

Indian Opinion

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PLAIN WORDS TO DURBAN INDIANS

WE reproduce the following leading article of the *Natal Advertiser* dated July 23, and we deal with the same in our leading columns:—

Yesterday reference was made in these columns to the regrettable affair of an Asiatic trading licence in West Street over which apparently the Indian community itself was acutely divided. We would not have dealt with the matter at such length but for the suspicion, only too well based, that behind it lay a great deal more than appears on the surface. Even admitting that the question of further "penetration" was not actually at issue, it still remains clear that a very definite cleavage among the Indians themselves exists at the present time; and there are well-informed people who will tell you that, over the squabble about 492 and 478, the Mohammedan community itself is acutely rent. The cleavage, they say, goes deeper than this surface quarrel, the latter being merely a symptom of a serious *malaise*. This may be as it will. The Oriental is inscrutable at the best of times, and never more inscrutable than when he is most voluble. His thoughts are not our thoughts. His ways are not our ways. Perhaps the only time when the European is entitled to pay attention to the community quarrels of the Easterner is when those quarrels threaten to have repercussions on the whole body politic; when, in short, our civic or political organisations are made the unwitting victim of affairs that do not normally concern them.

The Coming Conference

Now, within a few months' time another Round Table Conference is to be held between representatives of the Indian and the Union Governments at which will be discussed the so-called Gentlemen's Agreement which was reached nearly five years ago and under which the Indian problem in South Africa was supposed to progress by easy stages to an amicable understanding if not an immediate solution. At the time of the Conference nearly five years ago we pleaded—as we always have pleaded—for the creation of a friendly atmosphere on both sides so that a vexed and thorny problem might be debated on lines that would help both parties to a common agreement. We have always worked, and always will work, for a fair deal to any depressed elements in this country, Indian and Native alike, believing that the European can never prosper on a foundation of oppression and helotry in the peoples committed to his care. But a fair deal to the Indian, particularly the depressed Indian, demands that the Indian who is not depressed shall do something to implement the spirit as well as the letter of each

successive Agreement as it is concluded between the contracting parties; and we say now, and with deliberation, that the responsible Indians of Durban have not, in the past four and a half years done anything of a considerable kind to warrant a revival of the sanguine and trusting temper in which the Capetown Agreement was debated and ratified.

When Mr. Sastri left this country he left behind him sundry Indian movements which were fired with momentary enthusiasms for the uplift of Indian conditions in and around Durban. He had—or so we all thought—fired the local members of the Indian Congress with a red-hot zeal for a new era, an era in which education and sanitation would give the poorer Indian a chance to redeem himself in the eyes of European onlookers. He endowed, for a moment any way, the onlooking white man with the belief that, at long last, rich and poor among the Asiatics had reached a common kinship; that the great man was henceforth to help the small and the small man love the great; and that Indians would be like brothers in the brave days of 1927 and onwards.

Poor Response To Sastri

As a matter of fact, so far as the European can see, the responsible Indians of Natal, and chiefly of Durban, have revealed very little of the temper that Mr. Sastri perhaps too hopefully looked for in them. Their public exertions on behalf of Indian community advancement appear, to the European onlooker at least, to be negligible. Their voices are rarely heard in exhortation to their depressed compatriots. Their participation in the humane exercises of clearing up the squalid areas of these compatriots is nil, or at least its outward evidences are nil. Where they are employers of their own people, we have not learned that they have disclosed that humanity or generosity which becomes men who are vitally concerned in leading their people from depression to better standards of life and learning. One often hears of Indian influence being exerted in Durban but, whether rightly or no, the impression is widely held that the only strings the well-to-do Indian pulls are those which are likely to advantage himself, and that the only interest he takes in civic matters is an interest inspired by his own very vital concern in his own welfare. People say that certain municipal seats can be swayed by the Indian at a municipal election. This may be. We do not find however that those particular wards are remarkable for the enlightened or hygienic conditions under which the depressed type of Indian lives who dwells there. One might almost suspect that the Indian

vote and influence which means so much in those areas is the vote of an Asiatic rank and file in a kind of perpetual apathetic subserviency to the dominant thoughts and ways of the Asiatic capitalists who brood over the scene like the malevolent evil genii of the pantomime.

A Word Of Warning

Speaking broadly, the issue which resulted in Monday's squabble in the Town Council was the first occasion for very many months when the forces of contending Asiatic interests in Durban made themselves conspicuous and vocal; and it is with a sense of despair that one realises how, at this crucial epoch in the development of the Indian problem in South Africa, the Indian community has no better side to show onlooking Europeans, or its leaders no more inspiring example to set the rank and file than is represented in a very definite communal cleavage which shows the Asiatic up in those detestable out-lines that are most calculated to awaken widespread European antipathy. To-day, with a new Agreement shortly coming under discussion, the leaders of Indian thought and opinion in Durban should be working overtime to rally their members together and to show to Natal as a whole how honourably they have striven, since the days of Mr. Sastri, to implement all the promises and hopes so sanguinely held out five years ago. From the Congress downwards, the Indians who matter in this town should be standing shoulder to shoulder, proud of great record of communal effort on behalf of their own people, and inviting the most searching European investigation into the toils they have undergone, onwards bringing their own people a little further along the road of self-help and self-respect. Instead they have done all too little if they have done anything at all in this direction; and they leave the European well-wishers of the Indian community a little saddened and a little discouraged. Why worry about helping the humble Indian to a better inheritance than he has at present when the leadership that should come from Durban's own proud nabobs of the East is wholly lacking?

Notes and News

A JUDGMENT affecting the whole of the tailoring industry was delivered by Mr. Ryle Masson, in the Johannesburg Magistrate's Court, when John Kidd, in his capacity as manager of Hepworths Limited, tailors, was found not guilty of a contravention of the Industrial Conciliation Act of 1924, as amended by Act 24, 1930, and discharged. It was alleged that Kidd was an employer, and that he had failed to pay certain persons, G. Baleson, I. Goldstein, and S. Solomon, the rate of wages laid down in the agreement. Baleson, Solomon and Goldstein worked for Hepworths Limited but they were entitled to work for others concurrently, and the Magistrate held that they were not employees of Hepworths in the meaning of the agreement.

It is with deep regret that we have to note the death of Miss Kate Caroline Godfrey, daughter of Mrs. S. Godfrey and sister of Advocate J. W. Godfrey, which took place last Sunday night from heart failure. Miss Kate Godfrey had inherited her mother's lovable nature and was liked by all those who had come in touch with her. Our heartfelt sympathy goes out to the old Mrs. Godfrey and members of her large family in their very sad bereavement.

Mr. H. E. Warmback who is a candidate for Ward 2 interviewed by the *Natal Mercury* is re-

ported to have said in regard to Indian interests that Indian ratepayers in Ward 2 could rely upon his treating all matters affecting the Indian community with scrupulous fairness.

The Natal Line steamer *Umzumhi*, it is reported, will return to India on August 22 with about 180 South African Indian repatriates. Since the first shipload under the Government assisted scheme sailed on August 1, 1927, nearly 8,000 Indian repatriates have left from Durban. Every ship returning from India at present carries one or two Indians who were repatriated and who changed their minds and are coming back. The totals to date of those returned in this manner are 58 men, 27 women and 77 children. Repatriates cannot return to South Africa for at least a year, and not if they have been longer than three years away. On their return they have to pay back to the Government all the money expended on him. Shipments this year have been made at three-monthly intervals.

The executive committee of the Municipal Association of the Transvaal held its monthly meeting in the City Hall, Johannesburg, on Saturday July 25. Mr. Irving Steyn, Standerton, presided. In regard to a communication from the Minister of the Interior, in reference to the Asiatic Tenure Bill, which has been postponed pending the Round Table Conference, Mr. Delpont (Springs) exhibited his impatience by saying that municipalities did not know where they were with Asiatics, and urged that the Minister be asked to proceed with the Bill at the earliest possible date. A resolution to that effect was passed.

At the sixth annual general meeting of the Natal Indian Teachers' Society at the Sastri College, Durban, the following officers were elected for the ensuing year:—

Hon. life vice-presidents: Messrs. A. Rai, T. M. Naicker, E. J. Choonoo; president Mr. M. K. Naidoo; vice-presidents Messrs. E. Thomas, A. M. Ephraim, G. V. Naidoo, L. J. Harris, V. N. Thumbadoo, B. Barnabas; hon. general secretary C. C. Naidoo, hon. assistant secretary R. Regnath, hon. treasurer William Silas Seethal, hon. auditor S. M. Moodley; general councillors Messrs. N. N. Perumal, V. Vinden, A. Aidan, A. P. Pabliney, G. Harris, T. Tilchan, A. G. Vinden, D. P. Nundoo, J. Thomas, E. Sigmoney, G. Mungar, P. R. Singh, B. Woodeth, G. M. Nair, S. N. Naidoo, V. R. Nair, C. Joseph, S. P. Singh, B. D. Lalla, K. R. Nair, Misses C. Martin, S. Lawrence, G. Wilkins, E. Peters and Mrs. Matthews.

Thus the *Leader* (Allahabad):—

Mr. C. Rajagopalachari enjoys the reputation of being one of the sincerest as well as one of the most intelligent lieutenants of Mahatma Gandhi. The circular issued to Congress workers by him as president of the Madras Provincial Congress Committee bears on it the impress of a true Satyagrahi, worthy of the great master. With pleasure we extract from Mr. Rajagopalachari's circular the following, among other instructions, as we are sure that if only the Congressmen carrying on propaganda in all parts of the country care to observe them, the political atmosphere will definitely improve. He says:—

During the period of truce our speeches should not be an attack on Government. There is now no necessity to show past misdeeds or misgovernment

We should not make any approving references to acts of violence. Congratulation of bravery and self-sacrifice on the part of persons committing acts of violence are unnecessary and misleading, except when made by persons

absolutely pledged to non-violence in thought and deed as Gandhiji. . . .

We should say nothing disparaging about other political parties or leaders nor anything that may give offence to particular communities.

Our object in reproducing the above is to show some of our contemporaries in this country who will persist in publishing one-sided reports only and misguiding public opinion, what Mahatma Gandhi and his co-workers are doing to fulfill the terms of the truce between the British Government and the Indian people.

The *Tribune* (Lahore) writes as follows:—

But it is a mistake to make a fetish of the communal problem. The Round Table Conference has not been called into being primarily for a solution of that problem. It is convened principally with the object of dealing with India's national demand and settling the terms on which Great Britain and India are willing to adjust their future relations. The communal problem is one of India's domestic problems, with which India herself will have to grapple when she becomes a self-governing Dominion. To make the constitutional question dependent on the communal question is to delay the solution of both.

Mr. V. J. Patel, the ex-president of the Indian Legislative Assembly, has given a message to American Congressmen reaffirming that India will accept nothing less than the command of her own affairs on the basis of universal suffrage and expressing the opinion that, unless a miracle happens, India will have to begin the fight afresh though the time will eventually come when she and Britain meet on equal terms.

It is reported in the Indian exchanges that Mr. C. F. Andrews has concluded a fortnight's visit to Lancashire and has been deeply impressed by the extent of the unemployment distress, especially in the districts engaged in the Indian trade.

INDIAN VILLAGE SCHEME

THE Mayor of Durban (Mr. A. Lamont) has made some statements to the *Natal Advertiser* with regard to the attitude of the Natal Indian Congress towards the Town Council's proposed Indian village scheme which we are obliged to take exception to. We do not know who the Mayor's informant was but he was obviously not one who could be entrusted with the care of his brethren.

The Congress, in the name of the Indian community, opposed that scheme because the motive underlying it was no other than to establish a location for Indians of the type existing in the Transvaal. This is not a bogey but it is a fact. It has been pointed out to the Durban Town Council often enough that if the Council was at all inspired by philanthropic motives, there was sufficient land in Durban itself where it could erect houses which Indians could avail themselves of. But the Town Council maintained that it had not more than three quarters of an acre to spare for Indians in Durban. In its evidence before the Central Housing Board the Congress mentioned the absurdity of this assertion and the members of the Housing Board, too, admitted, after inspection, that there was more land in town than the Council would have them believe, which could be suitably used for building purposes.

And, in the words of the Board, "if the Council is really desirous of doing its duty towards the Indian population it might fairly consider the question of erecting houses in such land which would either be sold or let to Indians." This land is situated at Eastern Vlei near Umgeni River and it was considered by the Board that "these houses should be erected in such a manner as not to spoil the amenities of the entrance to the Borough from Durban North." The Board also recommended that £25,000 out of the £50,000 granted by the Government should be utilised in the scheme suggested above. Has the Council given this matter any thought? We do not know that it has. Then, having ignored these recommendations of the Board for over two and a half years, for they were made in January 1929, and having woken up from its slumber just at a time when the cry against the so-called Indian penetration and in favour of the Glass Areas Bill being reintroduced into Parliament is dinning into its ears, is the Indian community to be blamed if it smells in the proposed Indian village scheme the policy of segregation and doubts the sincerity of the Council? The Indian community will strongly object to any scheme, the object of which is to segregate Indians. And if the Mayor's informant has stated that the community in general is in favour of such a scheme, we must say that he is talking what he knows nothing about.

If the Durban Town Council is at all inspired by motives to do good to Indians let it treat the housing of Indians as part of the whole problem of housing the poor and carry out the recommendations of the Central Housing Board and cease talking of an Indian village or a Native village or a European village. Let it deal with the problem as it would if the people concerned were Europeans and it will not find Indians wanting in their hearty co-operation with the Council with a feeling of sincere gratification.

A further allegation that has been made to the Mayor and the Mayor has believed it is that the Natal Indian Congress does not represent the Indian community. We are surprised that a proof of that should be wanting after all these years. The Mayor has surely presided over a sufficient number of meetings convened by the Natal Indian Congress which have been self-evident of the fact that the Congress represents the Indian community. But the *Natal Mercury* goes even a little further. Our contemporary has, obviously, no scruples about right or wrong, and to achieve its purpose does not hesitate to base its arguments upon allegations, however wild they may be, without taking the least trouble to get itself better informed. It has alleged that the Congress represents the landlords and merchants and not the poorer class of Indians. We would inform our contemporary as well as His Worship the Mayor that the Congress represents the Indian community in Natal and more so the poorer class of Indians, for the merchant princes could well look after themselves. The Congress, however, makes no distinction between the rich or the poor.

AN EYE-OPENER

THE *Natal Advertiser's* strong criticism about our conduct, which was offered, we have not the slightest doubt, with the best of intentions, was, we are afraid, fully justified after the show made by some prominent members of our community in regard to the two West Street licences, referred to in our last week's issue, which culminated in a little bit of hooliganism indulged in at last Sunday's meeting. It was enough to make each one of us hang our heads down in shame if we had the least bit of self-respect in us. It is disgusting to discuss the woeful event and yet it is necessary to do so in order to save our brethren from sinking into the depths of degradation. That we who are fighting for our rights in this country should fight like mad men amongst ourselves and try to cut one another's throats is shocking to the extreme, and that was really what we were able to depict by our misconduct to the European public. We do not offer sympathy to the losing party nor congratulations to the winning party in the licensing case in question. Luckily both the parties concerned represented the rich section of our community. It was not the poor man's licence that was lost. If we discussed this subject in our last week's issue it was not in the interests of the individuals concerned but in the interests of justice and the principle that was involved in it. What we would advise our brethren now is, let there be less of this opposing of one another's licences. Morally it is wrong. As a policy, too, it is wrong if we wish to live in this country in harmony as a self-respecting community. Let the curtain fall once for all on this tragic episode.

The *Natal Advertiser's* article affords us an opportunity of engaging ourselves in a little introspection. We would commend it to every leading member of the Indian community and especially to the officials of the Congress. The charges proffered against us are that our public exertions on behalf of the Indian community's advancement appear to be negligible. That our voices are rarely heard in exhortation to our depressed brethren. That our participation in the humane exercises of clearing up the squalid areas of our depressed brethren is nil. That where we are employers of our own people we have not disclosed that humanity or generosity which becomes men who are vitally concerned in leading their people from depression to better standards of life and learning. That one hears of Indian influence being exerted in Durban but the impression is widely held that the only strings the well-to-do Indian pulls are those which are likely to advantage himself, and that the only interest he takes in civic matters is an interest inspired by his own very vital concern in his own welfare. The article concludes by saying that it is with a sense of despair that one realises how, at this crucial epoch in the development of the Indian problem in South Africa the Indian community has no better side to show onlooking Europeans, or its leaders no more inspiring example to set the rank and file than is represented in a very definite communal cleavage which shows the Asiatic up in those detestable outlines that are most calculated to awaken widespread European antipathy, and our contempo-

rary very rightly suggests that the European well-wishers of the Indian community are left a little saddened and a little discouraged and callous about worrying to help the humble Indian to a better inheritance than he has at present when the leadership that should come from Durban's own proud nabobs of the East is wholly lacking?

Let us not try to defend our case by blaming the Government for not giving us opportunities for our advancement. The strength of our cause lies in our doing the best, under the most dire circumstances, by our own efforts, and the most essential thing of all is that whether rich or poor we should be all united. Let the plain words of the *Natal Advertiser* act as an eye-opener and inspire us to turn over a new leaf and to work with increased zeal towards the unity and upliftment of every section of our community.

Indian Village Scheme

Congress Cannot Endorse It

The Minister of Labour, Colonel Creswell, while discussing the unemployment question accused the Durban Corporation of having neglected to take advantage of the £50,000 provided by the Government for the construction of an Indian Village in the Greater Durban area.

Mr. Lamont, the Mayor of Durban, in the course of an interview with the *Natal Advertiser* observed:

"Through the influence of the Natal Indian Congress, the scheme was turned down, and the £50,000 is now like the foolish man in the parable who tied up his talent in a napkin. During the last day or so, I have had my eyes opened to this question, and I am prepared to admit that there is a certain amount of justification in the Minister's accusation.

"My attention has been drawn afresh to the need for an Indian township by a certain reputable member of the Indian community who is in touch with his fellow Indians. He has convinced me that the Natal Indian Congress is by no means representative of the Indian sentiment on this housing question.

"The Indians as a whole would welcome the use of that £50,000, and the suggestion that they are opposed to an Indian village on the grounds that it would mean segregation is nothing but a bogey. They are feeling the hardships of the housing difficulties within the lesser Durban areas where many prominent Indian landlords would probably suffer if the £50,000 for Indian housing were availed of.

"I have been led to believe that the Congress has reached the position of being almost a Star Chamber; it speaks for Indian opinion, when Indian opinion is not with it. Colonel Creswell's visit has been productive of very little in alleviating the position, but he has drawn attention to the fact that we have failed to take advantage of the very useful sum of £50,000 for Indian housing.

"If his visit results in opening our eyes on this point, and if it causes us to take steps immediately to get on with a housing scheme, we shall have reason to be grateful to him. If the Government dispenses that £50,000 on a housing scheme for Indians it may be to the detriment of certain Indian landlords within the limited area of Durban, but it will be the benefit of the Indian community as a

whole, and it will certainly ease the strain of the housing difficulties in Durban and in the peri-Durban area.

"The subject is bound to be re-opened in council, and I feel confident that a scheme for housing the poorer Indians will be the immediate result. It will obviously ease the unemployment position considerably, and it will be a particular blessing to the Indian community in Durban.

Congress' Reply To The Mayor

Strong exception is taken by the Natal Indian Congress to the statement made by the Mayor (Councillor A. Lamont) that it does not represent Indian opinion in Durban on the question of a housing scheme for Indians.

Mr. P. R. Pather, joint-secretary of the Natal Indian Congress, stontly maintained, says the *Natal Advertiser*, that the Congress was representative of the views of Durban's Indians. The council, he said, had never been earnest enough in considering the housing needs of the Indians; and whenever alternative sites to Cato Manor or Springfield were put forward as suitable for housing, the Borough Engineer had turned them down on the grounds that they were wanted for industrial or other purposes. In short, the Indian community was neglected by the council, and he was convinced that the corporation had at the back of its mind a scheme which amounted to segregation.

"The congress," he added, "has always been opposed to a housing scheme at Cato Manor in the belief that it cannot possibly mean anything but segregation.

"It was not the Government's intention that this £50,000 should be used for an Indian village, but for Indian housing, and we maintain that there is a big difference between the two. As a matter of fact, we do not like the use of the term 'Indian village' as on the face of it, it must mean segregation. It is all very well to say that the land will be open for Indian or European occupation—that is merely a sop, and means nothing.

"It is obvious that the corporation wants to push us out of the town itself, and its only excuse is that there is no room for Indian housing in Durban proper. We have pointed out that there are areas contiguous to Indian localities which could be used for housing—a portion of the eastern vlei abutting the Umgeni, three acres of land opposite Carlisle Street, and land facing Warwick Avenue, for instance. The council could put up 24 houses as a beginning in the area opposite the Carlisle Street Indian School. Warwick Street, again, is in an Indian neighbourhood, and if the council had our welfare at heart it could make a beginning there.

"If the council can provide accomodation for coloured persons at Congella surely they can give us equal consideration. We pay more rates than do the coloured community; the Indians, in fact, pay more than one-sixteenth of the rates of Durban, and the rates paid in Grey Street alone compare very favourably with those paid in other important Durban thoroughfares. Surely we are entitled to more favourable consideration."

If the corporation went in for an Indian village at Cato Manor, Mr. Pather said, it would be neglected and would become another Vrededorp or Springs.

PROFIT

(By L. W. RITCH)

"The delights that are contact-born are wombs of pain; They come and go impermanent."

(B. Gita)

Profit may be regarded as the advantage that accrues to the investor of capital, employing the word "capital" to include every and any asset that may be invested or expended productively. In which wider, if somewhat unorthodox, sense, every person is a capitalist in some respect or other.

The trader invests his money-capital plus his stock of training acumen and diligence with an eye to his prospering, with a view to the venture into which he pours his money and capabilities growing, flourishing, advancing his progress and welfare. The craftsman, the artist, the labourer—all are in similar case. Each invests his skill, genius, technical knowledge, as the case may be, so that their expenditure shall be productive, advantageous, profitable, in their respective fields.

The opposite of profit is loss; of progress retrogression; of growth, decay; of life, death. Profit, that is merely seeming that is not real, that is only loss deferred is obviously not really profit at all, but only loss in disguise. The profit or advantage a draughts player for example, secures through capturing two of his opponents pieces from the board promptly changes to loss and disadvantage when his astute adversary retaliates by capturing four of his pieces in exchange. The promised gain, the seeming progress has proved a snare, resulting in loss and retrogression. The unwary player was deceived, his cleverness has proved to be foolishness.

The investment, then, that brings only "profit" that is unstable, impermanent, liable to vanish and so to become converted eventually into "loss," can hardly truly be called profitable.

Now, one of the main purposes of our living at all is to acquire discernment and discrimination to develop wisdom concerning the real and the unreal, the true and the false, the profitable and the unprofitable. Each of us is equipped with some capital, with a store of vitality, of mental, emotional and physical energy, which in its totality may be regarded as our life-force. This capital is ours to invest, and like all capital may be dissipated, or wisely or unwisely invested. The very life of us is obviously the most precious asset we can call ours, and in striving after some objective we literally pour out this life of us, in greater or lesser degree according to the intensity of the effort made. A shrewd experienced capitalist would regard as folly the expenditure of his money-capital in the acquisition of say a building that was ill-constructed of poor materials and liable to fall about his ears, or in the purchase of an orchard, the trees of which were rotten at the root, or, to take an extreme example, of a piece of statuary done out of a block of ice which one fine morning he would find had melted and become a pool of water. Yet it is no exaggeration to say that the majority of people are sinking their life-capital in very much this way, are pouring out their life-energies in striving towards objectives that are unsubstantial, are, in short, investing the most precious of all gold in the acquisition of what sooner or later must turn out to be a losing investment.

Only a fool would deliberately exchange a diamond for paste, or gold for gilt. Only ignorance can excuse bartering the imperishable for what is already perishing even while we seize it. Yet, that is exactly what so many who pride themselves upon their cleverness are occupied in doing—expending

themselves in chasing unrealities, in pouring the capital of their life-energies into investments that can return no dividend save disillusionment.

"Indestructible, learn thou! the Life is spreading life through all.....This Life within all living things "hides beyond harm" teaches The Gita. "Life is real; life is earnest" sang Longfellow. It is this Life, the power and energy of this Life, which the foolish "living things" called men, who think themselves so superior and wise and clever, dissipate, or else expend stupidly, in acquiring possessions that have no real being, hence no permanence. What, indeed, shall it profit a man though he gain the whole world at the price of his life? Truly, the worldly-wise "thinking they know, know nought, and fall to loss confused and foolish."

Only in what is eternal, indestructible, permanent, our lasting joy and satisfaction be found. Only in what brings permanent satisfaction can the investment of what is itself priceless be regarded as wise. "Real wealth," taught Ruskin, "consists in more life." Real growth, true progress, consists in the expansion of the individual life, i.e. of the Life functioning as a living unit of being, until at long last the Life-unit consciously identifies itself with every form of the Life and eventually "becomes" —achieves at-one-ment with—The Life, proper. Devotion of one's life-energies of one's "capital" to that end may be rightly regarded as a wise investment, and if one would turn from chasing the Will O' the Wisp that ever cheats to the quest for Reality wherein alone is peace and the end of seeking, loving sympathy, compassion and discernment must be cultivated in place of prevailing selfishness. Self-knowledge is of loving deeds the child.

The Life within all living things is itself indestructible, but the self-conscious unit of Life called Man can attain immortality only by winning it; by putting away and transcending the sense-desire life of the personality-self, by "letting self-hood go" and identifying the life of him with The All Life.

In that effort; "shall no end be hindered, no hope marred, no loss be feared." For, the end and purpose of living is the finding of "the true life kept for him who false puts by," and each shall find it if "he stoutly strive thereto."

Natal S. A. P. Congress

Resolutions On Asiatic Question

The Provincial Congress of the Natal South African Party which will be held in Maritzburg on Thursday and Friday, August 6 and 7, will discuss the following resolutions on the Asiatic question:—

Berea (Durban) Women's branch: That the Government be requested to introduce legislation enabling municipalities to pass by-laws prohibiting the penetration of Asiatics into European areas.

Maritzburg City: In the opinion of this Congress all municipalities should be given authority to declare European areas within their boundaries.

Umbilo (Durban): This Congress considers the "Gentleman's Agreement" calls for early review and that any revision of this Agreement, or legislation bearing on the subject, should make provision for the enforcement of the principle of establishing European residential zones in urban areas.

Durban County Divisional Committee: That in any revision of the "Gentleman's Agreement" or any

contemplated legislation on the Asiatic question, adequate provision be made to enforce the principle of residential segregation in urban areas.

Point (Durban): This Congress expresses the hope that in any agreement reached at the forthcoming conference between the representatives of the Government of India and the Union of South Africa, or in any Union legislation resulting from such conference, the principles of the Class Areas Bill of 1923 be embodied.

Berea (Durban): This Congress is of opinion that in the interests of the White people of South Africa, the "Gentleman's Agreement" with the Indian Government should be reconsidered and that in any future legislation affecting the Indian community adequate safeguards should be provided for preventing any further penetration of Indians into European areas.

The Case Of Indians In East Africa

(Continued from last week)

Indian Disabilities

Indians in Kenya suffer from many disabilities, social and economic, as well as political. Chief amongst them are: they are not satisfied with the measure of representation granted to them on the Legislative Council on a communal franchise; they are precluded from holding or leasing agricultural land in the Highlands; residential segregation in townships continues in practice in spite of its formal abandonment by His Majesty's Government in the declaration in Command Paper 1922; a number of public and Government bodies, affecting the general interest have been created without an Indian being appointed to one of them; in those instances where Indians have been appointed adequate representation is not given; sums granted by the local Government to meet educational and medical needs of Indians are totally inadequate. Unfair discrimination is made against Indians in the public services and in several other matters Indians suffer various disabilities.

Closer Union

In any scheme of Closer Union, European Colonists are likely, in the light of past events, to occupy the most important position. Their influence, owing to their aggressiveness, will play a decisive part in shaping the future course of policy, and Tanganyika Territory and the Uganda Protectorate may be infected with the racialism which has tainted the public life of Kenya. Therefore, in the interests of Africans and Indians, Indians in Kenya are strongly opposed to any scheme of Closer Union. They are, however, prepared to consider favourably closer co-operation in economic matters between the three territories, but the past experience of Tanganyika makes Indians outside Kenya apprehensive lest economic co-ordination should lead to a neglect of their interests. The results of such co-operation as has been already brought about regarding the working of Railways and the imposition of Customs Duties have not given satisfaction to Uganda or Tanganyika or to Indians in general. The present arrangements have been more in the interests of the Kenya Highlands than of Tanganyika and Uganda.

The Native policies of Tanganyika are much more favourable to Native development than is the Native policy of Kenya. Both in the interests of

Natives and of Indians, therefore, Indians do not desire any change of constitution in regard to the relation of the three territories which will make the Native policy in Tanganyika and Uganda less liberal.

After carefully reviewing past history in East Africa, Indians are against the creation of a Central Authority and the appointment of a High Commissioner. But should such an appointment be recommended by this Committee, Indians urge the following conditions in the interests of the non-European communities:

(i) Special care should be taken to see that the headquarters of the High Commissioner are located now and in the future outside the sphere of influence of Kenya.

(ii) The authority of His Majesty's Government in racial matters should remain unimpaired.

(iii) The High Commissioner should issue no instructions relating to such matters without consulting his Advisory Council, and the members of the Advisory Council should have the right of appeal to the Secretary of State for the Colonies against a decision of the High Commissioner involving racial interests.

(iv) In order that the High Commissioner may take into consideration Indian interests, it is necessary that half the unofficial members nominated from each territory should be Indian and that one of the private secretaries to the High Commissioner should be an Indian officer belonging to the superior civil service in India. Indians attach great importance to these proposals.

Legislative Council Of Kenya

Indians give their unequivocal support to the following conclusions of His Majesty's Government contained in Command Paper 3574 namely:

a. The goal of constitutional evolution in Kenya as elsewhere is admittedly responsible Government by a Ministry representing an electorate in which every section of the population finds an effective and adequate voice, but that goal cannot be reached at an early date in a community where it has so far been practicable to enfranchise less than one per cent. of the population, and where the idea of any substantial extension of the franchise finds little general support.

b. The retention of the official majority.

c. That all Councillors, whatever their race, and whether they are or are not Government officials will, of course, be on an equal footing as members of the Council; and that they will, in particular, be entitled to a proportionate share in the membership of any committees that may be set up.

d. That the constitutional right of the Governor to require in any case in which he may deem it necessary, that all official members should support his policy by their votes, should be retained.

e. That, with regard to the franchise for the Legislative Council of Kenya, His Majesty's Government are of opinion that the establishment of a Common Roll is the object to be aimed at and attained, with an equal franchise qualification of a civilisation or educational character open to all races.

But Indians desire to impress upon the Committee that the immediate introduction of a Common Roll is essential for securing co-operation between different races in the interests of the peaceful and progressive development of the country as a whole: that the direct representation of Africans on the

Council is essential for the proper safeguarding of Native interests, and that justice demands adequate representation for all communities.

Common Roll

It was stated by the Majority Commissioners in the report of the Hilton-Young Commission:

"that, inasmuch as the progress of the territory must depend on co-operation between the races, the ideal to be aimed at is a Common Roll on an equal franchise with no discrimination between the races."

Indians attach the greatest importance to the introduction of the Common Roll. It was then stated by the Majority Commissioners:

"It is at the same time clear that this ideal can be realised only by consent, and that the consent of the European community can only be obtained if they are given a feeling of security that their interests and institutions are not in danger of being overwhelmed by the mere number of the other communities."

Indians strongly repudiate the theory of the consent of any particular community being necessary to the introduction of any such necessary measure of reform so long as the Imperial Government is of the considered view that a particular step is necessary in the best interests of the country as a whole. I venture to submit to the Committee that the impression given in the past by the course of action adopted by His Majesty's Government and by responsible statements from responsible quarters is that the community best able to make the situation difficult for the Administration is the one most entitled to be heard.

In my submission that is not the consideration which alone should influence the decision of His Majesty's Government; otherwise it leaves no alternative for other communities but to create difficult situations when they do not approve of particular measures of reform.

Secondly I venture to submit that in the introduction of an elective principle in the form of the communal franchise the assent of the Indian community, which opposed its introduction bitterly, was not considered necessary.

Apart from these considerations, however, Indians have always shown their readiness to allay responsible European apprehensions. They have, on more than one previous occasion agreed to the provision of proper safeguards for European interests. In 1922 when the Wood-Winterton agreement was negotiated, in return for a Common Roll they consented to a franchise which would have limited the number of Indian voters to ten per cent. of the Indian population, to reservation of seats for the two communities in order to avoid the possibility of inter-racial contests, and to a scheme of representation which would have given them four seats as against seven assigned to Europeans. And in 1927 they reaffirmed this position before the Hilton-Young Commission, and expressed their willingness to consider any further safeguards which might reasonably be regarded as necessary for the security of European interests.

Apparently the only grounds on which the European community rejected the settlement proposed in 1922 was that it gave no guarantee against the predominance of Indians in the electorate in the future. It should, however, be noted that even the present system does not ensure absolute protection to Europeans. Indians are prepared to make great sacrifices in order to establish a system which will lay the foundation of a common East African Citizenship, but should the obstinacy of the Euro-

pean community is allowed to stand in the way of the progress of the Colony, there is nothing to prevent them from demanding representation proportional to their population.

(To be Continued)

On July 19, a football match took place at Springs, between the Sultan Football local club, and Kohinoor Football club of Johannesburg, which resulted in a win for the home side by one goal to nil. The game was well contested and the score was a good indication of the sound play of the losers.

Appeal

INDIAN CHILD WELFARE SOCIETY

A jumble sale will be held on Saturday 8th August at the Child Welfare Centre, Brook Street, Durban, at 8-30 a.m. in aid of the funds of the Society. Gifts of old and new clothes and any other articles may be sent to the Centre any day between 9 and 12 a.m.

G. CHRISTOPHER,

Hon. Secretary,

Indian Child Welfare Society.

Dr. Richard Weiss
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