



શ્રીદીશ ઈન્ડિયા
સ્ટામ નેવીગેશન કુ.

વીસ દીવસમાં મુંબઈ પહોંચાડનારો
સ્ટીમરો

સ્ટી. "કારાપારા"

ઓગષ્ટ તા. ૧૬ થીએ મુંબઈ જવા ઉપડશે.

સ્ટી. "ટકલીવા" ઓગષ્ટ તા. ૩૦ થીએ મુંબઈ
જવા ઉપડશે.

સુચના—ઉતાડ્ડોએ પોતાના મોટા ઠાગીના કનીવારે ૧૧
વાગા અગાઉ કસ્ટમમાં પહોંચતાં કરવાં.

ટીકટના ભાવો

સેકન્ડ ક્લાસ: પાઉંડ ૨૪-૦-૦

ઈન્ટર: પા. ૧૫-૦-૦

ટેક પા. ૮-૦-૦

મુસલમાની વીથી રૂ. ૪૦; હિંદુ વીથી રૂ. ૩૪.

સેકન્ડ અને ઈન્ટર માટે એક મહિના આગાઉથી બંદોબસ્ત કરવો.
ફરેક હોટીને જમ્યાવવામાં આવે છે કે તેમણે પોતાની
સ્ટીમરની ટીકટ વિગેરેનો બંદોબસ્ત કરવન આવી કરવો.
ફરેક ઉતાડ્ડ માટે જમ્યા અને સામાન વિગેરેનો બંદોબસ્ત
અમો અમારી ભતે કરી આપીએ છીએ. અમારી સાથે
પત્રબ્યવહાર કરવો બહારનારોએ.

વધુ ખુલાસા માટે લખો વા મળે:—

સેખલ હીમેક,

Tel. Add. ૩૭૦ પાછન સ્ટીટ, કરમન.

"Karamat Durban"

અઠવાડીક પંચાંગ

વાર	ખ્રીસ્તી ૧૯૨૬ ઓગષ્ટ	હીંદુ ૧૯૮૨ શ્રાવણ	મુસલમાન ૧૩૪૫ સફર	પારસી ૧૨૬૬ કરમી	સુર્યોદય ક. મી.	સુર્યાસ્ત ક. મી.
શુક્ર	૧૩	સુદિ ૫	૩	૯	૬-૩૧	૫-૨૬
રવિ	૧૪	" ૬	૪	૧૦	૬-૩૦	૫-૩૦
રવિ	૧૫	" ૭	૫	૧૧	૬-૨૯	૫-૩૧
સોમ	૧૬	" ૮	૬	૧૨	૬-૨૮	૫-૩૧
મંગળ	૧૭	" ૯	૭	૧૩	૬-૨૭	૫-૩૨
બુધ	૧૮	" ૧૦	૮	૧૪	૬-૨૬	૫-૩૨
ગુરુ	૧૯	" ૧૧	૯	૧૫	૬-૨૫	૫-૩૩

South African Indian Congress Sixth Session Preliminary Notice

In terms of the Rules notice is hereby given to all Constituent bodies that the Sixth Session of the Congress will be held at Johannesburg on a date to be fixed later.

The following is the provisional Agenda:

1. Presidential Address.
2. General Secretary's Report.
3. Round Table Conference.
4. Colour Bar Bill.
5. Provincial Powers Bill.
6. Revision of Constitution and Standing Orders.
7. Other grievances and resolutions thereon.
8. Treasurer's Report and Financial Statement.
9. Election of Officials,
A. I. KAJEE,
Hon. General Secretary.
South African Indian Congress.

Headquarters:

175, Grey Street, Durban.

સાઉથ આફ્રિકન ઈન્ડિયન કોંગ્રેસ

છઠી મી બેઠક

પ્રાથમીક નોટીસ

ધારાઓ મુજબ આથી સઘણી કોંગ્રેસની સાથે
જોડાયેલી સંસ્થાઓને ખબર આપવામાં આવે છે
કે કોંગ્રેસની છઠી બેઠક હવે પછી મુકરર થનારી
તારીખે જોહાનીસબરગ ખાતે ભરાશે.

કામચલાઉ કાર્યક્રમ નીચે પ્રમાણે છે:—

(૧) પ્રમુખનું ભાષણ (૨) જનરલ સેક્રેટરીનો
રીપોર્ટ (૩) રાઉંડ ટેબલ કોન્ફરન્સ (૪) કલર
બાર બીલ (૫) ગ્રાવીન્શીયલ પાવરસ બીલ (૬)
કોન્સ્ટીટ્યુશન અને મોડીંગ ઓરડરોમાં સુધારા
વધારા (૭) બીજી ફરીયાદો અને તે ઉપર કરાવે
(૮) ટ્રેઝરરનો રીપોર્ટ અને હિસાબ (૯) અંમલ-
દારોની ચુંટણી.

એ. આઈ. કાજી,

જોન. જનરલ સેક્રેટરી.

સા. આ. ઈન્ડિયન કોંગ્રેસ.

નેશનલ ટી રુમ

પોરબંદર ધીનો માલ

હમારે ત્યાં દરેક જાતની મીઠાઈઓ તેમજ ચેવડો, ગાઠીયા સેવ ગરમ મસાલો, દેશી સ્વાદના પાપડ, તથા ઝોરડરથી નાના મોટા અળદીઓ તથા હલકા ભારી, શાલમપાક મેથીઓ અથાણા વિગેરે બનાવી આપીશું. આ તે તથ્યાર મળી શકશે.

બહાર ગામનાં પેસેનજરો માટે ખાવા રહેવાની પુરી સગવડ કરી આપીશું. અથવા કાગળ લખવાથી ફોટો લેવા આપીશું.

બહાર ગામનો ઝોરડર ચોખ્ખાઈથી અને સ્વચ્છતાથી સંભાળ પુરવડ પેકીંગ કરી મોકલાવી આપીશું. ધ્યાનમાં રાખવું કે ઝોરડર સાથે પહંસા મોકલવા.

મનેજર:

નાહના પરસોતમ ભુલા મટવાડીયા.

૧૮૬ એ સ્ટ્રીટ, ડરબન.

Phone 1969. 182, Grey Street, Durban. Box 316.

HEERABHAI MORAR MATVADKAR

Wholesale Fruit & Vegetable Exporter
and
Commission Agent.

૧૮૨ એ સ્ટ્રીટ, હીરાભાઈ મોરાર મટવાડકર, ડરબન
હોલસેલ ફ્રુટ અને વેજિટેબલ એક્ષપોર્ટર
પેકીંગ સારી રીતે કરવામાં આવશે.
ટેલેફોન ૧૯૬૯ અને કમીશન એજન્ટ બોક્સ ૩૧૬.

M. I. DADABHAY,

GENERAL MERCHANT.

P. O. Box 48. 25, Van Hagen Street,
Telephone No. 5. CAROLINA,
Telegraphic Address Transvaal.
"DADABHAY." CAROLINA.

પી. એ. બોક્સ ૪૮. ટેલીગ્રાફિક: "દાદાબાય" કરોલાના
એમ. આઈ. દાદાભાઈ,
જનરલ મરચન્ટ.
૨૫, વેન હુગન સ્ટ્રીટ, કરોલીના, ટ્રાંસવાલ.
ટેલેફોન નં. ૫

TELEPHONE 3390.

DURBAN ELECTRIC MINERAL WATER WORKS
HIGH CLASS MINERAL WATER MANUFACTURERS
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Off Warwick Avenue, Durban.

નથુ ટબ્હા એન્ડ કું.

નવા અને જુના લાકડાના વેપારી.
ધર બાંધવાનાં લાકડાં, ટીન, તથા તેને લગતો સઘનો
સામાન રાખીએ છીએ. દરેક સ્ત્રીજ કિંદાયત ભાવે મળી
શકશે.
ફ્રુટ બોક્સ કિંદાયત ભાવે બનાવી આપીએ છીએ.
નાથીસના બોક્સ ખાસ બનાવી આપીએ છીએ.
પ્રાઇસ લીસ્ટ મંગાવી ખાતી કરો.
ટેલેફોન ૩૫૨૯. યાર્ક ૨૪, બીરીયા ફ્લેટ, ડરબન

KAPITAN'S BALCONY HOTEL



Phone 3623. Corner Grey and Victoria Streets, Durban.

તેમજ જમવાની ઉત્તમ સગવડ અને માલીકની ભત્તી દેખરેખથી ગ્રાહકોને સંતોષ પમાડવામાં આવે છે.
બહાર ગામના ગ્રાહકોને અરજ કરવામાં આવે છે કે મીઠાઈ, ફેક, તથા શિયાળાના પાકોના ઝોરડર સાથે મનીઝોરડર, ચેક, અમા પોસ્ટલ ઝોરડર મોકલવા મહેરબાની કરવી.

ફ્રુટ એન્ડ વેજિટેબલ એક્ષપોર્ટર અને કમીશન એજન્ટ બોક્સ ૩૧૬.

૧૯૬૯.

હીરા મોરાર, કેપીટન બાલ્કોની હોટલ,

કોર્નર ગ્રે અને વિક્ટોરીયા સ્ટ્રીટ, ડરબન.

પખ્યાત કેપીટનના વખાણાયલા

શિયાળાના પૌષ્ટિક પાકો તૈયાર છે.

હમારા બનાવેલા પાકોમાં ખાતુ પૌષ્ટિક ચીજો એટલી બધી છે કે જેનું ધ્યાન અને વખાણ હમારે મેટિ કરવા કરતાં આપ ખાઈ અને લાભ લેશો તે ખાતી થશે.

	શી.	પે.
પંજબી શાલમપાક રાતલ ૧ નો ભાવ	૭	૬
નં. ૨	"	"
ગુરપાક	"	"
બદામપાક	"	"
અડદપાક	"	"
મેથીપાક	"	"
મેથીપાક લાડુ	"	"
ખારેકપાક	"	"

બીજરે ખસી ભતના પાકો સ્પેશીયલ તથ્યાર કરી આપવામાં આવે છે.
હમારે ત્યાં પોરબંદર ધીની મીઠાઈઓ અને તાબ બટરના ખુરાબો-દાર સ્વાઈસ્ટ ફેક હમેશ મોટા જથ્થાઓમાં તથ્યાર થાય છે.

દેશવારથી આવનારા તમામ હિન્દુસ્થાની લાઈઓને રહેવાની મહેરબાની આપવામાં આવે છે.

Indian Opinion

No. 33—Vol. XXIV.

Friday, August 13th, 1926.

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Press FOURTH CLASS

NOTES AND NEWS

NOT long ago we reported in these columns the case of Mrs. Bhayla whose application for a renewal of her baker's licence was refused by the Estcourt Licensing Officer on the ground that the applicant made use of the Corporation water illegally—a charge for which when brought before the Court she was found not guilty and acquitted by the Magistrate—and the Town Council on appeal upheld the decision of the Licensing Officer. In the present issue we reproduce another amazing decision of the same Licensing Officer in the case of Mr. E. M. Haffejee whose application for a transfer to a room adjoining the one in which he is at present conducting his business has been refused. The grounds for refusal are that the applicant wants to expand his business which is harmful to the interests of Europeans. The fact to be noted is that none of the Europeans concerned have raised any objection. The matter is sure to go before the Supreme Court and we will defer further comments until the decision of that Court is known.

A Reuter's message from Melbourne says the House of Representatives has passed a measure which enables British Indians residing in Australia to qualify for invalid and old age pensions.

The following anecdote by Mr. J. Wertheim to the *Star* (Johannesburg) concerning the late Rt. Hon. John X. Merriman will be read with interest: Says Mr. Wertheim: "In 1919 I was one of a deputation sent to Capetown to give evidence before a Select Committee appointed to enquire into Asiatic trading. At that time Parliament was fiercely debating profiteering and the pains and penalties to be inflicted upon profiteers. While having tea in the lobby of the House shortly after my arrival I met Mr. Merriman, who inquired what had brought me to Capetown. I explained the object of my visit, whereupon he commented: "An extraordinary state of affairs. Inside the House they talk of hanging the white man for making too much money and outside they want to hang the Indian for making too little!"

Among the Ordinances assented to by the Governor-General-in-Council are included the Ordinance "For the Establishment of Townships" and the Ordinance "To increase the Dog Tax."

The following woeful story of the condition of Indians repatriated from Fiji appearing in the Indian exchanges will serve as a lesson to Indians accepting unknowingly the offer of the Government to be repatriated from this country:—

About 100 Fiji immigrants who returned to India last year are stranded in Calcutta. These immigrants who hailed from the districts in the Punjab and the United Provinces returned, it will be remembered, from Fiji last year and proceeded to their native places where they were subjected to social ostracism. They now desire to go back to Fiji and have arrived in Calcutta, but are not in a

position to pay their passage having run through all they had earned during their sojourn at their native places. The Government is not in a position to help them. The Calcutta Port Police are finding it difficult to help them beyond affording them shelter at Garden Reach.

THE VIGILANT MESSRS ANGLIA AND ROBERTS!

NATAL Indian Vigilance Association is a new body descended, as it were, from heaven. No one knows when it was formed and who are its members. The only thing we know is that Mr. John L. Roberts is its president and Mr. C. M. Anglia its secretary, both self-appointed we presume. The Natal Indian Congress is the representative body of the Natal Indians and what purpose our two friends have in view in inaugurating a new body we do not know. We do not see the necessity for it and therefore we consider it a useless body calculated to do more harm than good to the Indian community. If Mr. John L. Roberts and Mr. C. M. Anglia have the welfare of their fellow-countrymen at heart, we would advise them to refrain from confusing the minds of their ignorant brethren and doing things in their name which they have no right to do. They are far from enjoying the confidence of their brethren and by such steps as these they may lose even the little respect and sympathy their brethren might have for them. This much for them.

Now we will deal with the views expressed by Mr. Roberts to a *Natal Mercury* representative on the Flag controversy. "We are determined that the Union Jack shall not be excluded from the new Union Flag" said Mr. Roberts. We must say that these are not our views nor are they the views of "the great majority of Indians resident in Natal" as Mr. Roberts says. Those who have expressed such views must have done so without thinking. We have really no voice in the matter, nor does it count for anything. We are comparatively a handful of Indians

in this vast sub-continent and have to live under a Government in whose formation we have no voice. We have suffered the South African Party Government and we are suffering the Nationalist and there is little to choose between them both. It is the case of falling from the frying pan into the fire. In the circumstances what could the Indian say. He cannot challenge the right of South Africa to aspire for complete independence. If he does his position might be rendered the worse for it because he will thereby be sowing the seed of displeasure among the Republicanists which will be to his disadvantage later. If he does not, his position will not be any the worse than it is at present, or rather, than it is threatened to be. There would certainly be sense in the Indians expressing an opinion on the flag question if those who stand for the Union Jack would give the resident Indians a definite promise that they will adhere to the principles which had greatly enhanced the reputation of the Union Jack but which is now dwindling owing to those principles being disgracefully violated. Can they do so? If they can't, then it is not meet for Indians either on the grounds of expediency or on any other grounds to express any opinion on the flag controversy. They can but remain silent spectators.

Estcourt Indian Licences

Licensing Officer's Autocracy Haffejee's Licence Refused

At the last meeting of the Estcourt Town Council there was a full attendance of Councillors, with the Mayor in the chair, to hear the appeal of E. M. Haffejee, Indian storekeeper of Estcourt, against the decision of the Licensing Officer in refusing him the transfer of his licence.

Mr. Attorney Drummond appeared for appellant. He outlined events leading up to the present impasse, beginning with the reconstruction of the block of premises by order of the Town Council, on advice from the Sanitary Inspector. The new buildings are among the finest in town, and trade has increased in consequence. Mr. Haffejee, wishing to meet his increased trade, some time ago applied for a new licence, so as to extend his business into two adjoining rooms. One of these rooms forms the best corner site in Estcourt, facing as it does the Court House, the National Bank and the Plough Hotel.

His application for a new licence was refused, and he appealed to the Town Council. In support of the appeal was a petition signed by nearly 200 European residents, while a counter petition, objecting to the application on the score that there was no necessity for another licence in Estcourt, was signed by five objectors. The Council upheld the Licensing Officer's decision, and the licence was refused.

The applicant then applied for a transfer of his existing licence so as to cover his present premises

and the two adjoining rooms combined. This also was refused, and again he appealed to the Council.

Mr. Drummond said that in this later development it was significant that there was no objection, not even from storekeepers. The Licensing Officer was under the impression that to apply for a transfer was incorrect procedure. He (Mr. Drummond) considered it was the only procedure left, and was surprised when the Licensing Officer brought in an alternative. The applicant wanted to arrange his business in three departments, one for natives, one for Indians and one for Europeans. The place had been licensed to Asiatics before there had been European interests in the vicinity. Applicant had been in Estcourt for 38 years, holding a licence for practically the whole of that period. There could be only one object in refusing him, and if that were so, then Asiatics must give up all hope. If there was no fair play because their skins happened to be of a different colour, then it was no use carrying the case further. To refuse to allow a man to extend his business development was unreasonable, and in the case of a European it could not be imagined. Alterations and extensions to premises took place everywhere, not only in Estcourt. A man was entitled to alter his premises. The law said so. The Licensing Officer said it was incorrect to try to get a transfer, he must get a new licence, but according to the Consolidated Licensing Act of 1925, promulgated in January, of this year, it was not necessary to get a separate licence where the additional premises sought to be licensed were divided by walls only. It was difficult to understand the attitude of the Licensing Officer. What was his client to do; was he not to be allowed to extend by any method whatever? Was his business to be confined to one room? Under this section of the law all he had to do was to knock down one wall. But he was a law-abiding person, he would rather take steps that would put him right with the authorities and settle things in an amicable way. There must be a turn somewhere; things could not go on like this just because of colour and nationality.

Special Provisions

Under the Licences Consolidating Act 43 of 1898, there were special provisions for the transfer of premises, but the Licensing Officer does not recognise these. The new Act put the granting of licences in the hands of the Receiver of Revenue. There is nothing in the Act to say that the approval of the Town Council is necessary before the Receiver of Revenue can issue a licence. Any Indian can go to the Receiver of Revenue and get a licence; but Haffejee does not want to take advantage of that loophole. In the case of Dawnack Sayed versus Receiver of Revenue, Pietersburg, Transvaal, the appellant had applied to the Receiver for a transfer and had been refused on the grounds that a certificate was necessary. But on appeal to the Supreme Court it was held that the Ordinance was *ultra vires* of the Provincial Council of the Transvaal. This Town Council had not even an Ordinance behind them. They had been appointed as a Board of Appeal, and if they were known to have made up their minds beforehand and not consider the legal rights of cases, they were warned that they were throwing the gates open to cases like the above, and untold harm would be done.

Rights Entrenched

The Licensing Officer, Mr. W. H. Pitcher, said that Mr. Drummond's remarks about the law referred only to the Transvaal. Natal municipal rights were entrenched not only by the Ordinance but by the General Dealers' Act of the late Natal Parliament, and was now an Act of Union. He was not overwhelmed by the possibility of danger as forewarned by Mr. Drummond. He would, however, like to deal with the merits of the case. There

was a real difficulty in the matter of having the case properly brought before them. To his mind it was a case for an application not for a transfer but for an expansion of licence. As Licensing Officer he had to consider the policy of his Council in this as in all licensing matters. As far as the present applicant was concerned he had no objection, but it was the type of business that he objected to in the centre of the town. The applicant had been granted a licence here 30 years ago; he could not say exactly when or how. He supposed Government had granted it. Since then European interests had grown round it, and it was now not desirable that this class of business should be expanded. It is inimical to business values in its neighbourhood. The new premises were certainly commodious and modern, but applicant knew that they were not built for him, and he warned him at the time.

Mr. Drummond, replying to Mr. Pitcher's statement that he had to protect European interests, reminded them that those who Mr. Pitcher deemed in need of protection had not considered it necessary to protect themselves. There had not been any objection raised by these individuals, nor by anyone else.

After three-quarters of an hour's deliberation and discussion, the Mayor announced that the appeal was dismissed, but whether by majority or unanimous vote was not divulged.—*Natal Witness*.

General Hertzog's Native Policy

[By C. F. ANDREWS]

(Continued from page 214)

The Bantu races already number five millions, while the Europeans number only a million and a half. The half-caste 'coloured' people are slightly over half a million. There are 160,000 Indians and about 12,000 Cape Malays.

Mr. Cousins, the Census Superintendent, has made an interesting anticipation of what is likely to happen by the year 1970. He expects the Bantus to reach twenty millions, while the whites, in spite of immigration, will hardly reach five millions.

The 'coloured' people at present are not increasing as fast as the Bantus, owing chiefly to a constitutional weakness for tuberculosis. But this may be overcome by medical science, and there are admirable features in this new human stock waiting to be developed. The fate of the Indian population, which is concentrated in Natal, still hangs in the balance. But if the Indians are allowed to remain peaceably in the land, where 70 p.c. of them have been born, still even their increase will be comparatively slow. For a drift back to India is always perceptible, wherever Indians congregate; and this will keep the numbers down. The prohibition laws prevent any fresh immigration.

When we examine General Hertzog's 'native policy' in the light of these facts and figures, the feature that at once attracts attention is his bold proposal to take up the coloured people, or half-castes, into the white community as far as certain privileges of franchise and labour are concerned. This would, of course, involve in the course of time the absorption of the coloured people among the whites; for intermixture would certainly take place again on a large scale if once the 'coloured' people were marked off by a hard and fast line from the Bantu races and brought over, as it were, bodily on to the side of the whites.

At first sight the very thought of such a thing happening would appear amazing to those who know from a distance the depth of the colour prejudice in South Africa. But it has to be remembered, that the Dutch are now firmly seated in the scale of power, not the English. Indeed, it is almost safe to prophesy that the British can

never be seated in power in South Africa again. There is very little new settlement from Great Britain; Canada, Australia and New Zealand are absorbing most of the outgoing settlers from the British Isles in our own times. The more adventurous go to Rhodesia or Kenya, not to South Africa. The gold and diamond mining booms have long ago subsided. The British families in South Africa are much smaller than the Dutch. Even in 1921 the British numbered hardly more than one in three of the population. Since that date the immigration has been almost entirely from Central and Southern Europe; and these new immigrants find it impossible to amalgamate with the British.

When the history of the Dutch colonisation in Java is studied it becomes clear why the Dutch in South Africa, immediately on their rise to power, have been inclined to reckon the half-castes along with themselves. For in Java exactly the same thing has happened already. The half-caste in Java takes the nationality of his Dutch parent. In the Cape Province of South Africa where nearly all the 'coloured' people live, it is noticeable that Dutch ancestry is far more prevalent than English. Indeed many of the Dutch families, which to-day are regarded as white, are known to have a tinge of non-white ancestry in the past. It is, therefore, not at all unnatural that the Dutch should be more ready to absorb the half-castes than the English. At the same time, the Dutch are religiously determined to prevent any more admixture with the Bantus by making such a thing a criminal offence, punishable by the law of the land.

But the Dutch are also a very practical people; and by far the most convincing argument, both in Java and in South Africa, has been the argument of numbers. For if the weight of half-caste numbers is 'thrown into the white scale, it helps to balance the 'white' against the Bantu. But if its weight be thrown into the Bantu scale, it helps to increase the disproportion already established. The panic fear, which this thought of being swamped creates in the minds of the Dutch drives them forward to take a course that would otherwise be distasteful. The logic of events both in Java and in South Africa has driven them in the same direction. They therefore accept the inevitable and seek to take in the half-caste.

When it is asked, in what way General Hertzog's 'native policy' will distinguish between the coloured people and the Bantus, it may be briefly stated that the Colour Bar Bill, preventing certain classes from employment as skilled labourers, will be applied to the Bantus, but not to the half-castes. Thus, on the economic plane, they will be taken within the ranks of 'white labour'; the same is true also of the franchise. General Hertzog proposes to deprive the Bantus altogether of the franchise. On the other hand, he wishes, as far as possible, to admit the coloured or half-caste people into the same franchise as the 'white.'

If it be asked whether the Indian will suffer the same fate as the Bantu, the answer would probably be 'yes.' Both economically and politically, nothing will be allowed to the Indian that is refused to the Bantu. For it has become an axiom with every nationalist in South Africa, that the Indian is an 'alien'; and therefore the Indian must not receive any preferential treatment over the Bantu, who belongs to South Africa as his ancestral home.

General Hertzog's second substantive proposal in framing his native policy is the political and economic segregation of the Bantu on the basis of land settlement. Within the land area reserved for the Bantu races, the European is to be, in a sense, penalised. He will not be permitted to buy land, or to vote in the Bantu Councils, or to start his own industries. On the other hand, the Bantu is to be penalised, within the white man's land area, in the manner we have already noticed.

There is nothing new in this proposal of mutual segregation. But what is really striking is the public protest that General Hertzog has made against the narrow limitation of the land area already reserved for the Bantu

racas. He proposes to increase what are called the 'native reserves.'

(i) by allocating fresh reserves, in parts of South Africa very thinly inhabited by white people, buying out the whites.

(ii) by enlarging the boundaries of the present reserves, allowing (with special safeguards for the whites) the purchase of contiguous land.

In this part of his 'native policy,' General Hertzog has the whole-hearted support of all those who are sincerely interested in the welfare of the Bantu races. It points to the fulfilment of much for which they have pleaded in vain ever since the earlier proposals of land demarcation in 1913.

Let me repeat now, for emphasis, that in the economical sphere the Bantu races, after segregation has taken place, are to be discouraged in every possible way from taking up skilled occupations within the 'white' area. The Colour Bar Bill will prevent that. On the other hand, they are to be encouraged to take up skilled work within their own land areas. In the same way, in the political sphere, the franchise within the 'white' area is to be taken away, but on the other hand the Bantu races are to be encouraged in every way to vote freely and to found 'native councils' within their own areas. As a link of connection between the Bantu and white, seven Europeans are to be selected to sit in the South African Union Assembly to represent the Bantu races. They are not to take part in any business except that affecting the Bantus.

It will be noticed how at every point in this 'native policy' of General Hertzog the coloured or half-caste people are definitely kept out of the Bantu areas and confined to the white areas. They are to retain their votes in the Cape Province, which the Bantus are obliged to forfeit. They are to be allowed to engage in skilled labour in the gold mines and elsewhere, while the Bantus are not to be allowed to do so. Thus, in every sense of the word, the coloured or half-caste people are to be brought over on to the side of the 'whites.'

The Cape Malays are such a small body, and their residence is so nearly confined to Capetown itself, that they are to be allowed to remain as they are, without loss of any privilege.

What, then, about the Indians? In the Cape Province, where they barely number 6000, and are rapidly inter-marrying with the Cape Malays, it is not unlikely that little or no disturbance of existing arrangements will occur. In twenty years, there will hardly be any 'Indian problem' left in the Cape Province.

But in Natal, the situation is quite different. For here there are 140,000 Indians, and their tenure of existing rights has become so precarious, that within the last three years they have lost their municipal franchise and have been twice threatened with complete segregation. Under the Asiatic Bill, which has been suspended only, they were to be confined to the 30 mile Natal coastal belt. When the axiom of all nationalists (which I have quoted) is remembered, namely, that no privilege is to be given to them, as aliens, which is withheld from the indigenous Bantu races, the prospect is not bright. They cannot be treated in Natal like the Cape Malays in Capetown, because their numbers are far greater, and their influence is stronger also. The attempt will obviously be made once again to segregate them, for that would be more in accordance with General Hertzog's own 'native policy' itself. There will also be no chance whatever, as things go at present, of any recovery of the franchise.

While, therefore, the suspension of the Asiatic Bill has afforded a breathing-space for mutual consultation and for the exploring of all possible loop-holes of escape from a dilemma, which apparently will become more and more inescapable as time goes on, yet the prospects are not bright for the future.

General Hertzog's 'native policy,' which I have outlined above, is that which he put forward tentatively last year. During the month of June, he has formally presented it to the South African Parliament and has entered more into detail. From the cable news which

has already reached us, there has been no modification of importance and the Indian side of the 'policy' has been left out altogether. Though the full news of General Hertzog's enunciation of his 'policy' may modify, here and there, some things that I have mentioned above, I am afraid that the general picture that I have drawn will remain substantially true, and both for Indians and for Bantus the prospect of segregation is imminent.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

VII. A Tragedy (Contd)

So the day came. It is difficult to describe my condition fully. There was on the one hand the zeal for reform, and the novelty of striking a momentous departure in life. There was on the other the shame of hiding like a thief to do the thing. I cannot say which of the two swayed me. We went in search of a lonely spot on the river, and there I saw for the first time in my life,—meat. There was baker's bread also. I relished neither. The meat was as hard as leather. I simply could not eat it. I was sick and had to leave off eating.

I had a very bad night after it. I had no sleep, I had all sorts of nightmares,—now I would feel as though there were a live goat inside me bleating piteously, then I would start up, full of remorse and then again remind myself that meat-eating was a duty and cheer up again! And the friend was not a man to give in easily. He now began to cook various delicacies of meat and dress them neatly. And for dining, no longer the secluded spot on the river, but a State house with its dining hall, tables and chairs, about which the friend had made arrangements in collusion with the 'chiefs' there. And this bait had its effect. I got over my dislike for bread, forsook my compassion for the goats and became a relisher of meat-dishes, if not meat itself. This went on for about a year, not more than half a dozen meat feasts having been enjoyed in all. Because the State house was not available every day and there was the obvious difficulty about preparing expensive savoury meat-dishes every now and then. I had no money to pay for this reform. The friend had therefore always to find the wherewithal. I have never known where he found it. But find it he did, because he was bent on making of me a meat-eater. But even his means must have been limited, and hence these feasts had necessarily to be few and far between.

HOW I ABJURED MEAT

Dinner at home was of course out of the question, whenever I had the occasion to indulge in these surreptitious feasts. Mother would necessarily ask me to dinner and want to know the reason why I did not want to come. I have no appetite to-day, there is something wrong with my digestion, I would say to her. It was not without some compunction that I found these pretexts. I knew I was lying and lying to Mother! I also knew that if Mother and Father came to know of my having become a meat-eater they would be shocked to death. And this knowledge was gnawing at my vitals. I therefore said to myself: 'It is essential to eat meat, and also essential to take up food reform in the country. But deceiving and lying to father and mother is worse than abstinence from meat. In their life-time therefore meat-eating is out of the question. When they are no more and when I have found my freedom, I shall eat meat openly, but until that moment arrives I shall abstain from it.' This decision I communicated to the friend and have never since

gone back to meat. These parents never knew that two of their sons had become meat-eaters.

I abjured meat out of the purity of my desire not to lie to the parents but I did not abjure the company of my friend. My zeal for reform proved my own pitfall and I did not even so much as know of it.

AT A BROTHEL

The same company would have led me into faithlessness to my wife. But I was saved by the skin of my teeth. The friend once took me to a brothel. He sent me in with the necessary instructions. It was all pre-arranged. The bill had already been paid. I went into the jaws of sin, but God in His infinite mercy protected me against myself. I was almost struck blind and dumb in this den of sin. I sat near her on her bed, but I was tongue-tied. She naturally lost patience with me, and showed me the door, with abuses and insults. I then felt as though my manhood was injured and wished to sink into the ground for shame. But I have ever since given thanks to God for having saved me.

I can recall four more similar incidents in my life, and in most of them my good luck rather than any effort on my part saved me. From a strictly ethical point of view all these occasions must be regarded as moral lapses. Because the carnal desire was there and it was as good as the act. But from the common man's point of view a man who is saved from falling into actual sin is regarded as saved. And I was saved only in that sense. There are some actions from which an escape is a godsend both for the man who escapes, and for those about him. Man as soon as he gets back his consciousness of right is thankful to the Divine mercy for the escape. As we know that a man often succumbs to temptation, however much he resists it we also know that good luck often intercedes and saves him in spite of himself. How all this happens,—how far a man is free and how far a creature of circumstances, how far free will comes to play and where fate enters on the scene—is all a mystery and will remain a mystery.

But to go on with our story. Even this was far from opening my eyes to the viciousness of the friend's company. I therefore had many more bitter draughts in store for me until my eyes were actually opened by an ocular demonstration of some of his lapses quite unexpected by me. But of them later, as we are now proceeding chronologically.

A JEALOUS HUSBAND

One thing, however, I must mention as it pertains to the same period. One of the reasons of my differences with my wife was undoubtedly the company of this friend. I was both a devoted and a jealous husband, and this friend fanned the flame of my suspicions about my wife. I never could doubt the veracity of my friend. And I have never forgotten myself the violence of which I have been guilty in having often pained my wife by acting on the information of this friend. Only a Hindu wife tolerates these hardships and that is why I have regarded woman as an incarnation of toleration. A servant wrongly suspected may throw up his job, a son in the same case may leave his father's roof, and a friend may put an end to the friendship. The wife if she suspects her husband, will keep quiet, but if the husband suspects her she is done for. Where is she to go? A Hindu wife may not seek divorce in a law court. Law has no remedy for her. And I can never forget or forgive my having driven her to that desperation. The canker of suspicion was rooted out only when I understood *Ahimsa* in all its bearings. I understood then the glory of *brahmacharya* and realised that the wife is not the husband's bond-slave, but his companion and helpmate and an equal partner in all his joys and sorrows—so free as the husband to choose her path;

Whenever I think of those dark days of doubts and suspicions, I am filled with loathing of my folly and my lustful cruelty and I deplore my blind devotion to my friend.

From information gathered by Reuter in official circles (Johannesburg), the Government is understood to be sympathetic to appeals for the State control of the rents of shops and business premises, and an amending Bill to the Rents Acts of 1920 and 1921, providing for the control of shops' rents, may be introduced in the Union Parliament early next Session. Interviewed by a representative of the *Star*, the Secretary of the League of Shops and Business Tenants, said that he was not in a position to confirm, or deny, the report, but he expressed the view that there were indications of the introduction of such a Bill by the Minister of Justice at an early date. "But," said the Secretary, "the League will require something more definite than mere promises this time. The Minister of Justice may rest assured that a number of landlords are actually charging reasonable rents in Johannesburg, but that rack-renting is not by any means confined to Indians in Pretoria. "The rack-renter knows neither creed nor colour."

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