as follows:

"What does appear advisable, however, is that, if it is desired to disabuse the public mind of the least uneasiness or apprehension that an injustice has unwittingly been done to the unsuccessful applicants in this matter, the Council might consider taking the issue a step further still and, at end of the current year, debate very gravely whether it would not have been better to terminate Asiatic trading altogether so far as the properties in dispute are concerned. If Messrs. Gora Mahomed & Co., by the circumstance that they had lost their residence at 492 West Street, also had to forfeit the right to trade—a right they had enjoyed for forty years—no particular hardship would have been done anyone

concerned if the Licensing Officer had recommended, and the Town Council had agreed, that the licence at 492 West Street should expire altogether, and not be granted afresh to traders who hitherto had done business only at Mapumulo and Thring's Post. Whether or not a hardship has been done to Messrs. Gora Mahomed & Co. it is certain a very definite and coveted privilege has been conceded to Kajee Brothers, and no harm certainly—or at least no considerable harm—would be sustained by the latter if the licence for 492 West Street were terminated at this year-end.

We hold no brief, and never have held a brief, for those who froth at the mouth when Asiatic trading licences are granted in European areas. At the same time, we contend that not only would a certain amount of European uneasiness be set at rest but a widespread satisfaction be created if the Council obliterated the memory of Monday's unfortunate vote by deciding, on grounds of prudence and public policy, that one fewer, Asiatic trading licence in West Street was in accord with the trend of public sentiment at the present time.

[Note: While we have no doubt whatsoever that the views expressed by our contemporary are expressed in all earnestness we would humbly suggest that two evils do not make a good. Ed. I.O.]

'Mercury' Fanning The Fire

Anti-Asiatic Encroachment League

Considerable alarm has been felt at the increasing encroachment of Indians in areas hitherto occupied by Europeans, and this has led to the formation in Durban of the Anti-Asiatic Encroachment League. Says the *Natal Mercury* and publishes a letter on the subject from Mr. S. Oellermann the chairman of that body. The letter reads as follows:—

To the Editor, "The Natal Mercury"

Sir,—For a matter of 15 years I have experienced a desire to do my share in connection with the Asiatic danger in our midst. Several years before the Capetown Agreement was enacted I canvassed certain Provincial Councillors with a view to getting the repatriation bonus for Indian emigrants increased. The success attending my efforts no doubt has acted as an incentive ever since to proceed along those lines.

Soon after that and for a considerable period I continued interest in the question, especially Indian penetration. When Mrs. Sarojini Naidu came to Natal I, together with a friend, exposed to ridicule all her contradictions, misstatements and absurdities. Long before Mr. Sastri ever came here I attacked him through the medium of the Press in respect of the absurd platitudes, bluff and moonshine contained in his speeches in India.

While the Class Areas Bill was before the country I took an active interest in matters and this Bill led to the Capetown Agreement. During this time I again canvassed the Provincial Council members and the Executive. As a result the Provincial Council passed a strong resolution which gave a lead to the Government.

The attitude I took up in regard to the Capetown Agreement itself is still fresh in the minds of people who were at all interested in the Agreement, and which is now threatened with abject failure. I condemned the Agreement and expressed the view that the Indians would score heavily, and this is only too true to-day. We have honoured the conditions much further than was necessary, but the Indians have not played the game at all.

I came to Durban last year for health reasons and have remained here ever since. I have had unique

opportunities of studying the question further and as a result of the deplorable conditions existing in respect to Indian penetration it has been decided to form a league for protection against the penetration that is proceeding at a rapid and dangerous pace.

Success is before us. We have been able to form a league and we hope to have the support of all classes of the community.

I wish to make it quite clear that the League is free from political party influence. I have never belonged to any political party. I am on friendly terms with the different political parties and it is the intention to remain so.

If the Durban people want to know more about me then I would just say that my grandfather and the party to which he belonged came to Natal from Germany in 1848 and they are the people who founded New Germany and a string of farms and communities stretching from there through Natal right up to Ermelo in the Transvaal. Dalton has always been my home until recently.

I would urge the Durban people to "wake up." "There is dirty work at the cross-roads," that needs to be cleared up.

I urge the people to be up and to demonstrate to the world and especially to the Durban Town Council to-day, in no uncertain manner their intention to resist Asiatic encroachments.

S. OELLERMANN.

Chairman, Anti-Asiatic Encroachment League.

Indian Art Exhibition

Appeal For More Individuality

In opening the Arts and Crafts Exhibition last week, under the auspices of the Natal Indian Teachers' Society at the Carlisle Street Government Indian School, Mr. Narbeth the principal of the Technical College remarked on the fact that much of the art exhibited showed leanings towards European models and ideas instead of being distinctively Indian, and it lost very much indeed by being simply copies of European work. What was wanted was for the Indians to reflect their own national character in their work.

Opportunity For All

It was said South Africa was overrun with different nationalities, much to its detriment; but he did not hold this view. His feeling in the matter was that the variety of races in South Africa enhanced its possibilities, and there was no reason why there should not be a European civilisation in South Africa, with each race making its special contribution in the development of ideals, and he would be very sorry to see the Indians losing their own racial characteristics.

Speaking of the exhibition that lay arranged before him, he referred to its remarkable variety and was impressed by its educative value. He felt that the value of handicraft work was somewhat lost sight of in this part of the world, but as a matter of fact it played a very large part in the building of character. Every human being desired to be constructive, and it was by such efforts as were contained in this exhibition that the special gifts of members of the community in this direction could be exercised and stimulated. He thought the teachers should encourage this work and see that it was made to trend towards distinctive Indian traits.

Tribute To Teachers

He felt glad to be associated with this exhibition, because he had the greatest appreciation of the Indian teachers. He came into contact with them through their evening classes, and he had been struck with the fact that these teachers had been

carrying on the evening classes voluntarily and without any recognised payment for their services. This was one of the most extraordinary things he had heard of in this country. He had seen youngsters sitting side by side with men of 50 and 60 years of age, all working up from the lowest grades, and he considered this work on the part of the Indian teachers was a splendid example of self-denying devotion to their calling.

The praise Mr. Narbeth accorded the exhibition was well-merited. The exhibition comprised 1,450 exhibits, and it had been called into being at very short notice. It was, in fact, the result of only six weeks' work, and for such conditions was a most creditable performance. It included paintings, fret-work, modelling in clay, plasticene and paper pulp, cardboard castles, bridges and other items, collections of stamps and coins, artificial flowers and a variety of other items. Some of the modelling in clay, particularly two or three examples of old boots, were outstanding, and with regard to art, Mr. Francois, who was present, expressed his opinion that much of it was exceedingly good for youthful effort.

WHAT WILL THE ANSWER BE?

(By L. W. RITCH)

"Then with years,
The truth grew dim and perished, noble Prince
Now once again to thee it is declared
This ancient lore, this mystery, supreme
Seeing I find thee votary and friend."

(B. Gita Chap. IV)

The preceding contributions ventured upon by the writer, were not offered without a consciousness that the South African Indian people almost certainly must include a number to whom the propositions and arguments advanced were even more familiar than to the writer. Nevertheless, experience teaches that the South African environment is conducive to a materialistic rather than a spiritual attitude towards life; to concern for the little "I" and its belongings rather than to action that is inaction because performed without desire for fruits, and that, if justification be called for, must be his.

Gandhiji, when in South Africa, succeeded in lighting the fire of sacrifice, from his own unquenchable flame, in hundreds of breasts. He left South Africa for another Kurukshetra and with his going and the passing of years the Light of Truth he inculcated has indeed grown dim. Also, there has arisen a generation "that knew not Joseph."

Yet, though "grown dim," though blotted by the smoke of Desire, that sacred Fire cannot have been wholly extinguished. Indeed, one knows that in the Indian heart, irrespective of the creed professed (and, alas, all too often *only* professed) the spirit of religious sacrifice, however deeply buried and overlaid, does if only by virtue of heredity and tradition, still live. Cannot that spirit be quickened, revived, so that it once again burst into flame?

Gandhiji is in India "doing his country's work," as Kipling had it apropos the Boer War; doing world's work as many believe; doing God's work as some see it. In things spiritual, time, space and physical contact, should be of small account. The Force that is operating through Gandhiji has swept like a prairie fire over the vast field of India, moving alike mild Hindu, conservative Mussulman and militant Sikh to measures of self-conquest and self-sacrifice perhaps unparalleled in history, so that "all the world has wondered."

If it be true that one touch of nature makes the

whole world akin, it obviously is no less true that one touch of the divine inspires those whom it touches with a superhuman capacity for endurance, patient suffering and non-requital. Nor does it less effectively break down and dissolve the artificial man-made barriers which, their earlier protective uses outworn, serve only to divide mankind, to promote antagonisms and impede man's progress towards ultimate recognition of his common kinship with God and his common brotherhood with all mankind.

Few greater miracles have been wrought than the miracle Satyagraha has worked and still is working in regard to the age-old, sacrosanct caste tradition. Founded upon a spiritual verity, the truth concerning the varnas also "grew dim," and the rule or order established by The Manu as a system of mutual and interdependent co-operation was deflected from its original purpose and degraded to base and selfish uses. Bitter, indeed, has been the resulting Karma.

In an earlier number of INDIAN OPINION, the writer was privileged to contribute some observations on individual and national reformation. It is no exaggeration to say that to-day India is engaged in true self-reformation, according to the writer's interpretation of the term. Gandhiji has given renewed sight to the spiritual eye of India, whereby India has caught a glimpse of the Real, the True, the Eternal. Only deep may call to deep, with any hope of response. "The self of spirit and the self of matter can never meet; one of the twain must disappear." It is the "self of spirit" in Gandhiji that has spoken, that has called up "the deep of the Self" in the hearts of his Satyagrahis, so that the things dear to the self of matter are jettisoned with a smiling recognition of their intrinsic worthlessness and the call of the Sat—the Real, the True, the Truth—answered in eager joyous response.

That the self of spirit in Gandhiji has spoken does not mean that Gandhiji has converted by mere talk, by word of mouth, by eloquence. His influence is due to his having made the Word his life, his life the Word. Gandhiji is yogi both in devotion and in action. Others have caught the light from his Light, because it is the light of his life, his living, that they have been able to see, not merely so much eloquence caught by the ear! Gandhiji's sometime disciples in South Africa, to whom the lure of the flesh pots has since supplanted the idealism he lived and inspired them to live, surely cannot fail to be stirred by the soul-moving revival they are witnessing in India. True, it may not be given to all to make the great renunciation, since the senses are strong and the darknesses do make the mayavic shadow-world seem very real! Yet, there "lives a Master in the hearts of men," in the heart of each of us, through whose "agency" we too may win conversion and so regain the state we have lost. The problem that confronts us in South Africa is not, after all, very different from that with which the Satyagrahi leader and his followers are wrestling in India. But if it is to be combated here with any real hope of success, then, as it appears to the writer, the same conditions must be observed as Gandhiji has assured us were the necessary conditions precedent to the struggle in India. What Gandhiji terms self-purification, what the writer has ventured to call "self-conversion," then becomes obligatory. A real effort needs to be made to cast off the soul-strangling shackles which presently chain the people to the idol "Paisa." That idolatry is largely due to fear, and fear exists only because faith is not. With the finding again of the soul, of the real self, faith and confidence will banish fear. Then, and then only, will the star of Hope appear on the horizon. Then and then only will there be

understanding of the paradox that defeat may spell victory, since in losing Earth man may find Heaven, in losing his life he may find Life, in sacrificing all he may find The All.

One righteous man would have sufficed to save Sodom and Gomorrah. "One faith against a whole world's unbelief," has converted India, and many outside of India, to a recognition of spiritual values. If there be one such righteous man in the community here let him appear, for the need of him is great.

The Case Of Indians In East Africa

We reproduce from the *Kenya Daily Mail* the following text of the memorandum on the position of Indians in East Africa submitted by Mr. A. B. Patel, one of the representatives of Kenya Indians nominated by the East African Indian National Congress to the Joint Parliamentary Select Committee which sat in London last month:—

Indians In Kenya

For many centuries past, Indians have been in touch with Eastern Africa, and for generations their people have been settled there. Eminent British authorities have testified to the valuable work done by Indians as pioneers in East Africa. They pushed forward and opened up trade long before proper transport and communications existed, and they have penetrated even into territories in Central Africa beyond the limits of British administration.

At the present time, Indians are playing an important part in nearly every branch of life in the Colony. They are very largely engaged in commerce and industry and are employed in various departments of Government service. In commerce they have done much to develop both the internal and the external trade of the country. In the internal economic life of the Colony they are playing an essential part both in the development of retail business mainly with Africans though largely also with the settlers in country districts, and in the purchase and export of African produce.

In the sphere of industry, Indians are widely employed as mechanics, engineers, carpenters, masons, blacksmiths, wheel-wrights, watch-makers, printers, sawyers, electric light and power fitters, contractors, tailors, etc. Their position in this field is due entirely to their own merits.

As doctors, lawyers, schoolmasters and in other professional capacities they are proving their ability to hold their own in competition with other immigrant races.

In agriculture, which is the industry followed by the vast majority of the population of India, I am confident that they would have played an equally considerable part in the development of the natural resources of the Colony, had they not been excluded from this sphere of activity in the Highlands. Many Indians have permanently settled in Kenya and regard it as their home; almost all Indians invest their savings in Kenya whenever and wherever they find opportunities for doing so.

I desire to impress on the Committee that Indians have played and are playing a vital part at the present stage in the economic progress both of the Colony as a whole and of the African Native, and that in various ways no other community is in a position to make the contribution which they are making to the development of the Colony.

Native Policy

Indians concur in and welcome the broad principles of Native policy enunciated by His Majesty's Government in the Memorandum on Native Policy (Command paper 3573). In particular, they wholeheartedly support the paramountcy of Native interests in all its implications, and the principle that the relation of His Majesty's Government of the African population is one of a Trusteeship that cannot be devolved. They desire and will welcome the carrying out of these principles of Native policy in the letter and in the spirit, and for that purpose will strive to bring the legislation of the Colony into conformity with the spirit of that policy and to abolish the several restrictions and restrictive measures applied to the Africans, such as:—

- (a) restrictions on growing crops;
- (b) restrictions on number of stock owned.
- (c) Native registration; Kipandi system;
- (d) unfair system of taxation.
- (e) restrictions of freedom of associations and meetings.

Immigrant Communities

Broadly, Indians urge that, subject to the acceptance of the paramountcy of Native interests in all its implications, there should be equal treatment accorded to all citizens of the Colony, and equal opportunities should be offered to all residents to develop and rise in any walk of life without distinction of colour or creed. It must be the aim of the Government to bestow a common citizenship without regard to the accidents of colour or of birth.

(To be Continued)

Natives Of Central Africa

A Bishop's Tribute

More than 20 years of work among the natives of Central Africa has taught me to love and respect them, writes the Rt. Rev. W. V. Lucas, the Bishop of Masasi in the *Daily Herald*.

One of their most loveable traits, and one which Europeans notice immediately, is their unexceptionable manners. In the course of their upbringing and on their initiation to the tribe, good manners are strongly emphasised.

I once talked to a chief who was on his way to address a number of young men secluded in their initiation rite. He told me that he would tell them what he was himself taught when a young man in the initiation rite, namely, that when they came after initiation to sit in the village council they were to take the lowest seats and they were not to move higher up unless invited to do so by their elders.

'Good Morning'

Also when running in their games through the jungle, if they happened to meet any 'older' people, they were not only to reduce their speed and make way for them, but to get right off the path into the grass so as to avoid raising any dust which might fall on the clothing of those they passed.

Sometimes the natural courtesy of the African shames us Europeans. I remember once noticing that a bungalow needed thatching, and happening to encounter a thatcher, I plunged unceremoniously into the necessary instructions.

The man folded his hands and listened to me in silence with perfect politeness. As soon as I had finished speaking he bade me—as I, in my pre-occupation, had forgotten to bid him—'Good-morning'!

Great Courage

The native hospitality is also a lesson to Westerners. A man's house and meal is placed unreservedly at the service of any stranger who happens to need food or lodging.

I might say volumes about their courage. When I was camping at a spot where lions are known to be in the vicinity, my African friends flatly refused to sleep in the huts near under cover, and when I awoke in the morning I found them sleeping in a close ring around my tent.

The system of rulership in our part of Africa is not patriarchal but matrilineal; a chief is succeeded by a son of one of his sisters. This matrilineal organisation gives women a peculiar position of importance, and the absence of a merely mechanical inheritance assists in procuring the appointment of a suitable successor.

For the choice of a new chief is made by the late chief's sons, who are, of course, disinterested, as they themselves are not competitors for the position.

When they have picked their man they visit in turn each of the neighbouring chiefs, and ask with whether the choice of So-and-so (naming quite a different man) would be agreeable to him.

The Chief, knowing quite well that they have not named their real nominee, replies that their choice appears to him an admirable one; nevertheless he, for his part, has been wondering whether So-and-so would not be the most suitable successor.

The visiting party, who know well that he is going to answer in these terms, hope that the alternative he suggests will be the man they have themselves chosen.

When the nominee is told that he has been picked, he shows great reluctance, and even has to be installed in his new position by force. This is to give him the opportunity of saying that the chieftainship was not of his own seeking if any people object to his ruling later.

Esteemed Daughters

A very curious custom then follows. He and his wife remain a day and a night in a darkened house, during which time any who has complaints to make or advice to give about flaws in his character, such as quick temper, indolence, or jealousy, can come and voice it.

The young chief must listen to his critics patiently and without resentment. Much of the advice which is given to him by the Council of Elders on his appointment appears to me admirable.

If a civilisation may be judged by the position which women hold in its social life, then the natives of my part of Africa are a long way removed from savagery. Women are greatly respected, and daughters are actually esteemed more highly than

sons, for a man when he marries settles down to live beside his father-in-law, so that daughters add to the prestige of the home, while sons leave it.

Critics of missionary work are apt to complain that converts to Christianity compare unfavourably with the heathen.—I believe this is largely because they judge converts by the natives they encounter in coastal towns, who are apt to be merely opportunists, and in many cases are at the coast because they have outlawed themselves in their own country.

The following incident shows the calibre of our best type of convert:—

A Christian native teacher was sent to a new district, and for some reason the local witch doctor began to plot for his removal.

He secreted some poison under the floor of the teacher's hut. Then he announced that certain evil practices had been taking place in the neighbourhood, and after elaborate magical rites discovered the poison and thereby brought home the blame to the teacher.

The latter was brought up for trial, but the chief suspected trickery, and after investigation the witch doctor's fraud was practically proved. Thereupon the chief fined the witch doctor heavily, and handed the money over to the teacher.

But the teacher flatly refused to accept it, and handed it back to the witch doctor saying that he wished for his friendship, not for his money.

This, I think, is a lesson in Christian forgiveness which very few Westerners could equal.

Dr. Richard Weiss
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ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક વેદી સુધે ઇન્ડિઅન ધર્મશાસ્ત્ર, ગુરુવાર, તારીખ ૨૪ જુલાઈ ૧૯૩૧

નંબર ૩૦

નોંધ અને સમાચાર

ઈન્ડિઅન ઓપિનિઅન

ઈન્ડિઅન ઓપિનિઅન એ સોસાયટી-એસોસિએશન ઓફ ઇન્ડિઅન યુનીયન વચ્ચેની તકરારના હેવાલ વિષે છે તે અમારી ઉપર મોકલવામાં આવ્યા છે. આ ઇન્ડિઅન યુનીયનના કાર્યાલયે કરિયાદ કરે છે કે ઇન્ડિઅન ઓપિનિઅન પ્રમુખ અને સેક્રટરી આપણી ચલાવી રહ્યા છે. આ સંસ્થાના સંસ્કારો વિષે પ્રવૃત્તિને લઈને ઇન્ડિઅન યુનીયન દર્શીમાં આવી છે. એ હેવાલો આ પત્રમાં પ્રસિદ્ધ કરવામાં આવી શકે તેવી જોતા નથી. કોણ કોણે આવી અવસ્થામાં આવી છે તે અંગે નિર્ણય થવો જોઈએ છે. પરંતુ આ વસ્તુ તે અંગે જાણીએ છીએ અને તે અંગે આપણે પશુ કોઈ પોતાના મુખીની આપણને સહાય કરી લેવાની અરજી કરી નહિ. અધિકારસર પગલાં લઈ, આવી નવી સંસ્થા ઉભી કરવાની અરજી પડ્યા સિવાય, ઇન્ડિઅન ઓપિનિઅનના સંસ્કારો સામે અમારા હિત સામે અમારું સમાજને લાવવામાં આવી શકે તેવી સંસ્થાની કોઈ કોઈ અરજી પરંતુ આવી શકે તેવી સંસ્થા ઉભી કરવાની અરજી કરીએ છીએ. આવી નવી સંસ્થા ઉભી કરવાની અરજી કરીએ છીએ અને તે અંગે અમારું સમાજને લાવવામાં આવી શકે તેવી સંસ્થા ઉભી કરવાની અરજી કરીએ છીએ.

હોય તેઓ આ લાઇએને માટે ટેમ્પરરી પરમીટની સમજ કરી આપશે તો તેઓ પોતાની કલાનો લાભ આ દેશના લાઇએને પણ આપવા આતુર છે. કોઈ સંસ્થા આ અખત હાથ માં લઈ લેશે એવી આશા રાખીએ છીએ.

હોદ્દી પ્રશ્ન ઉપર ડૉ. નાઇટ

ડરખના જુના અને જાણીતા ડૉ. નાઇટ હવે શહેરના પિતા બનવા બહાર પડ્યા છે. વોડ ૧ માં તે ઉમેદવારી કરી રહ્યા છે. હોદ્દી પ્રશ્ન વશે મત દર્શાવતાં તેમણે ગોરા મહમદની લાયસેન્સિંગ અપીલમાં લાયસેન્સિંગ એપ્રીસરનો ચુકાદો મંજુર રાખવાના ડરખન દાખલ કરીસીલના પગલાંને વખાણ્યું હતું અને કાઉન્સિલની નીતી જે લાયસેન્સિંગ એપ્રીસર તરફથી થયા વર્ષથી સફળતાથી અમલમાં ચુકાતી આવેલી છે તેને ટોકા આપ્યો હતો. ડૉ. નાઇટને હોદ્દી દરદીઓ થયા હતા. હવે કદાચ ઘડી મયા હોય તે કોણ જાણે. પરંતુ હોદ્દીઓને હાંકી કાઢવાની તે તરફથી છે એટલે તેમની પસે હોદ્દીઓને દવા માગવા જતાં ડર લાગ્યા વિના નહિ રહે.

“ઈન્ડિઅન ઓપિનિઅન”

ગુરુવાર, તારીખ ૨૪ જુલાઈ ૧૯૩૧

વેસ્ટ સ્ટ્રીટમાં એક હોદ્દીને વેપારનું નવું લાયસેન્સ અપાવાના સંલગ્નું જાણી. ડરખના એન્ડી-વેસ્ટ સ્ટ્રીટના એશીયાટીક ગોર.ઓ. ખીજયા હતા અને હોદ્દી વેપારીઓ જે કાઉન્સિલ એવું પગલાં લેશે તો તેઓએ તેની સામે સખ્ત પગલાં લેવાની ધમકી આપી હતી. પ્રસ્તુત સવાલ ગોરા મહમદ એન્ડ કુ. ના લાયસેન્સનો હતો કે જે લગભગ ૪૦ વર્ષ થયાં ૧૯૨૨ વેસ્ટ સ્ટ્રીટમાં વેપાર કરતા હતા અને જેમને હાલનું મકાન કે જે કાજી બ્રધર્સનું હતું તેમાંથી નીકળી જવું પડવાથી ૪૭૮ વેસ્ટ સ્ટ્રીટમાં પોતાના લાયસેન્સના ટ્રાંસફરની માગણી કરવી પડી હતી. લાયસેન્સિંગ એપ્રીસર કરનાલ મોલીનોએ કાજી બ્રધર્સને ૪૯૨ વેસ્ટ સ્ટ્રીટમાં નવું લાયસેન્સ આપ્યું અને ગોરા મહમદની ૪૭૮ ને માટે ટ્રાંસફરની અરજી નાખજુર કરી. લાયસેન્સિંગ એપ્રીસરના ચુકાદા સામે દાખલ કાઉન્સિલને ગોરા મહમદ એન્ડ કુ. એ અપીલ કરી અને મયા સોમવારે તેની કાઉન્સિલ એપ્રીસરમાં સુનવણી થઈ હતી. એ સુનવણીમાં યુરોપીયન તેમજ હોદ્દીઓ ઉંડા રસ લઈ રહ્યા હતાં એ તે વખતે કાઉન્સિલ એપ્રીસરમાં હાજર થયેલી મોટી સંખ્યા પરથી પુરવાર થતું હતું.

ગીતના શોખીનો માટે

ગીતના શોખીનો માટે એક અંબરપત્રી લખી જણાવે છે કે મહારાજ આજ સિદ્ધિ તથા ચેતસિદ્ધિ લેવન કીર્તન તથા સંગીત સાથે રસ-લખાં આપ્યાં કરી અંગેને લગભગ એક માસથી આનંદરસ માણ રહ્યા છે તથા અંગે વસતાં સર્વ હોદ્દીઓએ ધરવ સંતુષ્ટ થયાં છે. આ લાઇએને ઈસ્ટ આફ્રિકા ચર્ચ અંગે આજ છે અને જે યુનીયનમાં લાખલ થવાની પરવાનગી મળે તો યુનીયનમાં પણ આપવા ઉરોહો રાખે છે. તેઓની સાથે ઘણા પ્રમુખપત્રો છે તેમજ એવેના અમારી ટુક સમયના મહાવસથી તેઓ ગુણ સંપન્ન તેમજ ગાનસંપન્ન અને રાગ-ગોણીમાં કોમલ જણાય છે. દેશી રંગવાડામાં તેઓ હોદ્દીવા-વાડામાં સર્વ સ્વચ્છ રહ્યાં છે. જ્યાં જ્યાં કીર્તનના શોખીનો