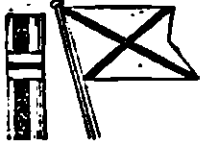


Indian Opinion

No. 43—Vol. XXIV.

Friday, October 22nd, 1926.

Registered at the G. P. O. as a Newspaper
Price Fourpence



શ્રીદીશ ઈન્ડિયા
સ્ટીમ નેવીગેશન કુ.

વાસ દીવસમાં મુખર્ષ પહોંચાડનારો
સ્ટીમરો

સ્ટી. "કારાપારા"

અક્ટોબર તા. ૨૫મીએ મુખર્ષ જવા ઉપડશે.
સ્ટી. "ખડાસા" નવેમ્બર તા. ૮મીએ મુખર્ષ
જવા ઉપડશે.

મુચના—ઉતારગોએ પોતાના મોટા ઠાગીના સનીવારે ૧૧
વાગા અગાઉ કચ્છમાં પહોંચવા કરવાં.

ટીકટના ભાવો

સેકન્ડ ક્લાસ: પાઉંડ ૨૪-૦-૦

ઈન્ડર: પા. ૧૫-૦-૦

ડેક પો. ૮-૦-૦

મુસલમાની વીશી રૂ. ૪૦; હિંદુ વીશી રૂ. ૩૪.

સેકન્ડ અને ઈન્ડર માટે એક મહિના આગાઉથી બંદોબસ્ત કરવો.

ફરેક હોદીને જણાવવામાં આવે છે કે તેમણે પોતાની
સ્ટીમરની ટીકટ વિગેરેના બંદોબસ્ત કરખન આવી કરવો.
ફરેક ઉતાર માટે જગ્યા અને સામાન વિગેરેના બંદોબસ્ત
અમે અમારી જાતે કરી આપીએ છીએ. અમારી સાથે
પત્રબ્યવહાર કરવો બહારનારોએ.

વધુ ખુલાસા માટે લખો યા મળે:—

શ્રીમંત્ર હીમંત્ર,

Tel. Add. ૩૭૦ પાકન સ્ટ્રીટ, ડરબન.

"Karamat Durban"

અઠવાડીક પંચાંગ

વાર	ખ્રીસ્તી ૧૯૨૬ અક- ટોબર	હિંદુ ૧૯૮૨ આસો	મુસલમાન ૧૩૪૫ રખીડિલ આખર	પારસી ૧૨૬૬ કદમી સહે.	સુર્યોદય ક. મી.	સુર્યાસ્ત ક. મી.
ચુક	૨૨	વદિ ૧	૧૪	૧૪	૫-૧૨	૬-૧૦
સની	૨૩	" ૨	૧૫	૧૫	૫-૧૧	૬-૧૦
રવી	૨૪	" ૪	૧૬	૧૬	૫-૧૦	૬-૧૧
સોમ	૨૫	" ૫	૧૭	૧૭	૫-૯	૬-૧૨
મંગળ	૨૬	" ૬	૧૮	૧૮	૫-૮	૬-૧૨
બુધ	૨૭	" ૭	૧૯	૧૯	૫-૭	૬-૧૩
શુક્ર	૨૮	" ૮	૨૦	૨૦	૫-૬	૬-૧૩

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 the 19th, 20th, 21st, and 22nd November, 1926.

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 સઘળી કોંગ્રેસની સાથે
લેહાએલી સંસ્થાઓને ખખર આપવામાં આવે છે
કે કોંગ્રેસની છઠી બેઠક નવેમ્બર તા. ૧૯, ૨૦,
૨૧ અને ૨૨ મીએ લેહાનીસખરખ ખાતે ભરાશે.

કમચલાઉ કાર્યક્રમ નીચે પ્રમાણે છે—

(૧) પ્રમુખનું ભાષણ (૨) જનરલ સેક્રેટરીનો
રીપોર્ટ (૩) રાઉન્ડ ટેબલ કોન્ફરન્સ (૪) કલર
બાર બીલ (૫) પ્રાવીન્સીયલ પાવરસ બીલ (૬)
કોન્સ્ટીટ્યુશન અને સ્ટેન્ડીંગ ઓરડરોમાં સુધારા
વધારા (૭) બીલ ફરીયાદો અને તે ઉપર ઠરાવો
(૮) ટ્રેઝરરનો રીપોર્ટ અને હીસાબ (૯) અમલ-
દારોની ચુટણી.

એ. આઈ. કાજી,

જોન. જનરલ સેક્રેટરી

સા. આ. ઈન્ડિયન કોંગ્રેસ.

નેશનલ ટી સુમ

પૌરબંદર ધીનો માલ

હમારે ત્યાં ફરેક ભતની મીઠાઈઓ તેમજ ચેવડો, ગાંડીયા સેવ ગરમ મસાલો, દેશી સ્વાદના પાપડ, તથા ઓરડરથી નાના મોટા અળદીઓ તથા હલકા ભારી, શાલમપાક મેથીઓ અંથાણા વિગેરે બનાવી આપીશું. આ તે તથ્યાર મળી શકશે.

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

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

મનેજર:

નાહના પરસોતમ ભુલા મટવાડીઆ.

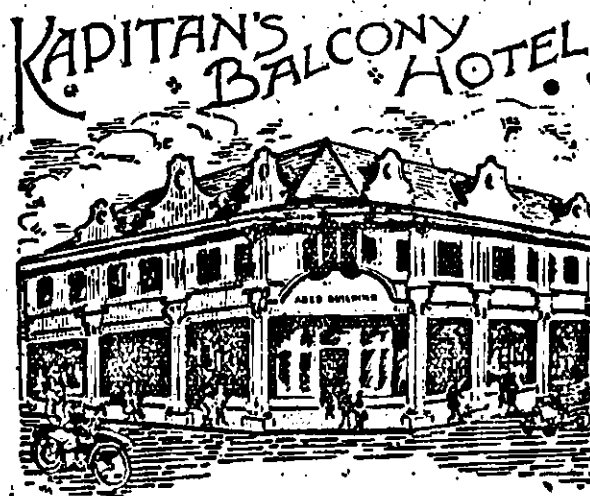
૧૮૬ ટ્રે સ્ટ્રીટ, ડરબન.

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

HEERABHAI MORAR MATVADKAR

Wholesale Fruit & Vegetable Commission Agent.

૧૮૨ ટ્રે સ્ટ્રીટ, હીરાભાઈ મોરાર મટવાડકર, ડરબન
હોલસેલ ફ્રુટ અને વેજીટેબલ કમિશનર
પેકીંગ સારી રીતે કરવામાં આવશે.
ટેલીફોન ૧૯૬૯. અને કમીશન એજન્ટ બોક્સ ૩૧૬.



બજારમાં સસ્તો માલ ખરીદો તે પહેલાં વીચારજો

સરેરાશ રાખજો ભાવ બ્યાજની લઈ માલ સેક્ટરથી સ્વાભાવિક થાય છે.
બહાર ગામનાં મોકાઈઓ ઓરડર સાથે પહંસા મોકલવા મહેરબાની કરવી.
અવાર, મગદી લીંધુ, કેરી, તથા વેજીટેબલના અંથાણાઓ મસાલોદાર પાપડ વીગેરે હમેશાં મોટા ન્યાઓમાં તથ્યાર મળે છે.
ફોન ૩૬૨૩. સેંટરલ ટ્રે મેનેજર, કેપીટન બાલકોની હોટેલ, ડરબન જે અને વિહોટરીઆ સ્ટ્રીટ, ડરબન.

M. I. DADABHAY,

GENERAL MERCHANT.

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

પો. બોક્સ ૪૮. ટેલીગ્રાફિક: "દાદાબાઈ" કરોલાન
એમ. આઈ. દાદાબાઈ,
જનરલ મરચન્ટ.
૨૫, વેન હેગન સ્ટ્રીટ, કરોલીના, ટ્રાંસવાલ.
ટેલીફોન નં. ૫.

TELEPHONE 3390.

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HIGH CLASS MINERAL WATER MANUFACTURERS
Country and Shipping Orders Receive Prompt Attention.
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NATHOO TABHA & CO.

New and Second-hand Timber Merchants.
Building Materials Always in Stock.
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Nartjes Packing Boxes a speciality.
Up-Country Orders Receive Prompt Attention.
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Off Warwick Avenue, Durban.

નથુ ટબ્હા એન્ડ કું.
નવા અને જુના ભાંડાના વેપારી.
બર બાંધવાનાં ભાંડાં, લીન, તથા તેને લગતો સુધને
સામાન રાખીએ છીએ. ફરેક ચીજ કિંદાયત ભાવે મળી
શકશે.
ફ્રુટ બોક્સ કિંદાયત ભાવે બનાવી આપીએ છીએ.
નાચીસના બોક્સ ખાસ બનાવી આપીએ છીએ.
પ્રાઇસ લીસ્ટ મ'બાવી ખાની કરો.
ટેલીફોન ૩૫૧૯. વાર્ક યુ, બીરીયા ફ્લેટ, ડરબન

સાઉથ આફ્રિકામાં પ્રખ્યાત કેપીટનની

મોકાઈ

અમારી બનાવેલી મોકાઈઓમાં બનાવેલી વેજીટેબલ્સ' ધી
બીલકલ વપરાઈ નથી એની ખાત્રી આપવામાં આવે છે.

તે યાદ રાખજો

અમારે ત્યાં પૌરબંદર ધીની મીઠાઈઓ તેમજ લીખાંતમતમતાં
મસાલાની ફરસાણો, ચોલાપુરી ચેવડો, ભાવનગરી સેવ ગાંડીઆં,
બટાકાની પુરી લાજ્યા. વીગેરે
તાલ' હુખના માવાના પેડા, બરફી, ખંભાતી સુન્દરેણી
વીગેરે ઘણી ભતની મીઠાઈઓ હમેશાં તાજ મળે છે.

ફેક

અમારે ત્યાં બનેલા ફેકમાં ફેટ વીગેરે ધર્મ-બાધ આવે એવી
ચીજો વાપરવામાં આવતીજ નથી.

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NOTES AND NEWS

MR. C. F. Andrews arrived in Durban last Wednesday morning by the *s.s. Karapara* and received a cordial reception at the docks from the representatives of the local Indian community. In the afternoon Mr. Andrews was welcomed by the Indian community as represented by the Natal Indian Congress, the gathering in his honour being attended by over 1,000 Indians.

It is understood that the Indian delegation to attend the round-table conference with the South African Government in Capetown in December will be led by Sir Muhammed Habibullah (member of the Viceroy's Executive Council.) in which capacity he is in charge of overseas questions. The other five members will be the Right Hon. Srinivasa Sastri, P.C., who has toured the various Dominions to discuss the Indian question; Sir Pheroze Sethna (a leading Parsee merchant of Bombay and a member of the Council of State and of the Imperial Citizenship Association); Sir George Paddison (leader of the last deputation to South Africa); Mr. Geoffrey Corbett (joint secretary to the Government of India Industries Department), who has special knowledge of the Indian question overseas, and Sir D'Archy Lindsay, leader of the unofficial European group in the Legislative Assembly.

The deputation will have an equal number of Indians and Europeans. The personnel of the delegation is approved universally by the Press in India. Mr. Gandhi, too, has expressed his satisfaction at the representative character of the deputation.

Resuming the debate on the Pretoria resolution urging a solution of the Asiatic problem at the Annual Congress of the Associated Chambers of Commerce held last week at Kimberley, several delegates appealed to Pretoria to withdraw at the present juncture. An amendment moved by Mr. Duncan Baxter (Capetown), noting with satisfaction the coming conference between the representatives of the Indian and the Union Governments and expressing the hope of a solution satisfactory to both countries, was unanimously agreed to.

A strong protest against the Colour Bar Bill and the prohibition of natives to engage in several patriotic and industrial spheres was voiced by Mr. Mahabane (a Free State native Wesleyan Minister) in a speech at a meeting of the Friends International Society Council in London.

Speaking to a crowd of 300 to 400 natives in the Ermelo location last Sunday Thomas M'heibe, provincial secretary of the Native Industrial and Commercial Workers' Union, claimed that the native had put the country and the white man where they were to-day. He alleged that injustice was done to the native through the pass law, the long days he worked and alleged ill-treatment from the white employer. He urged the natives to organise into trade unions like the workers of England had done.

The *Rand Daily Mail* understands that Mrs. Annie Besant who is at present touring America with Mr. J. Krishnamurte, intends to make an extended lecturing tour through South Africa in the next few months.

A Reuter's message from London states:—
Lieut.-Colonel F. S. Jackson has been appointed Governor of Bengal in succession to the Earl of Lytton, whose term of office expires in March.

WELCOME

WE extend a hearty welcome to Mr. C. F. Andrews on his arrival in South Africa. This martyr the fourth visit he has made to our shores in the cause of the Indian community. Words fail us to express in suitable terms our sense of gratitude for his unselfish services to our cause. The last twelve months have indeed been a very strenuous period for Mr. Andrews.

His remarkable work during his last visit is still fresh in our memory and it was to a great extent due to his services that the Round Table Conference had been agreed to between the Union and Indian Governments. We are pleased to learn that the Indian National Congress has passed a resolution thanking Mr. Andrews for his work, for it would have been impossible for the Government of India Deputation to have attained the success they have had, without the valuable assistance of Mr. Andrews.

As the President of the Natal Indian Congress remarked, in welcoming Mr. Andrews at a crowded meeting on Wednesday last, the present visit of Mr. Andrews is the most momentous one. The Round Table Conference will decide once for all, if at all it sits to solve the Indian problem conscientiously, the future of the Indians in South Africa. The personnel of the Indian Delegation to the Conference is a strong one, and we have every hope that the Delegation, with the valuable assistance that will be rendered by Mr. Andrews, will

do its duty to the Indian community of South Africa.

It has been a pleasing feature that Mr. Andrews is in sound health, and this coupled with his usual vigour, will help him to continue his good work.

The Conference Delegation

(BY C. F. ANDREWS)

The delegates have now been chosen by the Viceroy for the Round Table Conference at Capetown which is to begin on December 20th and will probably break off for the Christmas Holidays and begin once more with the New Year. May the Christmas time which has been so happily chosen for the Conference be indeed a season of peace and goodwill and may the New Year bring about a new beginning of the relations between India and South Africa.

"Ring out the Old, Ring in the New"

This will be the wish of every true lover of India and South Africa alike. The old has been bad indeed; oppression, colour bar, racial prejudice, have been there ever since nearly 70 years ago the first Indian agricultural labourers were landed near the present landing pier at Durban to work in the sugar plantations. The new must be something entirely different from that: self-respect, national honour, international good-will must be observed and maintained, and this Round Table Conference at Capetown must show the way by which this can be effected.

The Viceroy's choice of the Delegation has been a good one and there is a boldness and fearlessness about his choice of men which shows that he has already grasped the South African situation and has understood its salient features.

For the first time in South African history an Indian has been put at the head of the Delegation and the responsibility for its failure or success will rest on Indian shoulders. Under him are placed three Englishmen, two officials and one non-official, and two non-official Indians. The secretary also is almost certain to be an Indian. This is all as it should be and South African Indians will surely recognise the honour that has been done them by giving them this unique representation. For however admirably Sir Benjamin Robertson and Sir G. S. Paddison have laboured in the past to represent India truly (and more than most people I can bear testimony to the whole-heartedness and loyalty to India of their labour) nevertheless it is now high time that an Indian leader should be given this responsibility. Sir Muhammad Habibullah will take up their work with a high courage and will build on the foundation which they have already laid.

In doing his duty, he will also have the supreme confidence of knowing that the one great heroic figure who has been the true leader in the South African Indian struggle, independent of governments and political parties, has been Mahatma Gandhi himself, an Indian through and through, who owes all his character and strength to the motherland that gave him birth. For Mahatmaji made this struggle once for all a part of the national life of India and it is from that standpoint that Sir Muhammad Habibullah will take up the struggle to-day.

From all that I have seen of him and from the friendship which he has given me it is possible for me to hope much from Sir M. Habibullah's leadership. He possesses many qualities that will be of great value. He has the deepest love for India his motherland and Hindus have been as dear to him as

the members of his own religion. He has the signal honour of having been elected again and again to Councils and to Chairmanship of Councils by Hindu votes. Having been born and bred in Madras Presidency he has been entirely outside the area of the Hindu-Muslim conflict in Northern India; and from his own happy experience in the South of Hindu-Muslim unity he finds it difficult even to understand what it means.

He has quite recently passed within the sanctuary of sorrow owing to the death of his wife at Simla last July. So devoted was he to her that the loss was almost greater than he could bear, but with remarkable fortitude and courage he continued at his post, going back immediately to his duty. It was to this sense of duty that I personally appealed when I felt that it was in the fitness of things that he who was the Head of the Department should go, having known beforehand that those with whom the final choice lay desired it. I have the full confidence therefore that he is coming out on this mission in a spirit of faith in God and belief in the justice of the Indian cause. In meeting with General Hertrug and Dr. Malan he will meet also with men of faith, who desire above all to do what is right in the sight of God. There is a foundation here for a settlement that may be solid and lasting.

In my next article, I shall write concerning the Rt. Hon. V. S. Srinivasa Sastri, and explain why I feel certain that the choice of him as the leading non-official on the delegation was a right and true and wise one. After that, I shall go on to tell all I know about the remaining members. Here, in this first article, it will be sufficient to say in conclusion, that I feel certain that the Viceroy has done his very utmost to make the best choice possible and that in doing so he has paid attention to nothing else except the cause itself.

The Work To Be Done

(BY C. F. ANDREWS)

When I got back to India last May it was my earnest wish to settle everything as quickly as possible that I had left undone in India, especially my work at Santiniketan, and then to come back to South Africa as soon as possible, because it had been impossible not to be aware what tremendous issues were at stake and what a battle had yet to be fought. I had wished to do this even before I had heard that the Asiatic Bill had been postponed and a Conference agreed upon by the Union Government. When that joyful news reached me on board the *Karajala* my wish to come back again quickly to South Africa was even more earnest than before. For there was now a slight hope of a favourable issue if no time at all were lost.

But Mahatma Gandhi at once decided that it would not be at all right to go back to South Africa too soon. The work of preparation for the Round Table Conference had first to be decidedly finished in India itself; for the personnel of the delegation had to be chosen and a very great deal had to be discussed and thought out in India. Mahatmaji said to me: "Stay through the monsoon in India and watch everything here. Do not let go for a moment. Then, in September, take the first boat after the monsoon is over and go out to South Africa."

This suited my own plans exactly, because it was of very great importance to me, if possible, to stay for the monsoon term in Santiniketan Asram. The Poet, Rabindranath Tagore, would be away in Europe, and unless the work were so urgent that it could not possibly be avoided, I ought to be at Santiniketan. Therefore when Mahatmaji decided for me in this way, that it would be better for the Indian cause in South Africa also that I should stay till the end of the monsoon, the decision was a happy one for me and relieved half my anxieties. As matters have turned out, there can be no doubt whatever that his decision was the best.

Then I had fixed my passage for September 14th because I was still so eager not to lose a day in South Africa before the Conference that would be spared for preparation. But when the South African Deputation was scheduled to reach India by September 18th, it seemed a pity that I should not stay to meet them and it was decided that I should postpone my passage till September 28th. Since the monsoon was evidently going to be a late one and I am a bad sailor, it was well also on that account not to precipitate matters. I had been ill owing to blood poisoning and the illness had come back again in part: it was therefore foolish to run unnecessary risks.

Then, at the very time I visited Sabarmati to stay with Mahatmaji for the last days, in order to gain his final instructions and advice. The illness I had had again returned a third time and I became very weak indeed. At one period it seemed as though I should have to cancel my passage and wait another fortnight. Mahatmaji himself suggested that Devadas might accompany me on the voyage in order to look after me. But fortunately this was not necessary, as I rapidly grew stronger and was ready when the time came to start. I saw Mahatmaji nearly every day during the last fortnight, and the talks I had with him were priceless. There was not a single aspect of the problem that I did not discuss carefully with him. It was not possible for me to see the South African Deputation, but since Mahatmaji himself went up from Sabarmati to Bombay to see them that part of my programme was not injured. They were very deeply impressed, I believe, by the talk they had with him and he himself was pleased with his visit. I have a hope that they were able to see him again before they left India, but I am not certain if they were able to do so. The one difficulty from which they suffered was that they had to crowd too many engagements into a very limited number of days.

The voyage over was on the whole a good one. We had to call at Portbladder in order to take on board 200 passengers and 2000 packages of Kathiawar ghee. We had to toss at anchor on the swell of the late monsoon for nearly eight hours, and that day I was very sea-sick. There were other bad days for me, but on the whole the voyage, as I have said, was a good one, and I have landed in Durban feeling much better for the sea voyage. At the same time I cannot disguise from myself the fact that I have not yet got back my physical energy and strength. But there has been no return of fever or any other complication, and I hope now very soon to recover my strength also. Fortunately the work which specially needs to be done does not require public speaking, which tries me most of all and has always been a very great difficulty to me. Rather, there will be needed a very great deal of quiet research work and also press work; and this can be done without much physical fatigue if only I can get the necessary quiet and leisure, and the secretarial help that I may require from time to time. For that I shall have to ask the Congress. All the way over, I have been thinking of the quiet work I was able to do at Phoenix last year and on other occasions and that will be the ideal place for me at present.

The work to be done is enormous, and the time is very short. The whole case has to be prepared afresh in much greater detail than last year and everything has to be brought up to date. We won our reprieve last year (for it is an armistice, nothing more) because of the strength of our case. Now we have to achieve, not an armistice, but a settled peace; and that is a much harder matter. If we fail this time, we fail altogether: if we win this time, we win for at least this generation. We must win!

But how?

First of all we must work and strive together. There is no time whatever for any personal rivalries. We must put those things strictly on one side and pull our whole weight as a team, not as units. We shall have admirable help from India. As I shall show in another series of articles, we have got the best Delegation coming out that

we possibly could desire. But everything will really depend on us, and we must be strong and united.

In other issues of INDIAN OPINION I shall try to show what special kind of work is necessary. Now, in this present article, I would only ask one thing, namely, that INDIAN OPINION itself every week may be read very carefully indeed. It will be the one chief means whereby it will be possible for me personally to speak to Indians in all parts of South Africa and I shall be writing very regularly for it during the next few months. Cannot everyone who is already a subscriber see at once that two things are done,

(i) That his own subscription is paid up to date without fail and a small contribution added if possible.

(ii) That he gets others who for some reason or other do not yet subscribe to do so without any delay.

During these weeks that follow, I shall lay very great stress on the united reading of INDIAN OPINION and I do hope that my appeal will not be in vain.

“Racial Relations And The Christian Ideal”

The Very Rev. W. A. Palmer, the Dean of Johannesburg, in the course of a sermon delivered recently at St. Mary's Cathedral on the subject of “Racial Relations and the Christian Ideal” said that the subject was of special importance at the present time in view of the resolutions passed at the epoch-making conference of the Churches recently held at Bloemfontein. It was a terrific subject for the British people, and for all white races, considering that nine-tenths of the habitable world was under white domination, and yet out of every seven people who belonged to the British Empire, six of them were black.

Side by side with this fact they had to realise three facts. First of all, they lived in a shrinking world; secondly, they were living in a world where all were inter-dependent; and, thirdly, they were living in an awakening world. When Stanley found Livingstones, he gave him letters which had been dated two years before. By means of wireless telegraphy, one could to-day get a message from the heart of the Empire to that very spot in a flash. In this and in other ways the world was shrinking. A famine in one part of the world deeply and seriously affected nations in other parts, and the inter-dependence of nations was everywhere evident.

They had the spectacle of white people ruling a world which was not white, and at a time when there was a great development of race consciousness among the black and coloured nations. That race consciousness was taking place amid circumstances which were alarming. The nations of India, China and Japan were awakening, and they had a profound distrust of Western ideals and civilisation, and side by side with that renaissance there was what could be called a Mahomedan menace, the underlying principle being the capture of the native races.

Mahomedanism offered social equality. When a native became a Mahomedan, he was the equal of his co-religionists.

The world was in a ferment, and it was futile telling the coloured people to remain quiet, and endeavouring to persuade them that white civilisation was higher than theirs. The natives merely replied that it was only through fighting and suffering that the white settlers had attained to the present stage of freedom. They replied that they, too, were quite prepared to fight and suffer in the way the white people had. The whites blundered, and the natives were prepared to run the risk of making their own blunders. All over the world the coloured races had their own leaders, whose methods might

be different, but all spoke with one voice. It was the voice of the great race upheaval that was taking place throughout the world: the voice of the people who were determined to keep control of their own destiny.

Sometimes they were accused of putting ideas into the heads of natives, said the Dean, but such a suggestion was ridiculous. All over South Africa many young natives were reading books on the colour question. Some of those books were of the most inflammatory kind, and the result was that in different parts of the world one could notice a stupendous tide of racial movement that was beating, as if it were, on the shores of humanity. The future was unknown, but if the white man made up his mind permanently to resist the world-wide movement among the coloured peoples, it might mean another world war.

Continuing, the Dean said that the white people in South Africa had a great privilege. They were living in the very thick of the great storm centre, and the hardest and the loftiest thinking was needed. Here they were brought face to face with race prejudice, and so far as the politicians were concerned, there were very few who, when talking or thinking of the native question, rose above the standard of the gutter. When he spoke of racial prejudice, he did not mean racial antipathy.

Was this racial prejudice inborn? Could it be resisted? He did not believe that it was inborn. Racial prejudice was something which developed and increased with three factors. It increased with environment; it strengthened as the alien element increased; and was brought about by economic pressure. It was very largely fostered by mob psychology which was based on fear.

It was a question that had to be faced, and the problem could not be treated in one of the three ways. Were they out for social equality? He did not believe it. No one would dream of inter-marriage between the white and coloured races. So far as the policy of repression was concerned, one would like to know what was meant by the saying that the native was to be kept in his place. This was a mere parrot cry. He could not help wondering how long they would fail to realise that the problem of the poor native very largely created the problem of the poor white. Every thinker was convinced of it. Let them teach the native to want things and to raise his standard of civilisation, and they would go far in solving the poor white problem. The policy of repression had disastrous effects on those who practised it.

So far as the policy of segregation was concerned, it would be a good thing for the white race and for South Africa as a whole, but he did not think that it would be good for the native races. If they were sure that the natives would get a fair and square deal in the division of land, the position might be different, but, judging from the past, he did not think that the natives would get a fair deal. Segregation, however, was not the colour bar. It was merely putting natives in a place by themselves and letting them develop as they themselves thought best.

"I have no hesitation to-night," said the Dean, "in denouncing the colour bar. It is a policy of expediency based on no principle of statesmanship. I wholeheartedly denounce the colour bar as being thoroughly un-Christian. Every man has an equal value in the sight of God, and the colour bar is foreign to the principles of our Lord."

The Dean concluded by saying that so far as the English Church was concerned there was no such thing as a colour bar. There was a very definite policy of segregation, but the fact that the very highest positions in the episcopate were open to people of colour demonstrated that no colour bar existed. There were Chinese, Japanese and Indian

bishops, and perhaps some day, if a native man in this country had sufficient character, education, and spiritual leadership, he might be made a bishop so that he would work among his own people. The English Church did not believe in white and coloured people worshipping in the same church, the principal reason being that the standard of worship and preaching was so different in the white and coloured churches.—*Rand Daily Mail*.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

XXII. Called But Then—

I have deferred saying anything up to now about the purpose for which I went to England *vis.*, being called to the bar. It is time to advert to it briefly.

'KEEPING TERMS'

There were two conditions which had to be fulfilled before a student was formally called to the bar: 'Keeping terms'—twelve terms equivalent to about three years; and passing examinations. 'Keeping terms' meant eating one's terms, *i.e.* attending at least six out of about twenty-four dinners in a term. Eating did not mean actually partaking of the dinner, it meant reporting oneself at the fixed hours and remaining present throughout the dinner. Usually of course everyone ate and drank the good commons and choice wines provided. A dinner cost from two and six to three shillings and sixpence that is from two to three rupees. This was considered moderate, inasmuch as one had to pay that same amount for wines alone if one dined at a hotel. To us in India it is a matter for surprise, *i.e.*, if we are not 'civilised,' that the cost of drink should exceed the cost of food. The first revelation gave me a great shock and I wondered how people had the heart to throw away so much money on drink. Later I came to understand. I often ate nothing at these dinners for the things that I might eat were only bread, boiled potato and cabbage. In the beginning I did not eat these, as I did not like them; and later when I began to relish them I also gained the courage to ask for other dishes.

The dinner provided for the benchers used to be better than that for the students. A Parsi student, who was also a vegetarian, and I applied, in the interests of vegetarianism, for the vegetarianism courses which were served to the benchers. The application was granted and we began to get fruits and other vegetables from the benchers' table.

Two bottles of wine were allowed to each group of four, and as I did not touch them, I was ever in demand to form a quarter, so that three might empty two bottles. And there was a 'grand night' in each term when extra wines like champagne in addition to port and sherry were served. I was therefore specially requested to attend and was in great demand on that "grand night."

I could not see then, nor have I seen since, how these dinners qualified the students for the bar. There was once a time when only a few students used to attend these dinners and thus there were opportunities for talks between them and the benchers and speeches were also given. These occasions helped to give them knowledge of the world with a sort of polish and refinement and also improved their power of speaking. No such thing was possible in my time, the benchers always sitting at a respectable distance from the students. The institution had gradually lost all its meaning, but conservative England retained it nevertheless.

THE EXAMINATIONS

The curriculum of study was easy, barristers being humorously known as 'dinner barristers.' Every one knew that the examinations had practically no value. In my time there were two, one in Roman Law and the other in Common Law. There were regular texts prescribed for these examinations which could be taken in compartments, but scarcely any one read those books. I have known many to pass the Roman Law Examinations by scrambling through notes of Roman Law in a couple of weeks and the Common Law Examination by reading notes on the subject in two or three months. Question papers were easy and examiners were generous. The percentage of passes in Roman Law examinations used to be 95 to 99 per cent. and of those in the Final examination 75 per cent. or even more. There was thus little fear of being plucked, and examinations were held not once but four times in the year. These convenient examinations could not be felt as a difficulty.

MY STUDIES

But I succeeded in turning them into one. I felt that I should read all the text books. It was a fraud, I thought, not to read these books. I invested much money in them. I decided to read Roman Law in Latin. The Latin which I had acquired in the London Matriculation stood me in good stead. And all this reading was not without its value later on in South Africa where Roman Dutch is the common law. The reading of Justinian therefore helped me a great deal in understanding the South African Law.

It took me nine months of fairly hard labour to read through the Common Law of England. For Broom's Common Law, a big but interesting volume, took up a good deal of time. Snell's Equity was full of interest, but a bit tough to understand. White, and Tudor's Leading Cases (from which certain cases were prescribed) was full of interest and instruction. I read also with interest William's and Edward's Real Property and Goodeve's Personal Property. William's book read like a novel. The one book I remember to have read, on my return to India, with the same unflagging interest, was Mayne's Hindu Law. But it is out of place to talk here of Indian law-books.

I passed my examinations, was "called" to the Bar on the 10th of June 1891 and enrolled in the High Court on the 11th. On the 12th I sailed for home.

But notwithstanding the study there was no end to my helplessness and fear. I did not feel myself qualified to practise law.

But a separate chapter is needed to describe this helplessness of mine.

XXIII. My Helplessness

It was easy enough to be "called," but it was difficult to practise at the bar. I had read the laws, but not learnt how to practise law. I had read with interest 'Legal Maxims,' but did not know how to apply them in my profession. *Sic utere tuo ut alienum non laedas* (Use your property in such a way as not to damage that of others) was one of them, but I was at a loss to know how one could employ this maxim for the benefit of one's client. I had read all the leading cases on this maxim, but they gave me no confidence in the application of it for my future clients.

Besides I had learnt nothing at all of Indian law. I had not the slightest idea of Hindu and Mahomedan Law. I had not even learnt how to draft a plaint, and felt completely at sea. I had heard of Sir Pherozeshah Mehta as one who roared like a lion in law courts. How, I wondered, could he have learnt the art in England? It was out of the question for me ever to acquire his legal acumen,

but I had serious misgivings as to whether I should even be able to earn a living by the profession.

I was torn with these doubts and anxieties whilst I was studying law. I confided my difficulties to some of my friends. One of them suggested that I should seek Dadabhai Naoroji's advice. I have already said that when I went to England, I possessed a note of introduction to Dadabhai. I availed myself of it very late. I thought I had no right to trouble such a great man for an interview. Whenever an address by him was announced, I would attend it, listen to him from a corner of the hall, and go away after having surfeited my eyes and ears. In order to come in close touch with the students he had founded an Association. I used to attend its meetings, and rejoiced at Dadabhai's solicitude for the students, and the latter's respect towards him. In course of time, I mustered up courage to present to him the note of introduction. He said: "You can come and have my advice whenever you like." But I never availed myself of his offer. I thought it wrong to trouble him without the most pressing necessity. Therefore I dared not venture to accept my friend's advice to submit my difficulties to Dadabhai at that time. I forget now whether it was the same friend or some one else who recommended me to meet Mr. Frederick Pincutt. He was a Conservative, but his affection for Indian students was pure and unselfish. Many students sought his advice and I also applied to him for an appointment, which he granted. I can never forget that interview. He greeted me as a friend. He laughed away my pessimism. 'Do you think, he said, 'that every one must be a Pherozeshah Mehta? Pherozeshahs and Badrudins are rare. Rest assured it takes no unusual skill to be an ordinary lawyer. Common honesty and industry are enough to enable him to make a living. All cases are not complicated. Well, let me know the extent of your general reading.'

When I acquainted him with my little stock of reading, he was, as I could see, rather disappointed. But it was only for a moment. Soon his face beamed with a pleasing smile and he said, 'I understand your trouble. Your general reading is meagre. You have no knowledge of the world—a *sine qua non* for a vakil. You have not even read the History of India. A vakil should know human nature.' He should be able to read a man's character from his face. And every Indian ought to know Indian History. This has no connection with practise as a lawyer, but, you ought to have that knowledge.' I see that you have not even read Kay and Malleon's History of the Mutiny of 1857. Get hold of that at once and also read two more books to understand human nature.' These were Lavator's and Shemmelpennick's books on Physiognomy.

I was extremely grateful to this venerable friend. In his presence I found all my fear gone, but as soon as I left him, I again began to worry. 'To know a man from his face' was the question that haunted me as I thought of the two books, on my way home. The next day I purchased Lavator's book. Shemmelpennick's was not available at the shop. I read Lavator's book which I found more difficult than Snell's *Equity*, and scarcely interesting. I studied Shakespeare's physiognomy, but did not acquire the knack of finding out the Shakespearees walking up and down the streets of London.

Lavator's book did not add to my knowledge. Mr. Pincutt's advice did me very little direct service, but his affection stood me in good stead. His smiling open face stayed in my memory and I trusted his advice that Pherozeshah Mehta's acumen, memory or ability were not essential to the making of a successful lawyer; honesty and industry were enough. And as I had a fair share of these last I felt somewhat reassured.

I could not read Kay and Malleon's volumes in

England, but I did so in South Africa as I had made a point of reading them at the first opportunity.

Thus with just a little leaven of hope mixed with my despair, I landed at Bombay from the s.s. Assam. The sea was rough in the harbour, and I had to reach the quay in a launch.

News in Brief

London, Oct. 15.—The Rev. John Dube, who is in London trying to raise £2,000 for his Oblange Institute, Natal, is proceeding to America to study the inter-racial problem as it presents itself in America.—*Reuter*,

Clements Kadalie, National Secretary of the Industrial and Commercial Workers' Union, was sentenced last Friday by Mr. H. B. Wallace, in the First Criminal Court, to pay a fine of £3 with the option of 14 days' imprisonment with hard labour, for being in Natal without being in possession of an inward pass as required by the law.

Sir Charu Chander Ghose, a Judge of the Calcutta High Court, who was present with his wife at the unveiling ceremony of the Delville Wood Memorial in France, in the course of a letter to the *London Times* says:—

"To my mind no pen can portray the beauty of the stone and the dome crowning the monument and depicting for all time how the twin races of South Africa, after fratricidal strife, came over the seas to fight in the Great War and how they went to a common grave. The lesson of the memorial is there for all who have eyes to behold and ears to hear." He adds, "Is it too much to hope that the Government of India will give a lead to the princes and people of India and assist in the erection of an Indian war memorial at, say, Neuve Chapelle, destined to point the same lesson as is conveyed by the memorial in Delville Wood?"

In the course of an address before the Conference of Empire and Australian Parliamentary delegates, Mr. Munnik, M.L.A., (South Africa) declared that the natives must earn a livelihood. "You in Australia have kept your native names but got rid of the natives, South Africa has got rid of most of the native names but has kept the natives. South African maize, though grown by kaffir labour, was sold at the world's market prices."

Owing to the recent trial shipment of 500 mules to India, several of the Wakkerstroom farmers have decided to go in for breeding mules, as they have a good stamp of mares and the district is eminently suited for this purpose. As much as £100 has already been paid by one farmer for a donkey jack.

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30th September, 1926.

સુરતી મહોમદન ઇસ્ટેટ કંપની

(ઇન લિક્વિડેશન)

શેરહોલ્ડરોનું લીસ્ટ

આ બહારખર્ચથી સર્વને જણાવવામાં આવે છે કે ઉપલી કંપનીના શેરહોલ્ડરો જે પોતાને શેરહોલ્ડરો તરીકેનો દાવો ધરાવે છે અને જે પોતાને કોઈ લિસ્ટ સાથે આવે તે લેવાને તેઓએ પોતાનાં નામોની માહિતી તા. ૨૭ અક્ટોબર સુધી માં નિચે સહિ કરનારને મોકલી આપવી. એ તારીખ પછી માર્કર આફ સુપ્રીમ કોર્ટને લિસ્ટ-હોલ્ડરોની લીસ્ટ કબુલ રાખવા માટેની અરજી કરવા માં આવશે.

પી. એ. મેક્સ ૬૨૫૫

નેશનીસમગ

૩૦-૯-૧૯૨૬.

લેસ્ટલી પી. કેન્ટ.

લીક્વિડેટર (સુરતનાર.)

અમારા પોતાનાજ

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આરકરો સાથે પૈસા મોકલવા વિનંતિ છે.

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