

# Indian Opinion

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## NATAL INDIAN CONGRESS

### RECEPTION IN HONOUR OF MR. AND MRS. MANILAL GANDHI

**M**R. and MRS. MANILAL GANDHI landed at Durban last Wednesday. From early morning at the Point there was a large gathering of prominent Indians, officials of the Natal Indian Congress and personal friends of Mr. and Mrs. Gandhi, including Mr. and Mrs. Sorabjee Rustomjee, Mr. and Mrs. Jalbhoy Rustomjee, Mr. and Mrs. B. M. Patel, Mr. and Mrs. Kapitan, Advocate Christopher and Mrs. Christopher, Advocate Godfrey, Messrs. P. R. Pather, A. I. Kajee, M. M. Lokhat, I. M. Haffjee, A. H. Kazi, I. A. Shaikh, E. M. Ally, F. M. Ally, M. A. R. Khan, Rooknoodeen, S. N. Jivanji and Mr. Ginwala.

On behalf of the South African Indian community Mr. and Mrs. Manilal Gandhi were garlanded by Advocate J. W. Godfrey. Mr. Manilal thanked the Indian community for the welcome they had extended them.

Mr. and Mrs. Manilal were then taken to the residence of Mr. Sorabjee Rustomjee at 19, First Avenue, where they were busy with visitors coming in to greet them.

#### The Evening Function

In the evening a public reception, under the auspices of the Natal Indian Congress, was held in honour of Mr. and Mrs. Manilal Gandhi at the Parsee Rustomjee Hall at 6 p.m.

Mr. Sorabjee Rustomjee, President of the Congress, presided and was supported on the platform by the joint secretaries Messrs. A. I. Kajee and P. R. Pather, Messrs. E. M. Ally, B. M. Patel, A. H. Kazi, M. M. Lokhat, M. B. Naik, B. A. Megrajh, M. A. H. Moosa, Satya Dev, Rooknoodeen. The Hall was filled to its capacity.

Mr. Rustomjee on behalf of the Congress garlanded the guests. They were also garlanded by Mr. B. A. Megrajh on behalf of the Arya Pratinidhi Sabha, Mr. C. T. Poonater on behalf of the Sourashtra Hindu Association, and by Mrs. B. M. Patel on behalf of the Hindu Women's Association.

Mr. Rustomjee in the course of his speech said:—

Ladies and Gentlemen,—We have gathered here to honour Mr. and Mrs. Manilal Gandhi who this morning returned from India. On your behalf I extend a hearty welcome to them. Mr. Manilal, as you all know, left these shores in December 1929 for the purpose of throwing in his lot with the Nationalist movement in India.

His arrival in India synchronised with the momentous decision that the Indian National Congress took in regard to Swaraj. Mr. Manilal was in the first batch of volunteers under Mahatma Gandhi that marched to Dandi to manufacture salt. He was amongst those who were arrested. Mr. Manilal was sentenced to one year's imprisonment of which he served 10 months. Following the Gandhi-Irwin settlement Mr. Manilal was released in March of this year.

The Indian community of Natal will be proud that in Mr. Manilal they had as their representative one who served so meritoriously in one of the biggest campaigns that Mahatma Gandhi has launched for the freedom of India.

I must not forget Mrs. Manilal who has rendered no less a service to India. Whilst her husband was serving his sentence Mrs. Manilal has been carrying on the work of picketing, a work in which thousands of our womenfolk in India have participated. To her also we are deeply indebted. Both Mr. and Mrs. Manilal have been in the thick of battle and to posterity they will leave an indelible memory.

Mr. Manilal has come to take the reins of INDIAN OPINION and I sincerely hope that they will be spared many years so that their public work will be continued.

#### Mr. Manilal Gandhi's Reply

Mr. Manilal Gandhi, replying to the welcome accorded him and Mrs. Gandhi, said:—

I am indeed very happy to see old acquaintances once again before me. When I left these shores I had intended to return within three or four months but I have been away seventeen months. But I had reached India at a momentous time. Just when I was thinking of returning to South Africa, Mahatma Gandhi had launched the movement for the liberation of our Motherland unique in the history of the world, because of the weapon employed by the fighters and because of its magnitude. I felt that it was by the grace of Providence that I happened to be in India at that great moment in our history. I was deeply thankful and without a thought enlisted myself in the non-violent army. I did so in the consciousness that in thus taking part in the war of our country's liberation I was contributing not a little to the solution of the questions that confronted us here. For it is an undisputed fact that most of those questions spring from the fact that we are looked upon as belonging to a nation in bondage, a nation that has not the power, even as an equal partner in the British Commonwealth, to make its voice felt in South Africa.

So with thankfulness to God and in the consciousness that I was doing so with your blessings and that I was your sole representative, I took the plunge and had the proud privilege of being one of the 82 volunteers who accompanied Mahatma Gandhi on his historic March to Dandi,—an event the importance of which was not realised by critics and scoffers, and certainly not by the mighty foe who did not suspect that a pinch of salt might shake the very foundations of the Empire. But the pinch of salt has done the trick and after a fierce fight of exactly 12 months in which our countrymen at home demonstrated their capacity for intense suffering, the

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## MR. MANILAL GANDHI RETURNS

**E**VERYONE of our readers, we have no doubt, will join us in extending a warm welcome to Mr. and Mrs. Manilal Gandhi, who, after having contributed their bit in that great struggle for the freedom of India, have returned to South Africa.

Mr. Manilal Gandhi left these shores in December 1929 in the hope of spending a few months in India. His arrival in India, however, coincided with the decision of the Indian National Congress—a decision that resulted in Mahatma Gandhi launching a campaign that was destined to shake the very foundations of the Imperial Bureaucracy. Mr. Manilal did not hesitate to do his duty to his country. He has the unique distinction of having been one of the eighty volunteers who were led by the Mahatma himself to break the Salt Laws. Many are the tales that Mr. Manilal is able to relate about that historic march. He has had a taste of the lathi charge of which so much has been written as to need no mention here. He was not spared, for, he was arrested and sentenced to a term of imprisonment. The noblest sons and daughters have been incarcerated and their only offence is their devotion to their country. That over sixty thousand of our countrymen and women were imprisoned is an indication of the spirit of nationalism that has, of late years, spread over the whole of India. To be imprisoned for rendering a duty to one's country is a noble service. That service has been rendered by Mr. Manilal Gandhi.

Mrs. Manilal Gandhi has rendered no less a service. She joined the women of India and served as a picketer. The womanhood of India have, in the struggle for the liberation of India, quickened the pace. And in that noble work Mrs. Manilal Gandhi has served well.

We sincerely hope that both Mr. and Mrs. Manilal Gandhi will be spared many long years so that they may continue their good work in South Africa.

## NEW TRANSVAAL LICENSING ORDINANCE

**T**HE New Transvaal Licensing Ordinance is no doubt designed to furnish yet another nail for the Indian coffin. The Indians of the Transvaal are, as is well-known, mostly engaged in some one or other form of trade ranging from the wholesaler, few in number, to the humblest of hawkers of whom there are some hundreds. The small retail shop-keeper class and the house-to-house fruit and vegetable purveyors constitute the majority. The former cater almost wholly for the poorer and humbler public, their shops being situated in the more modest suburbs, their customers consisting of the wage-earning population whose incomes, often irregular, compel the strictest economies and the nicest calculation. The latter bring to the doors of the housewife her daily supply of green groceries, obtained the same morning at the Municipal Market, and made available to her in quantities she can afford to purchase, and at prices she can afford to pay. The activities of this industrious class of traders range from the more fashionable northern suburbs to the poorest of the southern. Employment is notoriously irregular in many of the trades and industries, and it is no exaggeration to say that many a family whose bread-winner was perforce idle for weeks or months at a stretch owes its preservation from extreme want, if not from actual starvation, to the liberality and confidence (not infrequently betrayed) of the credit-giving Indian grocer or "Sammy".

A careful examination of much, if not all the anti-Indian legislation, both that recommended and actually enacted, can leave very little doubt that it is primarily Indian trade competition it is sought to kill. Granted that the general anti-colour policy has also inspired, and plays its part in, such legislation, it is unquestionably true of the Transvaal that "Indian menace" is but a euphemism for Indian competition. Were the Indian community of the menial or unskilled-labour class that seeks employment at £3 to £5 a month, it is safe to say that nothing would have been heard about "Indian menace".

What we likewise hear, the world over, as through a megaphone, is that the world's peoples are suffering from lack of purchasing power. There is money a-plenty.

There is a plethora of all sorts of commodities. Manufacturers and producers could get the money—of course, for a consideration—to go on producing if they could but find an outlet for their products, whereupon would follow renewed employment and the consequent replenishment of purchasing power. As it is, markets are lacking, which is only another way of saying that on the one hand there are millions of people who are kept apart from the commodities they badly need through lack of means to purchase them, and on the other thousands of holders of those commodities, whose goods are of no use save as objects of commerce, who cannot find consumers (customers) for them, because those millions of potential customers have not the wherewithal with which to buy. Either being in employment the earnings of the latter are too meagre for them to be effective consumers and customers, or being out of employment they can only be poor credit customers or else wholly non-consumers. Truly, a vicious circle. A sort of economic stale-mate. Who are the prime sufferers? The masses, the would-be wage-earners, the families which, when in luck, live on incomes of £4 or £5 a week.

Even in our comparatively fortunate South Africa the partially unemployed and wholly unemployed number thousands; which means that they either are entirely without cash and so must get credit somehow, or else must buy at the cheapest prices and in the smallest quantities from a class of purveyor that will accommodate them.

It is precisely here that the small Indian retailer, whether shop-keeper or itinerant vendor, fills up the gap, and performs a function, it is safe to say, no other class of trader would condescend to do. Nevertheless, is he a Naboth whose poor little vineyard is envied and of which he must be despoiled. Nevertheless, is he an "undesirable", an "unfair competitor", a "menace". A menace to whom? Certainly not to the poor consumer whom he frequently nurses through a bad time, not infrequently paying for the privilege out of his own pocket. Certainly not to the fashionable European emporiums to which the very poor customer and especially his terms of business would not appeal.

Prejudice, greed and envy blind the eyes to truth and justice, else it might be conceded that this same Indian small trader

deserves in all the circumstances more correctly to be called a blessing than a curse. For what advantage, has he over his big brother? The humble Indian shop-keeper or hawker is similarly licensed and taxed; he is subjected to the same restrictions regarding the hours he may keep open or sell his wares; is exempted from none of the legal restraints that affect the bigger man. The sole difference is this: He gives his services as distributor to those who need them for a more modest return. By so doing, and himself living humbly, he at least enables others, also humbly circumstanced, to live, which, in the light of less partial opinion than that of his European trade rival may not be so very evil a thing after all.

#### MAHATMA GANDHI'S MESSAGE

MR. and Mrs. MANILAL GANDHI who arrived here last Wednesday by the *Khandalla* after an absence in India of seventeen months, wish to express their profound thanks and appreciation for the loving affection shown them by Indian friends during their voyage at Seychelles, Mombasa, Zanzibar, Beira and Lourenco Marques and on their landing at Durban where they were received by the officials of the South African and the Natal Indian Congress and a large number of friends both ladies and gentlemen, notwithstanding rainy weather, and were greeted with beautiful bouquets and garlands. They also wish to heartily thank the many friends who have so kindly sent them welcome messages from various parts of the Union. Mr. and Mrs. Manilal Gandhi also wish to convey Mahatma Gandhi's love to Indians and his many European friends and well-wishers in South Africa whom he thinks of always in his daily prayers. Mahatma Gandhi's message to Indians in South Africa is that they should not forget in that far-off land that they belong to a great nation renowned for its ancient civilisation; that none of their deeds should be such as would mar the fair name and fame of their Motherland; that they should consider their self-respect above everything else and that they should be prepared to sacrifice all their wealth and riches to uphold the honour of their country.

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mighty British Government was compelled to treat with the Congress. You will remember that the same Government had, when the movement was at its height, declared the Congress and all its branches unlawful. But after a year's hard fighting it was a great climb down for that Government to describe that unlawful organisation as a great organisation and to appeal to the author of the movement whose spiritual objective the representative of the King was at least compelled to recognise, to lay down arms and to co-operate with the Government in giving India a constitution worthy of her.

When that will be achieved, it is difficult to say, but it is not difficult to predict that the same non-violence which made the Government yield with an offer of peace will, in a different form, make the British people and the British Parliament agree to see India free and to be an equal partner in the Commonwealth if she so desires.

It is not possible for me to take you through the different stages of the struggle—how the auspicious beginning was made with the great trek; how the Government were compelled to imprison Mahatma Gandhi without having the courage to give him a trial; how the country in the absence of Mahatma Gandhi, Sardar Vallabhbhai, and of everyone of the leaders who counted, carried on the struggle unflinchingly; how those who had never taken part in such a movement before came forward willingly to sacrifice; how the women of the land—our mothers and our sisters—took up the call and not only filled the jails but manfully sustained lathi charges and shamed the mighty Government in the eyes of the world, and how even children had their share in the nation's heroic sufferings.

The result has been that Government have had to release Mahatma Gandhi and to invite him to treat with them on behalf of the Congress. Though a treaty has been made it is by no means a final treaty. The Congress has laid down its arms and consented, if all goes well, to participate in the Round Table Conference which will meet again to frame a self-governing constitution for India. There are yet many difficulties to be surmounted before the Congress and Mahatma Gandhi, as its sole representative, can agree to plead the nation's case before the British public and the British Parliament. There is the difficult question of communal unity; he has to deal with those who have no faith in his methods and who will not achieve unity according to his manner. There are the Princes who have to prove their bona fides before they can persuade the people of India as represented by the Congress to join them in the federation. And there are the great British people who see clear enough that they must get off the back of India, that they must surrender all their power to India's sons and daughters, but whose selfishness makes them hesitate and cling to power until it is wrested from their hands. Mahatma Gandhi has taken upon himself the great task of solving all these difficulties by the master-key of non-violence and truth. Let us hope and pray that his efforts may be successful and India may achieve her long-destined goal and be able to live with her head raised as an equal partner in the Commonwealth of Nations.

Mrs. Manilal then spoke in Gujarati. Her speech was listened to with rapt attention. She related the part that the women of India were playing in the fight for the freedom of India,

## Mr. Manilal Gandhi Interviewed

Mr. Manilal Gandhi, in an interview with a representative of the *Natal Advertiser*, said he was returning to Phoenix to continue his work as editor of INDIAN OPINION.

"I went to India as the South African representative at the Indian National Congress," said Mr. Gandhi, "but my return was delayed by the civil disobedience campaign. I considered it a rare opportunity for me to take an active part in India's struggle for freedom, and decided to remain and participate in the sufferings of my brethren. I was one of the 82 in that historic march to Dandi, organised and led by my father, to break the salt laws. This was the first step towards civil disobedience.

"I had the honour of taking a leading part in the raid on the salt depot at Dharasana, which was also conceived by Mahatma Gandhi. I had the pleasure also of getting a mild taste of the lathi charge, which was executed in its most brutal form at Dharasana, but I was ultimately arrested and sentenced to a year's rigorous imprisonment.

### Released In March

"I was released in March after serving nine and a half months, amnesty being declared in terms of the truce arrived at between the Government and the Indian National Congress.

"Those who joined Mahatma Gandhi in the march to Dandi committed themselves to fight until India had achieved her goal. I shall, therefore, in the event of the truce breaking down and the struggle reviving, have to go back to India. If not I intend remaining here to conduct the INDIAN OPINION, which I edited previously.

There is a false charge against the Congress workers of violating the terms of the truce. The fact is that while Congress men are straining every nerve faithfully to fulfil the terms of the truce, it is most difficult to get the bureaucracy to fulfil their part of the terms. They have given sufficient provocation to end the truce, but Mahatma Gandhi is trying his utmost, so far successfully, to save the situation. As a result of the truce things are fairly quiet at present in India.

### Very Bitter Feelings

"The execution of Bhagat Singh and his associates caused very bitter feelings all over the country, but the people fortunately refused to be provoked into any violent action and the work of the Karachi Congress, far from being frustrated as was the desire of the enemies, was carried through peacefully and with complete success.

"Liquor and foreign cloth picketing are the main activities at present. Mahatma Gandhi is concentrating all his energy on bringing about a solution of the communal question, and he has definitely declared that he would not go to England to participate in the round-table conference unless that question was solved. Mahatma Gandhi has offered to give the Mahommedans all they ask, provided they put their demands unitedly. There are now two sharp divisions among the Mahommedans themselves. The Nationalist Mahommedans want a common electorate, while a section led by Moulana Shankat Ali are asking for a separate electorate.

"There are reasons for entertaining the hope that India will soon attain her desired goal. Should, however, the present efforts to bring about a settlement fail and the truce break down, the nation is fully prepared for another fight, in which the womanhood and the youth of India will give even a better account of themselves than they have already done."

## Domicile Of Indians

After an adjournment lasting more than five weeks, the Senate reassembled on Wednesday afternoon, the 6th inst., to discuss during its second reading the Bill to amend the laws relating to immigration and certain Asiatics.

Dr. D. F. Malan (Minister of the Interior), explaining the provisions of the Bill, said it provided remedies for certain defects in the existing law. "In 1925 I introduced in the other House certain legislation dealing more especially with the status and immigration of Indians into this country," he stated. "Certain negotiations took place at the conference between the Governments of India and the Union at Capetown at the beginning of 1927, and an agreement was reached. As a result of that conference, in the new Act of 1927 effect was given to the Capetown Agreement, and it was laid down particularly in regard to Indians that, whether they had acquired domicile and then left the country and remained away for three years, or longer, they would lose their domicile. A case came before the Supreme Court recently where judgment was given to this effect—that where an Indian, having been in possession of a Transvaal registration certificate, in spite of his losing his domicile after three years' continuous absence, could still retain his domicile. This, therefore, defeated the object of the Bill of 1927, and was contrary to the intention of the Act."

### "Gentleman's Agreement"

Senator F. S. Malan said that since the Capetown-Indian Agreement, another agreement had been entered into in regard to immigration from Asia. "I refer to the 'gentleman's agreement' with Japan," he added.

"Now that is a very important document, but I do not find in this Bill before us any reference to ratifying it." The Japanese Agreement went very far, and Parliament was ignoring it. The Japanese were being given permanent rights in this country.

At this stage Mr. President intervened, pointing out that Senator Malan could not discuss the Japanese Treaty during the second reading of the Immigration Amendment Bill.

Dr. Malan, in reply, said it was quite clear to him that the question of the Japanese Treaty had been raised purely for party reasons. He pointed out that there was no need for Parliament to ratify the agreement, as powers had already been vested in the Minister to bring into operation such an agreement.

The President again interrupted, and refused to allow any further discussion on the Japanese Treaty.

The second reading of the Bill was passed, and the committee stage set down for Monday.

### Dr. Malan and Indian R. T. Conference

The Minister of the Interior, replying to the points raised, referred first to the conference between the Union Government and representatives of the Indian Government in reference to what was known as the Capetown Agreement. The agreement was understood to last for five years, and the conference which was convened to discuss its revision would normally take place at the end of 1932.

In the meantime the question of Indians on the Witwatersrand who were exercising trading rights on proclaimed land, where they had no right to be, had come up, and the Government had introduced a Bill which was really the responsibility of the select committee appointed by Parliament to deal with the matter. That Bill was introduced towards the end

of last session. The question was a complicated one, and there was great opposition to the Bill by the Indian community.

A communication had been received by the Union Government from the Indian Government asking whether in view of the conference on the Capetown Agreement, the Bill dealing with the Witwatersrand could not be considered simultaneously. The Government could not let the Bill stand over till the end of next year, but had agreed to have the conference this year, and then to consider the whole question.

The conference would perhaps be held at the beginning of December in the Union.—*The Star*.

## Sir Kurma Reddi Meets Pretoria Town Council

### Re Asiatic Bazaar Regulations

The Committee of the Pretoria Town Council received Sir Kurma Reddi, the Agent of the Government of India, who was accompanied by his Secretary, the Hon. Evelyn Baring, in connection with the proposed new Asiatic Bazaar Regulations on April 10. There were also present Colonel Mertz (representing the Transvaal Indian Congress), Mr. C. Podlashuc (representing the Tamil League), and Mr. J. de V. de Beer (representing the Islamic Society), and a number of Indians.

Sir Kurma Reddi thanked the Committee for having given him the opportunity of attending the meeting and in connection with the proposed regulations stated that he had consulted with the Indians in Pretoria regarding these regulations and had their views on same but he only proposed to deal with a view of the main points. In 1904 or 1905 leases were granted for 21 years to these people. Under the present proposed regulations there was to be no lease but only a yearly licence. At the end of each year the Indians would have to obtain a fresh licence or permission to continue to reside in their houses, most of which belong to themselves. The old leases expired about 1925 and were not renewed. He had been wondering why the leases were not renewed and thought it was because a Bill was pending before Parliament at that time,—the Class Areas Bill,—and the question of the tenure of Indians in land was dealt with in that Bill. The Bill was dropped in 1927. This great change of an annual licence from a 21 years' lease would place the Indians in a very unfair position. "Unless there is some fixity of tenure for whatever limited period no one will be induced to invest his money in a decently constructed building. To put up a decent building would cost not less than £500. Then there are buildings in the Bazaar now which cost £3,000. Then there are other buildings worth from £500 to £2,000. Unless a man has security of tenure—not necessarily a permanent fixity—but a long lease he will not be induced to build. If he has a long lease (say 10 years) he will be willing to invest his money knowing that he will be there for a certain number of years. In the Bill which the Government has before it—the Asiatic Tenure Bill—the Government proposes to define areas for the occupation of Indians in the Rand area—Pretoria may be included—and although there is an earlier law which prohibits Indians from occupying or owning property, this Bill of 1930 which was re-introduced this year, makes provision for setting

apart certain defined areas in which the Indians have the right to acquire property. Under the law of 1885 no Indian is allowed to have fixed property. The Bill before the House provides for the amendment of that old law to permit Indians to acquire property in defined areas and places will be set apart for them not only to trade and live in but to become owners—they would be entitled to purchase the dominium of the property." He thought they should keep that in view as the policy of the Government of this country. In the Capetown Agreement the Union Government agreed with the Indian Government that a certain proportion of the population should go away from this country—those who were not to be useful as workmen, etc., but those who remained—they must become permanent citizens. The "upliftment" clause was agreed to under which the Government agreed to find homes for them and to create other facilities for them in addition to education. The first law which prohibited Indians from acquiring land in this country made an exception in the case of locations. It created a duty on the part of the Government and local bodies to set apart for Indians places where they would be entitled to reside and carry on business and to acquire property. He asked the Council to treat their Indian subjects who had no vote as human beings and give them some security of tenure in the location.

Now with regard to the proposed system of permits, there were half a dozen kind of permits provided for in the new regulations. There were the site permit, the building permit to enable him to build his own house in which he cannot reside until he gets another permit for residence. Then there is a permit for lodgers, and what is more, if a guest comes to the place he will have to get a permit. The very idea of a permit is somewhat annoying to the Indians because it is mostly associated with criminals in their country. It denotes a sort of inferiority—a sort of stigma. They feel that and if the Council can avoid it by adopting some other means which are less annoying to them there should be no difficulty in doing so.

Leasing and sub-letting were prohibited in the case of a business premises. When a man wants to transfer business premises he must get permission from the Superintendent and when he wants to sublet he must also get permission. The Council were delegating too many powers to a single officer. The delegations of so many powers into the hands of one man was not advisable. He did not know the present Superintendent and there was nothing personal in his remarks but it was contrary to just principles that all the power should be vested in one person. He even had the power to destroy the properties if he wanted.

Another thing which Sir Kurma stated he would like to mention was that a certain portion of the Asiatic Bazaar which was originally intended for Asiatics only, but on which the Council built houses for the occupation of Coloured people, should revert to the Indians. There was no objection to the coloured people and the Indians living side by side but the Indians would request that these houses might be let to them on the same terms and conditions on which they were let to the coloured people, in view of the fact that this area was originally part of the Asiatic Bazaar. Further, if possible, the Council should build a few more houses for the poorer classes of Indians and if that was not possible, to allow them to build with what help the Council could give them. It ought to be possible to help them by say £100 which could be recovered in the same way as the rates are. That

would be greatly helpful to the poorer classes. After all, the health of the poorer classes reflected upon the health of the whole city. They were so close to the town that if they became unfit and got any disease it will possibly spread amongst the Europeans. Whatever his Indian friends might say or whether they differed from him he would certainly back up every rule that is made in the interest of their sanitary condition and of cleanliness.

With regard to the right of entering a house without permission from the Superintendent, the Council should consider whether they are not proposing to interfere with the ordinary rights of humanity. His submission was that going into a man's house interfered with his liberty.

These regulations savour of the native regulations. The Council should change them so that while carrying out their objects they should remove this insulting impression from the minds of the Indians.

Regulations like these should be gone into with two or three representatives of the Indians. They should find out what their objections are and if they could, without compromising their policy, alter the regulations, he thought it should be done.

The policy of the Government of the country as embodied in the Asiatic Tenure Bill will not be settled until October next. The Union Government have agreed to receive a deputation from the Indian Government and there will be a conference in October next when the whole question of the policy of that Bill will be discussed and an agreement will then be entered into. We will then know the policy of the Government. If that policy is that Indians should be permitted in a limited area to build, would the Council not try to co-operate with that law and to follow the same kind of policy for the purpose of uniformity and justice?

He would submit that these regulations might well wait until that policy had been settled and that there should be a committee appointed to go into the whole question of the regulations and that they should receive suggestions from two or three Indians.

Colonel Mentz, on behalf of the Transvaal Indian Congress, submitted that the matter of granting long leases, in order to enable Indians to borrow money with which to build properties should be considered at once. Without fixity of tenure his clients were unable to borrow the money necessary to put up decent houses and buildings. As far as the regulations were concerned these should stand over and the Council should confer with the representatives of the Indians and get their views. He appealed to the Council to deal with the cases where substantial and permanent improvements have been made and to give them some fixity of tenure. He did not ask for title but a lease of at least 10 to 20 years should be given. It is the policy of the Government that Indians must live on certain sites and they will not allow them to buy land in the city and erect buildings as they can in the Bazaar, but they cannot do that properly on a 12 monthly lease.

Mr. C. Poddashue, representing the Tamil League, stated that he represented the poorer class of Indians, the men who worked in the laundries, hawked vegetables, etc. These men could not afford to build houses as they were very poor and some lived under dreadful conditions of squalor. For the health of the citizens of the town something must be done to improve their living conditions, and he asked that the Council should erect houses, or assist the people to erect houses, and so give them the right to live decently. The suggestion was that the Council should put up the houses and either hire them to these people on the same principle as the



Cape Coloured Housing Scheme, or allow them to purchase them by instalments. He submitted that the question of the regulations was not so serious as the question of housing these poorer people.

Mr. J. de V. de Beer also spoke, supporting the statements submitted by Sir Kurma Reddi, Colonel Mentz, and Mr. Podlashuc.

Councillor Vauleer pointed out that the Superintendent of Locations was not the final authority in matters connected with the Bazaar, and that he was directly controlled by his Committee and the Council, and the speakers need not fear that the final authority in matters connected with the regulations would be vested in him only.

Sir Kurma Reddi stated that under the proposed regulations it was very unsatisfactory to leave so much power in the hands of one individual, and recommended that the regulations should be altered so that the Committee would have the final say.

Dr. F. A. Donnelly, Assistant Medical Officer of Health, spoke on the health conditions in the Asiatic Bazaar and stated that his Department was doing all it could to make the conditions better, but the question of new housing and the installation of drainage, etc., was one of finance.

The Chairwoman thanked Sir Kurma Reddi and the other members of the deputation for their attendance and the able way in which the matter had been placed before the Committee, and stated that the Committee would consider the redrafting of the regulations and would probably appoint a sub-committee to consult with representatives of the Indians and to consider the suggestions which had been put forward.

In reply to a question by the Town Clerk, Sir Kurma Reddi said that he considered that the Transvaal Indian Congress (Pretoria Branch) was the body by whom representations regarding matters affecting the Indians in Pretoria should be made, as the Congress was representative of all the various classes of the Indian community.

## New Ordinance To Control Licences In The Transvaal

At a recent meeting of the Transvaal Provincial Council, the Licences Control Draft Ordinance was introduced. The Administrator in moving the second reading said certain members of the Pretoria Chamber of Commerce agreed with the principle, and the Johannesburg Chamber had raised no objections. The present law was practically of no use, and decisions of the Supreme Court had rendered innocuous the provisions of the 1926 ordinance. The latter now controlled nothing and merely regulated the issue of certificates, but it might restrain certain applicants from applying for licences.

The Province should control trading licences, proceeded Mr. Smit. The ordinance was, therefore, *intra vires*. The present measure would consolidate the law relating to the issue of certificates. "It is felt that licensing boards under local authorities should have much wider powers than they have to-day," said Mr. Smit. He proposed striking out the words giving licensing authorities the powers to refuse licences without assigning reasons. "We have retained the present system of issuing certificates, but local authorities and boards are being given wider powers, he explained. "The powers will only be exercised in regard to new licences. As far as existing licences are concerned, these will be listed, and such traders will not have to apply for renewals

of certificates. The person in possession of a licence need only apply to the Receiver of Revenue for a new licence, providing the same class of business is being carried out in the same premises.

"Boards are being given the power to impose certain conditions on each certificate, and these conditions will have to be complied with before the licence is issued," added Mr. Smit.

The second reading was agreed to.

## After The Congress

Mahatma Gandhi writes as follows in his *Young India* dated April 2, —

The Congress is finished. It was an object lesson in quick organisation. Without the willing co-operation of nearly three thousand volunteers, men, women and children, and the public, a city accommodating twenty thousand persons with all the conveniences could not have been brought into being in twenty-five days. A band of merchants undertook the kitchen work, ensuring efficiency, economy and good service. The women volunteers vied with the men in hard work often involving prolonged vigils. But the real credit belongs to the Lord Mayor of Karachi, the great Parsi humanitarian and philanthropist, Jamshed Mehta. There are seasoned Congress workers who strove to make the organisation so perfect. These I need not mention. The chief architectural feature of the Congress was its pandal which had no canopy but that of the blue sky. It became thus possible to ensure freedom from suffocating air and to provide ample accommodation. It saved enormous expense. Instead of building the dais and galleries they were obtained by excavation as at the time of the Ahmedabad Congress. Another feature was the great Khadi exhibition which beat all the previous ones in scientific arrangement. Although it was not part of a big show, it attracted vast crowds and was thoroughly successful from the financial standpoint.

Sardar Vallabhbhai Patel's address was perhaps the briefest of all presidential addresses. He was able to finish the proceedings in two days—not a bad record. A day saved means much saving of expense and more of the fagged-out exertion of the over-worked volunteers.

The Congress has endorsed the provincial settlement and issued in the clearest possible terms its mandate to its delegation.

Much has yet to happen before the delegation can take part in any conference that may be held. The duty of Congressmen is now clear. They must faithfully observe the terms of the provisional settlement. They must clear the atmosphere of every trace of violence and therefore first examine and purify themselves. The nation must achieve the boycott of foreign cloth and see that the gospel of the wheel spreads through every village of India. Before this can be accomplished, we must develop greater love of the famishing millions than we have. The drunkard and the drug addict must be induced, not forced, to give up their vice. These things require greater organisation, greater co-operation among ourselves and a living faith in non-violence in thought, word and deed. Whether it is taken up as a policy or a creed, mind and body must act together while the policy or the creed is in operation.

While the truce lasts we must not boycott British goods as such. Last but not least, one must achieve Hindu Muslim unity. How this is to be done I



know. The Hindus have to dare to trust them and let the Mussalmans and the Sikhs take what they want. This rids the nation of all communal taint. But of this hereafter.

## Mr. Vithalbhai Patel Interviewed In Genoa

The following is a summary of an interview the *Giornale di Genova* had with Mr. Vithalbhai Patel on the day of his arrival from India:—

Dressed in typical Indian attire with Gandhi cap on his head, Mr. Patel, ex-President of the Indian Legislative Assembly and ex-Lord Mayor of Bombay and a prominent Congress leader, recently landed in Genoa on his way to Vienna where he was proceeding for medical treatment and, if necessary, operation for his abdominal trouble which he had developed in a British jail in India.

### Settlement With The British

Questioned as to the prospect of a settlement with the British Government, Mr. Patel explained in some details the principles of the non-violent struggle for freedom which India has been waging and its significance to the world at large. He further told the representative that the events of the 12 months and the inhuman methods adopted by the British Government in dealing with the movement culminating in the suspension of the ordinary laws of the land and the administration of the country by means of special ordinances promulgated by the Viceroy in the incarceration of more than 75,000 Congress workers in the British Indian jails; in the indiscriminate beating by the police with heavy sticks and butt-ends of rifles, of thousands of men, women and children engaged in the task of picketing liquor shops and British goods and in peaceful demonstration and processions have embittered and strengthened feeling against British connection to such an extent that it would be a miracle, if the Congress would reconcile itself to any constitution involving British connection.

### No Change of Heart

In any case, Mr. Patel added, he personally saw no real change of heart on the part of the British Government and prospects of a final settlement were very meagre. At the same time Mr. Patel emphasised that there has been such a wonderful awakening throughout the country and determination on the part of the people to get rid of foreign domination at any cost that the struggle will continue unabated till India becomes completely self-governing with full control over its defence and finance.—*Bombay Chronicle*.

## Four Fundamentals Of Life

### Dr. Jones Speaks At Benoni

An attack on the modern system of education was made by Dr. Jessie Jones, educational director of the Phelsh-Stoke Fund, in an address to the Benoni branch of the Transvaal Workers' Educational Association recently. Mr. W. H. Shorten (Mayor of Benoni) presided.

The more he studied human society, said Dr. Jones, the more he was convinced that education was the best means of dealing with problems of modern civilisation. Education was intended to teach people how to live rather than to teach them

how to make a living. In other words, the purpose of education was culture.

He had not yet seen, however, any school that taught how to probe and diagnose human society, even in its simplest form. It was undoubtedly a difficult task, but, by concentrating, the vital factors could be discovered.

Education should cover four essentials—health, the exploitation of the natural resource of the community, the preservation of the race, and the striving for something more than self. These were necessary ingredients of life, and if people wished to fulfil responsibilities they must be conscious of the fundamentals.—*Rand Daily Mail*.

## India And Christianity

[By SIR KURMA V. REDDI, Kt., B.A., B.L.]

"There are some 5,000,000 Christians in India at present—one out of every seventy Indians. These are either converts or descendants of converts of the last one hundred years. There are, however, a few whose ancestors were converted as early as in the third century. Most of those converted during the last two centuries are from the lower classes of society. But the vast majority of the Indians are neither Christians nor do they believe in Christianity, though they believe in Christ. This is because most of what is good in Christianity is also found in Hinduism, in Buddhism and in Islam. But the Indians, almost all of them, believe in Christ as a saint, as a prophet and as the founder of a great religion. The Christian Missionaries have done for India more than what Christianity has been able to do. They came from distant countries, from America, Canada, England, Belgium, France, Switzerland, Germany and Italy, leaving their homes, their kith and kin, crossing distant seas. They impressed Indians immensely. They spent enormous sums of money on Indians, on their education and on their economic development. They shouldered the responsibility of imparting elementary education to the children of Indian masses. Several industrial schools have been instituted by various Christian Missions. They have opened colleges for higher education, and many of these colleges have risen to great eminence. It is impossible not to recognise that the fate of Indian education would have been very poor indeed if the Missionaries did not undertake this great task. India is naturally grateful for the wonderful missionary effort. They are also to some extent responsible for the removal of many social evils which existed in India in the eighteenth and nineteenth centuries. They introduced Western modes of living and Western methods of thinking. They elevated the lower classes among the Indians, raised their social status and improved their economic condition. They have not been able to convert India to Christianity, but they created a respect for Christ and for his teachings. Many Indians are good Christians at heart, and that is the result of missionary work in India. It is not likely that India will ever adopt Christianity as a national religion. But what is there in a name? If Indians are really Christians in thought, word and deed, if they adore truth and God, if they are merciful and charitable, and bear no ill-will, malice or hate, if they love their neighbours and obey the laws of God and their land, they will be just as good Christians as those who profess Christianity, and the purpose of the Christian missionaries will be more than served."