

An Opinion

Friday, May 27th, 1927.

Registered at the G.P.O. as a Newspaper.
PRICE FOURPENCE.

NOTES AND NEWS

The introduction of the new Bill in the Union Parliament is written:—
Introduced by Dr. Malan will be the present proportion of the South Africa to the great relief of the Indians, but it will not lessen the feeling of unfair treatment that the Indians of the African Government, unless a decision is made by the authorities in South Africa, responsible elements amongst the Whites who remain and to return within three years, the same economic status as the Whites themselves. The whole of the continent is bitterly is that the whole of no taxation without representation denied application in regard to the Indians by the White settlers. "Let those who wish to go back to India," says the advertiser in its comments upon the Indian, "what remains is less a menace than a But the residue must demand that every citizen including the essential rights of being with the political franchise, must be given to "fit in into the mosaic of South Africa." a will strenuously support this demand on the of the "residue." That is the only way out from present injustice and wrong to an honourable and satisfactory solution of the Indian problem in South Africa.

"We are not here to say what is right and what is wrong. We are here to represent the public and do what the public wants." These words were uttered by a responsible member of the Natal Provincial Council when the Indo-Union Agreement was being discussed. When such words are uttered so rightly by a person who has been entrusted with the reins of government it is a sure sign that the days of good government are fast coming to an end.

An esteemed correspondent informs us from Johannesburg that Dr. Eleanor Shephard has recently returned to Johannesburg to labour amongst coloured people along the Reef as a medical missionary. Shephard is fully qualified and has a long experience in her profession. For twenty years she has been in India, carrying on her work at Anaroti and speaks Hindustani fluently. Her consulting and Dispensary will be at the front room of 17th Hall, main Street, Ferreira, and also at Mrs. Shephard's phillips house at 41 Princess Street. Mr. Shephard is self-supporting and will charge small fees to cover the expenses.

Dr. Shephard

wh

the Tribune, (Lahore): The Turkish Government recently passed a law prohibiting the age of 18 years from attending except those which are specifically

meant for them and in which special programmes intended for children are alone allowed to be exhibited. The Cinema is, indeed, under proper conditions, an appliance of great educational value. But there is no gainsaying that in actual fact considerable injury has been done by it to the pliant minds of young persons of tender years in all countries on account of the noxious stuff that is not often exhibited at public cinema shows. We, therefore, commend the new Turkish law to the Government of our own country in order that by adopting similar steps *mutatis mutandis* it may arrest the growth of an undoubtedly increasing evil.

Dr. Sudhindra Bose writes in the *Scholastic* (Pittsburgh, Penn. U.S.A.):—

Before its contact with Europe, India was one of the most temperate countries of the world. Drinking was considered a social vice, a religious crime. In comparatively modern times, drinking of spirituous liquor has been introduced in India along with other gifts of western civilization. Today the British Government in India is in the liquor business; it is the saloon-keeper of the nation. The liquor traffic is one of the most deeply entrenched foreign interests, but the will of the nation has declared itself in no unmistakable terms. Judging by the innumerable local and provincial referenda, India is undoubtedly for hundred per cent prohibition. And could India be free of the British control today, it is no exaggeration to say that India would go dry tomorrow. Closely connected with the temperance question is the opium traffic, which has become a great national peril. The medical authorities of America say that for all scientific and medicinal purposes of the whole world, we need only three and a half ton of opium a year. India alone produces a thousand tons of the drug annually, enough to poison the whole human race a dozen times. In India, the opium traffic is established by law. It is the monopoly of the government. Just as the little boys and girls in the United States can go to a shop and buy all the candy they desire, much in the same way the little boys and girls in India can go to an opium den and buy unlimited "dope." There are seven thousand government licensed opium dens operating in India, open daily the year round. The various anti-narcotic societies in India are ever active in their crusade against the drug. They point to the fact that Japan has already banished opium from its possession, Korea and Formosa. They demand that India should be allowed to suppress opium as a measure of social well-being. As a result of these campaigns, there has been of late marked diminution of the opium evil in certain areas.

Dewan Bahadur M. Rangachariar who represents India at the opening of the new capital by the Duke of York and the opening of the Federal Parliament in Australia told a representative of the Assoc. of the Press of India on the eve of his departure for Africa that he was going to Australia as a representative of the Government as

part in the official functions in connection with the opening of the new capital of Canberra. During his stay in Australia he will take the opportunity to study agricultural and educational institutions of the country and would investigate whether there are any grievances of Indians still to be remedied, as it is well known that most of the outstanding questions have been satisfactorily settled.

MISUNDERSTANDINGS ABOUT THE AGREEMENT

(1)

THERE is still a considerable amount of ignorance prevailing amongst our countrymen about the Indo-Union agreement. The root of it is in the misguiding utterances indulged in by a few irresponsible and in the distribution of misguiding literature.

Our object in this series of articles is to endeavour to dispel some at least, if not all, of that ignorance.

The ignorance is firstly due to the utterly wrong belief that the agreement arrived at by the recent Round Table Conference is a settlement of the whole Asiatic question in South Africa. It is not a settlement of the whole Asiatic question, nor has the Habibullah Deputation claimed it as such. In proof, we will quote Mr. Sastri's own words. "The recent negotiations at Capetown have achieved no miracle," says Mr. Sastri, "but they have borne unexpectedly good fruit and, what is more have brought within the region of probability a satisfactory ending of a controversy that has vexed nearly two generations." Mr. Sastri does not even claim that it is a partial settlement of the question. What he says in effect is that a satisfactory ending of the question has been rendered *probable*.

We understand this agreement as an honorable compromise between the Union Government and the Government of India on the Asiatic question arrived at by a give and take policy.

If this is clearly understood it will be easier for us to understand the gains achieved and losses sustained by the agreement.

We had, firstly, just before the negotiations, hanging over our heads like the sword of Damocles the Areas Reservation and Immigration Bill which aimed at definitely establishing the principle of segregation and endorsing and adopting the policy of persecution pursued by the Provincial authorities, and a strong agitation throughout the country to push the Bill through.

It agitation has to a great extent been d and the Bill has been dropped

en

1—
com

Thea
Repatri
explaine
scheme a v

of Assist
the benefits plate
pared with thon.
children has b s
of 21 years; fit
the right to retur^o y^e
they choose to by^{ate}
ance they may hav^y
Government of Ind^o
ments to receive such
that they are comfort^{ad}
respective places.

It is argued that the co
the right to return within t
a seeming one as the cor^{is}
upon those who wish to tak^t
that right are so difficult tha^{ge}
practically impossible for th^o
so. Though there is som
this argument it should be remeⁿ
this concession did not exist in^{at}
scheme and therefore those who coust
to return had no opportnity to^{ll}
Moreover it should also be remembe^r
this scheme is purely a voluntary one an^d
no one who does not wish to avail himsel^f
of it is compelled to do so.

This too, therefore, is an actual gain..

We shall deal with the other points in our next issue.

Natal Provincial Council Opposes Indo-Union Agreement.

The following report of the debate in the Natal Provincial Council on the Indo-Union agreement, though belated is worth recording:—

Mr Acutt moved:—

(1) That this Council views with apprehension conditions of the agreement entered into betw the Government of South Africa and the Government of India in respect to the Indian question. That, in the opinion of this Council, the agreeer does not solve the Indian problem nor does it, protection to the European population against encroachment, but on the contrary places the races at a greater economic disadvantage than present exists. (2) This Council accordingly opposes against the ratification of the said agreement. (3) That Mr. Chairman be requi convey these resolutions by Respectful to the Honourable the Administrator for to Parliament by wire.

Mr. HOLLANDER moved the follow ment:—

To omit all words after Council, a welcomes the co-operation of the Go India with the Government of the

endeavour to solve the grave problem of the Asiatics in South Africa whereby the repatriation of Asiatics is to be facilitated and encouraged.

2. This Council however, deploras the fact that this Province (which is more seriously affected than any other part of the Union) has not been consulted through its Provincial Council on those points of the agreement which contemplates (a) a relaxation of existing licensing legislation, and (b) the provision of increased education facilities for Indian community. This Council respectfully represents to Parliament that these two matters involve not only questions of definite Provincial policy but in the latter instance considerable financial obligations.

Under these circumstances this Council urges that any contemplated action in these two directions should be deferred until the fullest opportunity has been offered to this Council to represent its views thereon.

3. That Mr. Chairman be requested to transmit these resolutions to the Prime Minister and to the Natal Members of the Senate and Assembly.

Mr. A. EATON said that the Indian Agreement was, in his opinion, like the curate's egg good and bad in parts. If this Agreement was ratified by the Government he felt that many benefits would result. He had not been able to grasp the subtleties underlying the Agreement, but he could see that if there had been wholesale emigration into this country things would have been deplorable. He thought the restriction giving Indians three years in India to decide whether they will come back or not was likely to prove beneficial to South Africa in getting rid of the Indians.

The motion before the House condemned the whole agreement, but in this respect it was too drastic because there were parts of the Agreement that would prove of use to the country. He would like to see the motion modified in some way.

Mr. J. W. Coleman (member for Greyville) was in favour of the amendment. All the members of the House had expressed their opinion on the Indian question. When he had read the agreement he had been bitterly disappointed, but when two parties come together in an agreement, one party could never get all it wanted. He thought that there were many clauses in the agreement that would be of the utmost value to South Africa in solving one of the greatest problems in the country. He was in favour of the amendment.

Capt. G. M. Botha (Vryheid) spoke in favour of the amendment, declaring that the motion was too drastic. Natal should attempt to assist the Government by offering advice with regard to this question as it affects Natal.

Mr. A. L. Pretorius (Melmoth) said that he had studied the agreement thoroughly and had come to the conclusion that the Indians had "got the best of it" every time. If it was carried out Natal would, in ten years' time, be a very healthy place to be out of.

Mr. T. M. Wadley welcomed the agreement as an attempt to solve the Indian problem amicably.

Mr. C. J. Johnson (member for North Coast) spoke in favour of the motion, strongly condemning the Indian Agreement.

Mr. F. H. Acutt (member for Congella) who had proposed the motion, said that he was disappointed at not having a unanimous opinion of agreement on his motion. He felt sure that if a plebiscite were taken of the people of Natal it would be shown that public opinion was in favour of his motion to the extent of 90 per cent.

Mr. Wadley: "But that would not necessarily prove that it would be right."

Mr. Acutt: "We are not here to say what is right and what is wrong. We are here to represent the public and do what the public wants."

He agreed, however, to accept the amendment proposed by Mr. C. F. Clarkson (member for Victoria County.)

The amendment to the original motion as proposed by Mr. C. F. Clarkson, was duly passed by 17 votes to 3.

It read as follows:—

(1) That this Council views with mis-giving the conditions of the agreement entered into between the Government of South Africa and the Government of India in respect to the Indian question.

(2) This Council deploras the fact that this Province (which is more seriously affected than any part of the Union) has not been consulted through its Provincial Council on these points of the Agreement which contemplates (a) a relaxation of existing licensing legislation, and (b) the provision of increased education facilities for the Indian community. This Council respectfully represents to Parliament that these two matters involve not only question of definite Provincial policy but in the latter instance considerable financial obligations. Under these circumstances this Council urges that any contemplated action in these two directions should be deferred until the fullest opportunity has been afforded to this Council to represent its views thereon.

(3) That, in the opinion of this Council, the agreement does not solve the Indian problem nor does it give protection to the European population against Asiatic encroachment.

(4) That Mr. Chairman be requested to transmit these resolutions to the Prime Minister and to the Natal members of the Senate and Assembly.

"A New Era in Africa"

The following letter is addressed by Mr. H. S. L. Polak to the *Manchester Guardian*:

Sir,—The well-informed correspondent, in his article entitled "A New Era in Africa?" published in your issue of the 2nd, appears to me, nevertheless, to over-emphasise the economic danger of the Indian community to the white population of South Africa. This danger has been, as Lord Olivier reminds us in his new book "The Anatomy of African Misery," greatly exaggerated. This is the finding of the report of the Asiatic Commission presided over by Mr. Justice Lange a few years ago, and it was proved to the hilt by the Paddison deputation in its evidence before the Select Committee of the Union Assembly on the Class Areas Bill. I agree, however, that there is a substratum of fact that gives some justification for the fears of the white population, however exaggerated these may be; and it is, therefore, of the utmost importance that while, on the one hand, the Indian community has accepted for itself Western standards of life, the Union Government have recognised their obligation to the Indian population to provide them with opportunities of more fully adopting these standards and acquiring ultimately the advantages associated with their adoption.

To-day's telegrams from Natal indicate a fear that the voluntary emigration scheme provided for under the agreement is not likely to lead to the departure of that class of Indians with whom Europeans find themselves in competition; and the *Natal Mercury* has suggested that the South African Indian Congress, that has bestowed a discriminating blessing upon the agreement, represents chiefly the trader class. Clearly, Natal Europeans cannot have it both ways. They are not entitled to say that they are willing to keep in South Africa the Indian who is willing to remain a servant or an employee of a European, and not the Indian who, born in South Africa, and perhaps because born in South Africa, prefers to earn an independent livelihood. Surely if (which I deny) the South African Indian Congress represents chiefly the trading class and that class is regarded, from the European point of view, as the most dangerous, it is of the utmost importance to the future of South Africa that the

Congress should have accepted substantially the agreement involving the recognition that, in South Africa, European standards of life must prevail.

There is one caveat that it would be useful and proper just now. There are already signs that a section of European opinion in Natal claims to treat the agreement as a complete and final solution of the South African Indian question, and to assume that the Indian community is precluded from making any claims for the restoration of rights of which Indians have been deprived during the last few years, or for privileges which they are at present denied and which are the natural consequences of the adoption of Western standards of life. This warning was given a few months ago by Lord Olivier in the House of Lords, and it is the most necessary since a great deal of the trouble that has arisen in South Africa since the war has been due to the assumption on the part of a large number of Europeans, and not discouraged by the Union Government, that the Gandhi-Smuts agreement of 1914 had been broken by the Indian community because it had made demands for the removal of disabilities other than those dealt with by that limited agreement. In the nature of things the Indian community cannot rest satisfied until ultimately it has reached the recognised status of complete equality with the white population, and until it has been accorded all the rights and privileges that are the attributes of white standards of citizenship.

On the other hand, I feel that the Indian community will be wise in realising its own present limitations, its educational backwardness, and its weaknesses of social organisation, which should suffice to enable South African Indians to realise the wisdom of proceeding slowly, surely, and inevitably towards the goal that they have marked out for themselves.

For these reasons it seems very necessary that the Government of India should at a very early date appoint as their agent in South Africa some eminent Indian (and no choice could be better than Mr. Gandhi's or Mr. Sastri), who will have the confidence of his countrymen, both in India and South Africa, and at the same time the respect of well-informed and responsible Europeans in the Union.—Yours, &c.,

H. S. L. POLAK.

Indian Storekeepers in Kenya

(BY C. F. ANDREWS)

It will be seen from the cutting quoted below that Indians who trade in Kenya are having to meet the same difficulties as those which we have met with in South Africa, we read as follows:—

At a meeting of the Nairobi Town Council it was decided to scrap the whole of the present building laws, replacing them with a revised set based on the Johannesburg methods, adapting these where necessary to Nairobi conditions. At the same meeting, a heated debate occurred with reference to inviting the Government to enforce the provisions of Kenya's new Shop Hours Act, which was also recently the subject of a warm debate in the Chamber of Commerce. The European councillors endeavoured to effect a complete Sunday closing, but it was finally decided that all Nairobi shops must close at six in the evening and at one o'clock on Sunday afternoon; also that every shop must close or a half-day on one weekday each week.

During the course of the debate an Indian councillor took the strongest exception to a previous speaker telling the Easterners in the council that the town must be run entirely on Western lines. Indian councillors also maintained that it was necessary to exempt the bazaar from the Sunday closing to enable provision to be made for native trade.

It needs to be mentioned, however, that Kenya, which is in the Tropics, and where Indians have gone as settlers in advance of the Europeans, does

not afford an exact parallel to South Africa. For to South Africa the White settlers came first and set up from the very beginning a Western Standard of living.

Indian Labour in Fiji

(BY C. F. ANDREWS)

The scandalous under-payment, in the past, of labour in Fiji may be shown by the following extracts from the United Empire Review made by two of the leading merchants in Fiji, who draw all the facts, owing to residence on the spot. The first shows the enormous profits which were made out of Indian labour by the Colonial Sugar Refining Company. It reads as follows:—

"The extent to which this industry has prospered in the past may be gauged from the following figures. In September, 1908, the paid-up capital of the Company was £2,500,000.

In September, 1908, Reserves Capitalized	£350,000
" " 1910, " "	£150,000
" March, 1913, " "	£250,000

Equal to a bonus distribution of £750,000

within a period of five years, during which period dividends rising from 10 per cent. to 12½ per cent. per annum were paid half-yearly. These transfers of reserves increased the capital to £3,250,000. In 1915, the value of the Assets was written up by £3,250,000, and bonus scrip to that amount issued free to shareholders in the form of preference shares in a Subsidiary Company.

This Subsidiary Company has since been wound up and the preference shares purchased by the Parent Company at par, and the assets of the Subsidiary re-absorbed by the Parent Company. In connection with this winding-up, the Company, in 1921, distributed a cash bonus of about £200,000, so that starting from September, 1908, when the capital was £2,500,000, the Company has paid dividends averaging over 10 per cent. per annum, and at the same time has distributed £4,200,000 by way of bonus. Over a period of 14 years dated from March, 1908, when the paid-up capital was £2,500,000, the fortunate shareholders in this Company received in dividends and bonuses approximately £7,500,000."

Yet in spite of these immense profits, the Company did its very utmost to prevent the rise in wages of the Indian labourers. Even after a five month's strike, during which the Indians suffered extreme hardship, the daily wages were hardly increased at all. The Fiji Government has continually pressed for the renewal of labour from India; but it has not been able to promise any substantial wage increase. The second quotation reads as follows:—

"I am quite aware of the labour conditions; but we may rest assured that the brains connected with the C. S. R. Co. are quite alive to the position, and with greatly improved mechanical appliances they will be able to overcome all their difficulties. Personally, I am of opinion they will have to increase the pay of unskilled labour, which I think the industry can stand. If they do this they will be able to get all the labour required."

When the European merchants in Fiji write like this, it is clear that there has been, what I have ventured to call, scandalous underpayment in the past.

Helping Mahatma Gandhi

A POEM BY AN AMERICAN

(The following poem which has the true note of sincerity was written by Miss Ruth Margaret Dodge, when the news came through, that there had been further Hindu Muslim rioting in India, and she realised what the news would mean to Mahatma Gandhi. C. F. A.)

Is there no way of helping Gandhi now ?
In India, to-day he mourns and is dismayed.
His comrades in Calcutta (says our press—
Would that it prove but paper talk this time !)
His own faith-brothers and some Moslem men
Have fought in anger, losing precious ground
So hardly won towards love and unity.

Now will the Great-souled fast, forego the food
That frail-knit body needs to keep in life,
Again repentant ?—That he who loves and serves,
Unto the utmost reaches, should repent !
Repentant both for them and for himself,
Knowing, past doubt, that he has somehow failed
In judgment foresight, or some unknown thing.
True ! he is human ; and he has dealt with men.

And we, who have hardly tried or cared at all,
Can we go feasting on, forgetting now,
When Gandhi's life among us is in danger ?
Have we no soul-force here to send him help,
Strength for his body, courage for his heart ?
Have we no prayer-power, in this Christian land,
To send to help Great India, come to love
Hindu and Moslem, Christian, Jew, all faiths ;

Can we not pray thanksgiving for their progress ?
Since the Mahatma led, they have come so far !
This, that seems news, would have been a com-
monplace,

Before he rose to help them on towards love.
Can we not help them, further still ?
Lord of us, groping, sound thy waking call,
And may, we, hearing heed ; repentant, serve.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

PART II.

Chapter XXIV.

HOMEWARD

By now I had been three years in South Africa. I had got to know the people and they had got to know me. In 1896 I had asked permission to go home for six months, for I saw that I was in for a long stay there. I had established a fairly good practice, and could see that people felt the need of my presence. So I made up my mind to go home, fetch my wife and children, and then return and settle out there. I also saw that if I went home I might be able to do there some public work by educating popular opinion and creating more interest in the Indians in South Africa. The £3 tax was an open sore. There could be no peace until it was abolished.

But who was to take charge of the Congress work and Education Society in my absence ? I could think of two men—Adamji Miyakhan and Parsi Motomji. There were many workers now available in the commercial class. But the fore-most among those who could fulfil the duties of the Secretary by their work and who also commanded the regard of the Indian community were these two. The secretary certainly needed a working knowledge of English. I recommended the late Adamji Miyakhan's name to the Congress, and it approved of his appointment as Secretary. Experience showed that the

choice had been a very happy one. Adamji Miyakhan satisfied all with his perseverance, liberality, amiability and courtesy and proved to every one that the Secretary's work did not require a man with a barrister's degree or high English education.

About the middle of 1895 I sailed for home in the *S. S. Pongola* which was bound for Calcutta.

There were very few passengers on board. Among them were two English officers with whom I came in close contact. With one of them I used to play chess for an hour daily. The ship's doctor gave me a *Tamil Self-Teacher* which I began to study. My experience in Natal had shown me that I should acquire a knowledge of Urdu to get into closer contact with the Mussalmans and of Tamil to get into closer touch with the Madras Indians.

At the request of the English friend who read Urdu with me I found out a good Urdu Munshi from amongst the deck passengers, and our studies progressed famously. The officer had a better memory than I. He would never forget a letter after it had once been explained to him ; I often forgot them and found it difficult to decipher Urdu words. I brought more perseverance to bear but could never overtake the officer.

With Tamil I made fair progress. There was no help available, but the *Tamil Self-Teacher* was a well-written book and I did not feel any need of much outside help.

I had hoped to continue these studies even after reaching India, but it was impossible. Most of my reading since 1893 has been done in jail. I did make some progress in Tamil and Urdu, in jails—Tamil in South African jails and Urdu in Yeravada jail. But I never learnt to speak Tamil and the little that I could do by way of reading is now rusting away for want of practice.

I still feel what a handicap this ignorance of Tamil or Telugu has been. The affection that the Dravidians in South Africa showered on me has remained with me a cherished memory. Whenever I see a Tamil or Telugu friend I cannot but recall the faith, perseverance and selfless sacrifice of many of them in South Africa. And they were mostly illiterate, the men no less than the women. The fight in South Africa was for such and it was fought by illiterate soldiers ; it was for the poor, and the poor took their full share in it. Ignorance of their vernacular, however, was never a handicap to me in stealing the hearts of these simple and good countrymen. They spoke broken Hindustani or broken English, and we found no difficulty in getting on with our work. But I wanted to require their affection by learning Tamil and Telugu. In Tamil, as I have said, I made some little progress, but in Telugu, which I tried to learn in India, I did not get beyond the alphabet, I fear now I can never learn these languages and am therefore hoping that Dravidians will learn Hindustani. The non-English-speaking among them in South Africa do speak Hindi or Hindustani, however indifferently. It is only the English-speaking ones who will learn it, as though a knowledge of English were an obstacle to learning our vernaculars !

But I have digressed. Let me finish the narrative of my voyage. I have to introduce to my readers the captain of the *S. S. Pongola*. We had become friends. The good captain was a Plymouth Brother. Our talks were more about spiritual subjects than nautical. He drew a line between morality and faith. The teaching of the Bible was, to him, child's play. Its beauty lay in its simplicity. Let all men, women and children, he would say, have faith in Jesus and his sacrifice, and their sins were sure to be redeemed. This friend revived my memory of the Plymouth Brother of Pretoria. The religion that imposed any moral restrictions was, to him, no good. My vegetarian food had been the occasion of the whole of this discussion. Why should I not eat meat, or for that matter, beef ? Had not God created all the lower animals for the enjoyment of mankind, as for

instance. He had created the vegetable kingdom? These questions inevitably drew us into religious discussion. We could not convince one another. I was confirmed in my opinion that religion and morality were synonymous. The captain had no doubt about the correctness of his opposite conviction. At the end of twenty-four days the pleasant voyage came to a close, and admiring the beauty of the Hooghly, I landed at Calcutta. The same day I took the train for Bombay.

First Indian Bishop Visits England

(Special to INDIAN OPINION)

Beckenham, Kent.

When in 1912 it was proposed that the Rev. V. S. Azariah, former Travelling Secretary in South India of the Y. M. C. A. and General Secretary of the National Missionary Society of India, should become Bishop of Dornakal, there was not a little quietude in both missionary and official circles in India. It was thought by many a risky experiment that an Indian should thus be raised to the episcopate.

The experience of 15 years, however, has proved how amply justified was the suggestion of Dr. Whitehead, then Bishop of Madras, that Dr. Azariah was the man for this post.

To-day no one stands in higher regard in India and this year Dr. Azariah is the leading speaker at the Annual May Meetings in London. He arrived on Easter Sunday and before his busy round of engagements began with his sermon for the S. P. G. at Westminster Abbey on Wednesday (April 27) he has been spending a quiet time of preparation with his old friend, Bishop Whitehead at Pangbourne.

In the long talk I had with Bishop Azariah last week (21 April 1927) writes a correspondent concerning his work among the "untouchables" in the Telugu country of South India I realised that here was a personality with whom even the most prejudiced could long remain in enmity. A practical mystic, he wins his opponents by the depth and sweetness of his Christian character and by that "satyagraha" of soul force which is the secret of the power of others in India such as Mr. Gandhi.

Looking much less than his 53 years Bishop Azariah is one of the most potent forces to-day presenting "The Christ of the Indian Road" to his people.

To-day the entire rural work among the 150,000 Christians in my diocese is carried on by native clergy he told me, and white missionaries are now entirely engaged in our colleges and training schools. We work through an Indian diocesan council, rural deaconries and church councils and thus our people, despite the fact that they are almost all drawn from the depressed classes and 85% are illiterate, are learning self-government in church affairs.

Our evangelistic methods are almost entirely devoted to the lyrical presentation indigenous to India. One of my clergy, the Rev. S. G. Subbayya is entirely occupied in their composition. In like the Hindu sacred Scriptures they are sung far and wide. We have developed too, the dramatic method and are teaching with great effect through the presentation of the stories for instance, of Amos and Jeremiah. These come home strikingly to people who are mainly herdsmen and leather workers. Mr. Subbayya is now engaged on a drama of St. Paul's life.

The difficulties of the diocese are greatly increased from the fact that the "untouchables" are flocking into the Church at the rate of 10,000 a year. When Bishop Azariah was at the Lambeth Conference

seven years ago the Church numbered 72,000. To-day it is more than double this total. It is impossible, therefore, to create an educated membership all at once, but while he is in England he is hoping specially to raise funds for at least five hundred scholarships for boys and girls and £2,000 for a new divinity school.

A unique feature of the work in the diocese is the fact that a number of laymen have been ordained deacons without any intention of their passing on to the priesthood. These help the ordinary clergy. On his return Bishop Azariah expects to ordain an additional number of honorary deacons.

The utmost harmony prevails with the white clergy who work in the diocese. It is noteworthy too, that the higher class of Indians is being drawn to examine Christianity more closely by the pragmatic example of the effects of Christianity on the "untouchables."

Bishop Azariah's wife is a true helpmate in the work of the diocese. Whenever her family cares and the superintendence of the Girl's Schools, Dornakal permit, she travels with her husband. She is responsible for what is probably the highest branch of the Mother's Union outside Great Britain.

वाच्यवा लायक वेच्यवाना पुस्तके

	शी.	पै.
राजभाषा	३	६
अनीस पुतणीनीवात	१०	६
मद्रकान्त भाग १	१२	६
" " २	१३	६
" " ३	१४	६
आकनी गोपडी	०	३
देशी दिसाज भाग १	०९	६
मथुकिान्त	१०	६
पञ्चान पोथी	१९	६
मेधरुत	७	०
अजयानो धातकास भाग १	११	६
" " " २	११	६
पाटली पुत्र	१२	६
इलापीना इकास	१०	०
धरवेड	१५	०
लाइमाननी वधि	२	०
(सा पुस्तकान्, अवेकः वप्रतना, शोकमान्य तीलकना मित्रो उ, तेमूज अत्रेज, गुजरती अने दागीव नम साप्रमां दो प्रमाननी श्वन कथा आलेपी उ.)		
कपीरवापी	७	६
(मदना कपीरश्वती, युटी, कादेवा ६०६, दोहराको २५ अजना तथा तेचना आस उत्र अत्रे अर्थ साये, तथा कपीरश्वतुं श्वन गतीत.)		
साराणी रसधार भा-१	३	६
" " " २	३	६
" " " ३	३	६
" " " ४	४	६
साराणी वेधार	६	६
तन्तानी वातो	७	६
मडीलानी मद्राकथाओ	८	६
अजमा रोशनस	७	६
अधकार पर प्रकाश	७	६

Indian Opinion

No. 22—Vol. XXV.

Friday, June 3rd, 1927.

Registered at the G.P.O. as a Newspaper.
PRICE FOURPENCE.

NOTES AND NEWS

THE Durban Corporation have over and over again tried to find a way to solve the Tramway question, but they have never tackled the question in the right direction. Complaints have been made of too much congestion on the existing cars and in order to relieve the situation suggestions have been made to run special cars for Indians and Natives. We have over and over again protested against such a suggestion and have pointed out that the matter should not be tackled on racial lines and that the real solution would be to merely run an increased number of cars. But they will not do that. Whenever a question of congestion arises Natives and Indians become the targets. The Corporation have now inaugurated a special service known as "unreserved" cars, which could be used by Indians and Natives freely without any restrictions as exist on the ordinary cars. Any self-respecting Indian, we are sure, will not avail himself of this "generosity" of the Durban Town Council.

The following news by the London correspondent of the *Natal Mercury* shows how colour prejudice is spreading in Europe:-

There is great excitement in Edinburgh over the action of certain dance clubs and restaurants excluding coloured people. Questions have been repeatedly asked in the House of Commons, and now the General Assembly of the Scottish Church, now meeting in Edinburgh, is taking up the matter, strongly protesting against the Colour ban. The Rev. Mr. Stevenson, convenor of the Foreign Mission Committee of the Church of Scotland, declared that everyone of Christian feeling deplored such a ban. He hoped India would realise such a thing was not done with the approval of the representatives of the Christian faith in Scotland. Dr. Drummond, at the United Free Church Assembly said that whoever was responsible for such a thing was guilty of the grossest treachery to the British nation and was doing everything to undermine the stability of the British Empire. Dance hall proprietors admit the ban, but declare it was forced on them by their white patrons who object to coloured men dancing with white girls, and as the whites are in an overwhelming majority they are compelled to comply with their wishes.

Speaking at the entertainment given in his honour by the South India Club, Calcutta, Sir Mohammed Habibullah made an interesting statement bearing on the communal question. He said: "I am sure you will recollect that I stood for election to the Madras Council not from any one of the Mohammedan electorates but from the general electorate. There were three Brahmins, two Non-Brahmins and one European besides myself amongst the candidates. I was elected by the Mohammedan voters and I think I can safely say that amongst the persons held so far, mine is the only case of a Mohammedan being elected by a general electorate to the Council. What is the secret herein?" The secret, I gather myself that I have been endowed by the Almighty with a temperament and outlook

which refuses to believe in differences and which ever seeks common points so that I am able to claim that I am a Moslem of Moslems, that I am a Hindu of Hindus and above all an Indian of Indians. I have sought the common points. I have discovered the common points because my optimism and my energy in this respect at least is restless."

The Minister of the Interior has appointed Mr. G. Venn, at present Under-Secretary for the Interior, to be the Commissioner for Asiatic Affairs says the *Natal Witness* (Capetown Correspondents.)

MISUNDERSTANDINGS ABOUT THE AGREEMENT

(2)

AS against the two real gains by the Indo-Union Agreement, one of the dropping of the Areas Reservation Bill and the other of the improved Repatriation Scheme, we have further restrictions imposed on us in regard to immigration. Firstly the amount of deposit taken from immigrants who may be declared prohibited has been stipulated to a definite amount not exceeding one hundred pounds and the power to fix that amount which was hitherto vested in the Minister has now been given to the Immigration Officer who may fix any amount that he may in his discretion deem fit up to a hundred pounds.

Although there was no definite amount for such deposit stipulated by law the usual amount taken was £31; and while it is only right that a definite amount should be stipulated there is the fear that the discretionary power vested in the Immigration Officer may not always be exercised in a just manner; and that would entail great hardship on poorer Indians who wish to prove their domicile. Secondly there is the restriction on the entry of minor children who could hitherto enter unaccompanied but will now have to be accompanied by their mothers. Thirdly if a person is absent from the Union even a day over three years he loses his domicile within the Union and any document entitling him to reside in the