

## NOTES AND NEWS

It will be noted with a sense of relief by the Indian community in Natal that the Governor-General-in-Council has once again deemed it advisable to reserve assent to the Township Franchise Ordinance.

The Congress deputation which is still in Capetown was to have interviewed the Minister last Thursday, the 14th instant, on the Class Areas Bill. The result will be awaited with keen interest.

The Hon. Secretary of the Depot Road Hindu Temple announces that the adjourned annual general meeting of the members of the Sri Thakurdwara and Dharamsala Hindoo Temple, Depot Road, Durban, will be held at the Temple on Sunday the 24th day of February 1924 at 2 p. m. sharp when the Balance Sheet will be produced.

The Middelburg correspondent of the *Star* (Johannesburg) states:—The Mayor of Potchefstroom recently wrote to the Middelburg Town Council pointing out that a committee of representatives of western Transvaal towns had been engaged in finding a solution to the Asiatic menace. He also pointed that it was proposed that a deputation meet in Pretoria, when the question would be discussed and the Executive Committee interviewed and requested to introduce the necessary legislation. In response to the request as to whether the Council was prepared to co-operate in this movement, the Mayor of Middelburg was delegated to attend the proposed meeting. The Asiatic menace made its presence felt in Middelburg years ago, and it has grown to such an extent that the position is becoming alarming. It is hoped that the example set by the western Transvaal will be emulated, and that with combined efforts a solution will be found.

A Reuter's message from Bombay dated Feb. 8, states:—The first pronouncement of Mr. Gandhi's views since his release takes the form of a letter, addressed to Mr. Mahomed Ali, deploring the dimensions between the Hindus and the Mahomedans, and declaring that without the unity of all communities, all talk of Swaraj is idle. Mr. Gandhi declares that the only remedy for the growing pauperism of the land is the spinning wheel. Two years' solitude and hard thinking in gaol have made him a firm believer in the efficacy of a constructive programme, to carry out which they need never resort to civil disobedience, though his belief in the efficiency of that method has not weakened. Mr. Gandhi concludes by urging his followers not to quarrel with the moderates, adding that the Englishmen, too, are friends. The struggle is against the system, and is not against the Englishmen administering it.

A Reuter's message from New York states:—The release of Mahatma Gandhi has attracted considerable attention in the American Press. The *New York Times* attributes Gandhi's release to the true British tradition of giving in when surrender is not a sign of weakness. The *Times* asks whether Mr. Gandhi may not now co-operate

with the Government in the same way as Botha and Smuts rallied to the Empire after fighting against it.

In co-operating with the Empire Smuts and Botha have never once sacrificed in the slightest degree the interests of their country and countrymen. In fact they have co-operated only in the interests of their country and countrymen and they have seldom failed to achieve their object. When India gets justice and her legitimate demands are not ignored Mr. Gandhi will perhaps co-operate with the Government even better than Smuts and Botha have done.

### THE RELEASE OF MAHATMAJI

THE news of the unconditional release of Mahatma Gandhi will be hailed with delight by Indians throughout South Africa. We should imagine that the whole of India will not only welcome the news, but also the person of Mahatmajī who stirred the soul of India to an extent which has never before been experienced. It was in March 1922, just over a year and ten months ago that he was arrested and sentenced to a term of six years on a charge of creating disaffection in India. He admitted his guilt, and submitted to the laws of the country. His attitude before the Court of his accusers earned for him nobler hearts within and greater numbers of followers without. It was truly said that his arrest would do good to the cause of India, and so it did. Added forces were gathered to carry on the work of non-co-operation which, at times, owing to the Government using all its resources to stamp out the movement, seemed faltering, but gained through the incessant work of the leaders, enduring strength. The Akali struggles and the Nagpur flag processions, in which thousands of youths courted arrest, received inspiration from the suffering of Mahatmajī.

No doubt that in this country the aim of the non-co-operation movement is misinterpreted and its leader abused. He has been called the "arch enemy" of the British Empire and leader of "unrest in India." Those who have studied the life and aim of India's great leader will dismiss any such notion. He is not out to break the British rule in India but to purge it out from its system of bureaucratic rule, and build upon it the constitution of a Dominion, as free as South Africa or Canada, and yet as loyal as any British Dominions.

We are grieved to hear that Mahatmajī has not been well since he underwent an operation, and we pray that he may soon recover, to continue his great task of moulding a higher and unfettered status for India. We hope that his release, coupled with brighter changes that are emerging from the dark cloud of unrest in India will bring an eternal peace in the land.

## MAHATMA GANDHI'S RELEASE

## LAST THURSDAY'S MASS MEETING

A mass meeting of Natal Indians, convened by the Natal Indian Congress for the purpose of expressing a feeling of relief and joy at the news received of the release of Mahatma Gandhi, was held at Rawat's Bio Hall, on Thursday the 7th instant. The Indian Market and all the Indian stores being closed for the day, every Indian wended his way to the hall, where before 10 a.m. over three thousand Indians gathered. Amongst those present on the platform were Pandit Bhawani Dayal and Mr. B. M. Patel, Vice-Presidents of the Congress; Messrs. O. H. A. Jhaveri, M. A. Motala, M. C. Bassa, Rev. Choonoo, P. R. Pather, S. Emmamally, S. Amud, L. Panday, Satya Dev, A. M. Lokhat, M. D. Barmania, M. B. Naik, A. Dookan, G. B. Rughoober, R. K. Naidoo, Moulvi Fatch Mahomed and several other leading Indians of Durban and District.

The chair was occupied by Pandit Bhawani Dayal who delivered the following speech:

Fellow Countrymen,—We have assembled here to-day to rejoice at the tidings that we received on Tuesday last advising us of the release, unconditionally, of Mother Hind's noble and devoted son, Mahatma Gandhi. We have assembled here, above all, to give expression to our feelings of joy, to the fullest extent, at this very happy news. Gentlemen, the thousands that are present in this Hall, testify as to what the name Mahatma Gandhi is to an Indian. The name is cherished in the hearts of all Indians, and is it surprising that the name is a household word in every Indian's home!

Mahatma Gandhi has been incarcerated since 18th March 1922, and the sufferings that he has undergone during this period need not be fully described. He has suffered in the hope that India may receive a higher status in the World of Nations. He has suffered in order that the conditions of the millions of Indians may be improved. He has suffered in order that India may speak with some authority with regard to the treatment of the Indians overseas. And above all, he has suffered in order that India may attain Swaraj. Gentlemen, I need hardly recapitulate his sufferings in South Africa, as these are still fresh in our minds.

His weapon of non-violent Non-co-operation has been the means of infusing into the minds of the Indians and a great portion of the Europeans, the necessity of India receiving her Swaraj at the earliest possible moment. This creed of Mahatma has led to the suppression of disorders, which would otherwise have occurred in India's struggle for Swaraj.

We need not transgress much on the political atmosphere in India.

The last and foremost purpose of our having assembled here, friends, is to offer our prayers at the release of Mahatma Gandhi. It is my hope that we shall give full expression to our feelings in these prayers and let us pray that Mahatma may soon recover from the operation that was recently performed on him.

And lastly, let us pray that we shall be true to him, and follow his Gospel, wherein he says, "I shall not fear anyone on the earth. I shall only fear God. I shall not bear-ill will towards anyone. I shall not submit to injustice to any one. I shall exonerate untruth by truth. And in resisting untruth I shall put up with all sufferings."

In accordance with the object of the meeting, prayers were offered by Rev. Choonoo, Panditjee, Moulvi Fatch Mahomed and Shapurjee Randeria on behalf of Christians, Hinds, Mahomedans, and Parsees, respectively. The prayers which occupied over half an hour, were solemnly conducted, the whole meeting standing at each prayer.

The following resolution was then proposed by the chairman which was received with unanimous support and a clamour:—

"That this mass meeting of Natal Indians held under the auspices of the Natal Indian Congress hereby places

on record its feeling of joy and happiness at the release of Mahatma Gandhijee and humbly prays that he may soon completely recover from the effects of the recent operation, that he may be spared for many a long year to come to work in the cause of the Motherland, and hereby empowers the Natal Indian Congress to convey to Mahatma Gandhi and Mrs. Gandhi the humble respects and love of the Indians in Natal."

The Rev. A. Lamont who was also present at the meeting spoke in eulogistic terms of the patriotic services rendered by Mahatma Gandhi and also said that true British sympathy was always with the legitimate aspiration of the Indians and right was sure to win in the end. Speeches in a similar strain were also made by others.

Mr. Shaikh Mehtab entertained the gathering with songs especially composed by him for the occasion.

The chairman then wound up the proceedings by thanking the audience for having watched the proceedings with solemn silence for fully two hours, and Mr. Rawat for having given the Hall for the occasion.

## DURBAN INDIAN WOMEN MEET

A Meeting of Durban Indian women was held at the Hindu Tamil Institute on Thursday the 7th instant to express their joy at the news received of the release of Mahatma Gandhi. There was a large number of Indian women present, the chair being occupied by Mrs. V. R. R. Moodely. Prayers having been offered for the release the chairwoman in her speech said, they had met that day in those large numbers to celebrate the release from incarceration of a man for whom their love and respect knew no bounds, a man who sacrificed his all for his country and a man who has rightly been called the most Christ-like person of the present day, a man whom the so-called Christian Nation thought fit to bury alive in prison for two whole years for preaching the gospel of truth. Let them hope and pray that that great truth—the truth of every human being's right to breathe God's good air as a free human being for which this Noble Son of Hind had just served two years in prison, would be realised and that India would achieve her birth-right Swaraj under his guidance in a short time, and that God in his Wisdom and Mercy, would give every Indian the strength and love for his country to follow the foot-steps of Mahatma Gandhi.

The following ladies spoke of the high ideals practised by Mahatma Gandhi and all alike prayed for his speedy recovery from the effect of his recent operation: Misses Omar Jhaveri, B. M. Patel, Virjee Nathoo and others.

The following Resolutions were unanimously passed:—

1. "That this Meeting of Indian women of Natal, hereby expresses their feeling of happiness and gratitude at the release of that noble son of India, Mahatma Gandhiji, and desires to convey to Mahatmaji and Mrs. Gandhi, the love and respects of Indian Women of Natal."

2. "That this meeting of Natal Indian Women hereby lodges its emphatic protest at the action of the Minister in introducing the Class Area Bill, which calculates to introduce class legislation, and hereby gives its support to the Delegation appointed by the Natal Indian Congress to interview the Minister on the Bill."

## MARITZBURG INDIAN MASS MEETING

The Indian community in the city held a mass meeting on Thursday afternoon at H.Y.M.A. Hall to celebrate the liberation of Mahatma Gandhi. Mr. S. R. Naidoo (organising secretary) did his work well and at 5.15 p.m. the hall was packed with young and old. The meeting was held under the aegis of the Natal Indian Congress.

Mr. O. Nulliah, who presided, addressed the gathering as follows:—

Fellow-countrymen,—To-day will be observed as a day of rejoicing throughout the country at the news of the release of Mahatma Gandhi. Mahatmaji was arrested and sentenced to a term of six years' imprisonment upon a charge of

creating disaffection in India. His arrest, although not unexpected, created a profound sensation not only in India but also wherever his name was known. Saint-like in character and incapable of doing any crime, we believed at the time that his arrest was one of the errors of the Government of India, which launched out a policy of repression on the birth of the non-co-operation movement. The historical trial of Mahatmaji in March 1922 and his submission to same without a word of defence showed the sincerity of the cause he was espousing. He was not only a man of action, but a man of his word. His influence over the mass of the people was so great that he was looked upon, alike by the educated and uneducated, as India's leader. His outlook in life and of humanity was quite different from others.

#### LOVER OF PEACE

He was neither an extremist nor a moderate. He was always a believer of Ahimsa, and was in a true sense a lover of peace. Since the Punjab atrocities committed by General Dyer in 1919 he saw the utter futility of supporting a system of Government under whose rule the unspeakable acts that were done were at all possible. He wanted to show that repression cannot be a forerunner of good government, and launched out his scheme of non-co-operation.

What is the meaning of non-co-operation? It is to abstain from co-operating with the Government, such as it is. By his sincerity of purpose he made the National Indian Congress accept it, and from that time non-co-operation was carried on. People gave support to his movement, and prepared to suffer by going to gaol. Hundreds have sacrificed their wealth and their all to uphold their ideal of Swaraj, for which they were working. Mahatmaji, in his speeches and by his writings, made it clear that he was not against the British, but against their system of rule in India, which he wanted altered to one of popular government. Surely that was a justifiable cry—a cry that found support in Ireland and in Egypt—of a people who had history, traditions, literature and civilisation.

Coming to the life of Mahatmaji; I do not know if there is anyone here who does not know him. He first came out here in 1895, and, finding that the conditions of Indians demanded his attention and services, he decided to dedicate his life to the services of his fellow-men. He was the honoured and trusted leader of our community, and carried on struggles to relieve our disabilities. His passive resistance movement in the Transvaal soon after the Boer War concluded, and the great strike which he commenced as a protest against and repeal of the £3 tax, will be remembered by us with a feeling of gratitude. For duty's sake he went to gaols in South Africa several times, and suffered as Christ and Praghlaad had suffered, to uphold truth.

His departure to India removed from our midst a leader of thought and action, who always stood to protect our interests. Yet we feel that Mother Hind demanded from him his whole-hearted service, and this he gave her unflinchingly. He stands far above Tilak and Gokhale in holding the love and esteem of the masses of India. His great work for the Hindu-Muslim unity will be a landmark in India, and in this he has the support of the Ali brothers.

#### THE LESSON

Fellow-men, you may ask what lesson is to be learnt from the life of Mahatmaji. It is, to my

mind, a lesson of love and sacrifice. His love for his people was as unbounded as was his sacrifice unlimited. In the word of men his is an outstanding figure, scarred by sacrifices and sufferings for the sake of conscience and of truth.

We regret to hear that he has not been well for some time. Let us offer prayers that he may speedily recover, and that the Almighty may endow him with long life and strength to carry on the self-imposed task of working for Mother Hind."

Prayers were offered by Mr. S. H. Vazie S. Narain Panday and Rev J. M. Sundaram, for the speedy recovery of Mahatmaji.

The following resolution was carried:—

"This meeting of the Indians of Maritzburg and district sends hearty congratulations to Mahatma Gandhi on his release, and prays for his speedy recovery."

Messrs M. I. Kajee, R. B. Maharaj, M. M. Bhoola, Hoosen Mahomed, Gayasudeen, Gai Singh, and Rev. J. M. Sundaram spoke paying tributes to Mahatmaji.

### TOWNSHIP FRANCHISE ORDINANCE

#### STATEMENT SUBMITTED TO MINISTER

#### BY NATAL INDIAN CONGRESS

The following is the text of the statement submitted by the deputation of the Natal Indian Congress representing the Indian community of Natal to the Minister of the Interior at Capetown. The deputation consisted of Messrs. Amod Bayat (president), V. Lawrence (vice-president), A. Christopher (Hon. Secretary), V. S. G. Pather (Hon. Treasurer), B. A. Meghraj and M. Beethase Maharaj (members of the Committee:—

We, the undersigned, have been authorised by the Natal Indian Congress as representing the Indian community domiciled and born in Natal to submit the following statement on the Ordinance to amend the Local Township Law No. 11, 1881, in respect of the Qualification of Voters passed by the Natal Provincial Council.

Before proceeding with our statement we desire in the name of our community to thank you for affording us an opportunity to interview you.

We object to the said Ordinance No. 2 of 1924, on the following among other grounds, namely:—

1. That the Ordinance discriminates on racial grounds between inhabitants who are subject to the same taxation and deprives British Indians of existing and future rights.

2. That the Ordinance even removes the names of those Indians who are already on the township's roll.

That the Ordinance is a gratuitous insult to the Indian womanhood and thereby is derogatory to the National honour and self-respect of the Indian Nation.

3. The British Indians have no direct or indirect representation in the legislatures to safeguard their rights, and if the present measure becomes law, British Indians in local townships will receive little or no consideration at the hands of the town boards, and even under the existing conditions the interests of Indians as ratepayers, are neglected.

4. The British Indians enjoying the local township's franchise have manifested restraint and discretion in the exercise of such franchise.

That during the last three years, on three

occasions, measures in similar terms were introduced into, and passed by, the Provincial Council against which Indians gave evidence before the Select Committee, but the Governor-General was pleased to withhold his assent to them.

Last year, the Ordinance, notwithstanding objections raised to it, and our petition being submitted in opposition thereto, a copy of which is annexed hereto, was passed by the House practically without discussion at the one sitting of the House, the Standing Orders being suspended. No opportunity was given to us to lead evidence before a Select Committee, or to appear before the Provincial Council.

We appeal in the name of the Indian community of Natal to His Royal Highness the Governor-General and his Honourable Ministers, that they may be pleased to disallow the Ordinance objected to.

We again thank you, Sir, for the courtesy and patience with which you have heard our representation.

The statement was signed by all the members of the deputation.

#### GOVERNOR GENERAL RESERVES ASSENT

The Natal Indian Congress deputation, which is now in Capetown, has been informed by the Secretary of the Interior that the Governor-General in Council has reserved his assent to the Natal Townships Franchise Ordinance, which was passed by the Natal Provincial Council last month.

#### NATIONAL LIBERAL FEDERATION OF INDIA

The following is the text of the interesting address delivered by Sir Tej Bahadur Sapru before the Sixth National Liberal Federation of India held last December:

#### PRESIDENTIAL ADDRESS BY SIR TEJ BAHADUR SAPRU

Fellow-Delegates, Ladies and Gentlemen,—

My first duty is to tender to you all my sincerest thanks for the great honour you have done me in inviting me to preside over your deliberations this year. When about two months ago I received in London cablegrams from Sir Hormusji Wadia and Mr. Ambekar offering me the presidentship of the Liberal Federation, I was free from considerable doubts as to whether I should accept the offer. But, after carefully thinking over it, I came to the conclusion that if the party to which I have the honour to belong had decided to call upon to place my services at its disposal this year, I should be wanting in my duty if I failed to respond to that invitation. Much as I appreciate the honour which you have conferred on me and much as I wish that your choice had fallen on some worthier person, I feel, however, that without your support and co-operation it would be impossible for any person in my position to achieve any success in what appears to me to be a crisis in the history of the Liberal party. I have no doubt that I shall receive your support in a generous measure and I feel that the very fact that this conference has been called this year, in this great and historic city, full of political memories of ancient days—a city which in our own generation has been the scene of activities of some of the most outstanding figures of modern India—should inspire us with some high and useful purpose.

Gentlemen, I have just spoken of the crisis in the affairs of the Liberal party and it will be my attempt to deal with it fairly and frankly and to invite you to face the situation in the same spirit. I do not propose to address you on too many subjects. I would much rather concentrate your attention and mine upon some of those problems which seem to me to be the most pressing. Of these, one affects our party, and that I propose to deal with at a later stage. Meanwhile, with your permission, I

shall at once deal with two or three problems on which I have no doubt you would like to hear me.

#### THE IMPERIAL CONFERENCE

It was only on the 30th of the last month that I returned from England, after an absence of over five months. During a part of that period I had to work at the Imperial Conference. I assume that you all have read the proceedings of that Conference, relating to the questions of Indians overseas and I therefore do not propose to trouble you with much of what has appeared in the press. I desire simply to explain the position as it strikes me, and, while I shall no doubt express my own opinion, I shall leave it to you to form your own judgment.

#### KENYA

The position, which arose when the Kenya decisions were given by His Majesty's Government in July last was to my mind a most critical one. Important negotiations had been pending for some time past between the representatives of the Indians in Kenya and the white settlers there and the Colonial Office. For our part we had the satisfaction that our case was being put by a deputation which was led by one of our most distinguished countrymen, whose knowledge of the subject is only surpassed by his enthusiasm for the cause. I, of course, refer to the Right Honorable Srinivasa Sastri. When I reached London, I found that Mr. Sastri was deeply immersed in this question and it gladdened my heart to know that all that was humanly possible was being done by Mr. Sastri, in an atmosphere which seemed to be charged with electricity. At last the White Paper was issued which led to the famous debate in Parliament, part of which I myself attended. Those decisions were received by our countrymen in England and here with feelings of indignation and dismay and I am afraid nothing that has happened during the last three or four years has tendered more to waken the faith of our countrymen in the justice of His Majesty's Government, than these unfortunate decisions. While, on the one hand, it is said that His Majesty's Government cannot interfere with the internal autonomy of self-governing dominions and that no self-governing dominion will for a moment tolerate any encroachment on the part of His Majesty's Government upon the complete freedom of the dominions to pass their own laws relating to franchise—parliamentary and municipal—in the other hand it is felt that the same argument, assuming it to be valid or politically sound, cannot in the slightest degree apply to a Crown Colony. Kenya was and is still a Crown Colony; but it came to me as a surprise when a die-hard politician with whom we in India are not unfamiliar, presuming perhaps upon my ignorance, sought to enlighten me by saying that Kenya was not a Crown Colony and that though it had no responsible Government it had an element of responsibility. It was a dangerous suggestion to make; for, similarly India might claim that though it has not responsible Government it has a measure of responsibility in the provinces at least. It was quite apparent to my mind that arguments such as these were absolutely untenable and the real fact of the matter was that His Majesty's Government found the white settlers too strong for them. It was urged by some of the statesmen, whom I saw in my private capacity, that the Kenya decision had certainly improved the position of Indians in Kenya in certain respects. To put it at the lowest, it seemed to me to be a debatable point. Those among my countrymen who knew better the position of Indians, unhesitatingly maintained, that so far from their position having been improved, it had been seriously prejudiced in so far as the minority was placed in a position of political pre-eminence and definitely acquired the right of exclusive ownership in the Highlands. Indeed, that was not the view of only the Indians. Even the Government of India did not at all feel happy over the decisions given by His Majesty's Government, and His Excellency the Viceroy felt himself called upon to say in a speech

which he delivered to the Legislative Assembly that news of the decision regarding Kenya came to me and my Government no less than to you, as a great and severe disappointment; for India had made the cause of Indians in Fiji her own. As His Majesty's Government has stated, this decision conflicts on material points with the strongly expressed views of my Government, as laid before Cabinet, by the Secretary of State for India." This was the state of things in which I found myself placed in London, towards the end of July last.

#### THE DIFFICULTY OF THE POSITION

I am aware that it was felt in certain quarters, and by certain of my esteemed friends also, that I should immediately sever my connection with the Imperial Conference. I carefully considered the position but I was clear in my mind, that so far from withdrawing from the Conference, it was my duty to fight for the vindication of Indians' rights in the Dominions and the Crown Colonies and to try either to get the Kenya decisions reversed or at any rate to pave the way for their reconsideration. This is the task that I set to myself. I put myself immediately in touch with some of my political friends in India and I also communicated my views to His Excellency the Viceroy, who had deputed me on that mission. The more I thought about it the more strongly I felt that I should not give up the Conference, without at least making a struggle for the vindication of our rights. The friends whom I consulted were distinctly of the opinion that I must stay and fight for our rights and I also received much support and encouragement from His Excellency the Viceroy. The difficulty which then confronted me was, that I found that India did not figure in the agenda of the Conference, excepting in regard to a small question relating to the mandated territories. I owe it to the support, which I received from Lord Peel after I had explained to him my position, that His Majesty's Government agreed to give India a day in the Conference. I then interviewed the Dominion Prime Ministers. I explained to them my scheme and I must say to the credit of all, excepting of course General Smuts, that they generally agreed to support me. Here I must state that from the beginning to the end, I took my stand on the resolution of 1921, which we owe in no small measure, to the efforts of Mr. Sastri, and I cannot allow the criticism in certain papers to go unchallenged, that I departed in any degree, either from the letter or the spirit of those resolutions.

#### GENERAL SMUTS' ATTITUDE

With General Smuts my experience was however different. As I have said more than once, he was adamant. General Smuts has claimed that he showed me every courtesy. I have never denied it. On the contrary, I frankly admitted it in the speech which I delivered at the Lady Emily Luyten's residence and I cannot imagine that General Smuts could have overlooked that portion of my speech. But if General Smuts at all expected that social courtesies on his part could in any measure or degree make amends for his attitude towards the Indian problem and that they could justify me in overlooking his attitude towards the political issue which was raised, he was sadly mistaken. I had not gone to ask for his sympathy with our aspirations towards self-government. I would much rather, that we fought for battle for self-government single-handed than that we should seek his support or the support of any outsider in regard to those aspirations. I put before him a definite issue and he rejected it. Not only did he reject it, but he suggested, though he did not move, counterproposals which, to my mind, were wholly subversive of the principle of citizenship, within the ambit of the same Empire and which, if accepted, must necessarily establish a higher and a lower grade of citizenship. Not only did he reject those proposals, but he also openly attacked the Indian Government in a manner in which, by his own standard, he should not have undertaken upon himself to criticise another Government, which is a part of the same Empire; for, let me

remind you of what he said: "I must say quite frankly", said General Smuts, "that I have been very much perturbed over the attitude adopted by the Indian Government in this matter. They pressed the case against Kenya in a way which seemed to me to exceed the limits of prudence and wisdom, and when the settlement was ultimately made, language was used in regard to it, which I think would certainly not help the cause of loyalty either in India or anywhere else in the Empire. The whole incident, as I said, has had a very bad effect in South Africa." Now, if after this language and his whole attitude and after saying that, franchise for coloured races in South Africa was "a question of impossibility," he expected me to treat him as the best friend of India, then he indulged in a vain hope. Frankly, gentlemen, I do not care whether he charges me with a breach of international etiquette or anything or anything similar to it; I feel that the South African Government, of which he is the head, has adopted towards our countrymen, settled in that part of the Empire, an attitude which, to use his own language, cannot help the cause of loyalty either in India or anywhere else in the Empire.

I shall now refer to my experience of the Colonial Office. With the Colonial Office I had no little difficulty, but it must be said to the credit of the Duke of Devonshire that while he saw no prospect of the Kenya decisions being modified, he at last agreed to extend the scope of my scheme to Kenya.

(To be Continued.)

#### FRUIT EATING AND HEALTH

Dr. Josiah Oldfield writes in the *Daily Herald*—

I have been working at the diet problem ever since those early days when, without a penny, I determined that I would get an Oxford degree, or die in the attempt.

When you have to earn your day's food in your spare time—(my spare time was from 5-30 to 7-30 a.m.)—you learn more about foods and food values in a week than you can gather from a text-book in a year.

I learned that brown bread, cheese, wheat, rice, onions and monkey-nuts kept up my strength and staved off hunger better than meat; and so I began as an undergard to "fruitare," and have ever since blessed the day I began to live wholly upon the "kindly fruits of the earth."

Gradually I found that my health and stamina improved. My old chronic headaches were reduced, and my inertia was replaced.

#### WHAT STONE BREAKERS SAID

I became a conscientious convert to the fruitarian dietary, and then I discussed it with my fellow-workmen in the stone-breaking yard.

"It's all very well for you," they said "who only break stones two hours a day, to live without meat, but a real hard-working man must have his meat."

I discussed it with my tutor, Scott Holland. "It's all very well, for men who work with their muscles to live like the peasants of the world over on grains and vegetables and pulses and fruits; but for men who have to nourish on active brain, meat is a necessity."

These criticisms were mutually destructive, and so I stuck to the habits of Father Adam and faithful Daniel and have been amply rewarded.

Since then, from my observations on thousands of sick people in hospital and in private life, from my examination of men, women and children in many climes and countries and under all sorts and conditions of life I have come to the definite

conclusion that men would be happier internally, would be more free from minor ailments and worries, would enjoy their food with a clear appetite, would escape many of the modern digestive and appendix ailments would recover more quickly from injuries, and would have a more extended life and a more painless death, if they lived upon a rightly selected fruitarian dietary, and gave up all forms of fish, flesh and fowl.

## NATAL INDIAN CONGRESS

The Annual General Meeting of the Natal Indian Congress will be held on Sunday, the 2nd March 1924 at 3 p. m. at Rawat's Bio Hall, Victoria Street, Durban, for the transaction of the following business:

Report and Financial Statement,  
Election of Officials.

AMOD BAYAT, President.  
A. CHRISTOPHER } Hony. Secs.  
SORABJEE RUSTOMJEE }  
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