

Indian Opinion

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NOTES AND NEWS

IN his presidential address to the National Indian Congress, Mr. S. Srinivasa Aiyangar hoped that a Session would be held in South Africa. Without touching upon the feasibility or otherwise of holding a Session here, we appreciate the sentiments that prompted Mr. Aiyangar to express that hope. The Congress is the unofficial Parliament of India, and we are therefore all the more grateful for the interests evinced in South Africa. The South African Indian question has been receiving particular attention at every session of the Congress during the last few years, and in the year 1925, when our Deputation was in attendance, over two hours were devoted to the question. Whilst we shall pray for the realisation of Mr. Aiyangar's hope, we shall in the meantime reciprocate his sentiments.

After a month's stay in Capetown Mr. C. F. Andrews has returned to Natal. The stay has indeed been strenuous for Mr. Andrews. We are more than indebted for his unselfish labours in our cause. His presence throughout the year is essentially necessary at Santiniketan, but his thought for South African Indians stands foremost in his mind. His sacrifice is indeed great, but his slogan is "service before self." Mr. Andrews will be in our midst for some time. His valuable assistance and his sagacious advice will always be sought for.

The Influenza epidemic in England is still of a virulent character. The toll of deaths from this dreadful scourge is increasing every week. The deaths for the week ending 5th February numbered 818.

Reute's correspondent from New Delhi reports that the Assembly by 52 votes to 45 carried a motion censuring the Government for its decision to postpone the Exchange Ratio Bill until March 1927. The Government spokesman had declared that the House must weigh the advantages and disadvantages of the two ratios after knowing whether under the 16d ratio it would be called on to abandon the policy of remission of provincial contributions, impose higher taxation, and hamper railway development.

The reference in our last week's notes to the necessity of a Building Society for Indians, has brought about a good deal of discussion amongst leading Indians in Durban. It is noteworthy that the scheme is receiving the warm and wholehearted approval of our magnates. We understand that some two years ago an outline for the establishment of the Building Society was drawn by Messrs. Pather & Co. Since it is now receiving the attention of the leading members of our community, we shall hope that Messrs. Pather & Co., will make a definite move. The necessity can better be realised when it is said that there are hundreds of Indians without any prospect of redeeming their Bonds for the reason that their incomes are just sufficient to meet the heavy interests that are payable under the Bonds.

If a lesser rate of interest were charged, as it would be, if a Building Society were established, it would certainly be a blessing to the poorer class of Indians.

CONGRATULATIONS

WE offer our congratulations to Mrs. Sarojini Naidu, the President of the South African Indian Congress and the Rev. C. F. Andrews, that great humanitarian, whose 48th and 56th birthdays fall on the 13th and 12th instant respectively. In offering our sincere congratulations, we are but expressing the sentiments of the entire Indian community of South Africa, for to them the South African Indian question was a subject of their own.

The advent of Mrs. Naidu in 1924 saw the awakening of the Indian community in South Africa. Mrs. Naidu's visit to South Africa synchronised with the introduction of the Class Areas Bill by the Smuts Government, and she was present in the distinguished gallery in Parliament when that Government came to grief resulting in the Bill being overthrown. It was an anxious moment for the Indian community as the hands of the Government were forced by a few Natal members notably Messrs. J. S. Marwick and H. G. Mackeurtan. The Indian question was unknown in the Union Parliament until Mr. Mackeurtan's advent. Mr. Mackeurtan ably assisted as he was by Mr. Marwick, brought the question to the fore. The introduction of the Class Areas Bill by Mr. Patrick Duncan, the then Minister of the Interior, was the direct cause of the continued agitation by these two gentlemen.

That is by the way however. Directly Mrs. Naidu landed on the shores of South Africa, she lost no time in grasping the Indian question in its entirety. Her speeches in every centre throughout South Africa were marked with a profound knowledge of the question. Her oratory and her geniality captured the hearts of the

Indians here. Her assistance to the South African Indian Congress Deputation was of considerable value, and the magnificent work of the Deputation in India was entirely due to her handling.

Of the Rev. C. F. Andrews, we would it were possible to devote the entire columns of this journal. Though resident in India, Mr. Andrews is actually "absent in body but present in spirit." His devotion to our community in South Africa is beyond reproach. The present is his fourth visit to South Africa and each visit has seen him sterner in his battle for fair treatment of the Indian community. His visit at the close of the year 1925 was at a most opportune moment. The agitation was at its height, and his presence in South Africa, was virtually responsible to stave off the onslaught against our community. Mr. Andrews is of a very quiet disposition. He believes not in making speeches and his pen is a mighty sword. And with that powerful pen, he has not only been able to instil into the minds of many influential Europeans the sense of justice and fairplay, but it has led to a turning point in the history of the Indians in South Africa. He believes in working unostentatiously and his labours are always crowned with success. He is a humanitarian in its true sense. It is a source of pleasure to us to learn that Mr. Andrews will be with us for the next three months.

We fervently pray that Mrs. Sarojini Naidu and the Rev. C. F. Andrews will long be spared to continue their noble and unselfish labours towards humanity.

THE NATIONAL INDIAN CONGRESS

THE full report of the Forty First Session of the National Indian Congress held under the presidentship of Mr. S. Srinivasa Aiyangar at Ghauti afford interesting reading. Christmas week in India is indeed a week of Conferences. For during that week no centre that is of any importance in India is without a Conference or Congress. And it is remarkable that all these Conferences or Congresses are marked with one desire and that is the obtaining of a status for India—a status that will be worthy of recognition.

We are however only concerned with the proceedings of the National Indian Congress. Forty-one years have elapsed since the Congress met—quite a lengthy period. And it would be as well to look back upon the achievements of the Congress during these 41 years. Though we cannot look with pride upon any of the achieve-

ments, it has indeed brought about a spirit of National consciousness amongst the people of India. The interest evidenced in the Congress and its works is greater to-day than it was a decade ago. This is due to the extensive propaganda work carried on by the Congress.

In his very able presidential speech Mr. S. Srinivasa Aiyangar has dealt with a few important matters. The programme arranged for the ensuing year is a constructive one. An increase in the use of Khaddar is pressed, and he has made an appeal for total prohibition. The liquor traffic in India is a menace to the country, and we are indeed glad that the attention of the Congress is being directed towards this great problem. This traffic is one of those rich avenues from which the coffers of the Bureaucratic Government is filled.

"Judged by any test, human arian, national or spiritual, patriotic or democratic, we cannot with decency uphold in Hinduism the dogma of an immutable untouchability. It clouds our vision, limits our experience, hardens our heart, narrows our sphere of responsibility and prevents our ideals of justice, love and sincerity from being perfect." This is indeed a striking passage in the President's speech. It refers to the question of untouchability. It is a formidable question and requires handling by the Nation as a whole. Although it is part of the constructive programme, it is our opinion that a separate department should be opened for the purpose of devising ways and means to remove untouchability. It needs sacrifice, but the enormous benefit that will be derived will be well worth the sacrifice.

The denial to India by the Imperial Conference of the same status as that enjoyed by the other Dominions was brought to the fore. It is the weakness of Indians at home that is the direct result of this denial. For, what reasons can be assigned for the granting of Dominion status to all the members of the Conference but India. It is a direct challenge to modern India, and it remains to be seen as to whether that challenge would be taken up. With the National consciousness that is now present in India, it would not be ere long that the status is obtained for India.

We find that year after year the same grounds are covered in the Presidential speeches. What India now requires is a definite move towards attaining Swaraj.

Swamiji as I knew Him

(BY M. K. GANDHI)

My first acquaintance with Swamiji was when he was Mahatma Munshiram and that by letter. He was then Governor of Kangdi Gurukul, his great original contribution to education. He was not satisfied with the orthodox Western method. He wanted his boys to be saturated with Vedic teaching, and he taught through Hindi, not English. He wanted them to be and remain Brahmacharis during their training. He had inspired his boys to contribute to the fund that was then being collected for the Satyagrahis of South Africa. And he wanted them to do so by themselves labouring as coolies for hire; for was it not a coolies' fight in South

Africa? The boys rose to the occasion, earned full wages and sent them to me. The letter he wrote to me about this incident was written in Hindi. I was addressed as 'my dear brother.' It endeared me to Mahatma Munshiram, we had never met each other before.

Andrews was the link between us. He was anxious that whenever I returned home, I should make the acquaintance of what I used to call his trinity—the Poet, Principal Rudra and Mahatma Munshiram.

From the time of the receipt of that letter, we became brothers in arms. We met each other in 1915 at his favourite Gurukul and with each meeting we came closer and knew each other better. His love of ancient India, Sanskrit and Hindi was remarkable. He was undoubtedly a non-co-operator before non-co-operation was born. He was impatient to gain Swaraj. He hated untouchability and was anxious to raise the status of the 'untouchables.' He could not brook any restriction upon their freedom.

When the Rowlatt agitation was started, he was among the very first to hail it. He wrote a very warm letter to me. But the suspension of Satyagraha after the Amritsar and Viramgam tragedies he could not understand. From that period our differences but they never once disturbed the brotherly relations that subsisted between us. The difference showed to me his childlike nature. He blurted out the truth as he knew it without regard to consequences. He was daring to a fault. I observed more and more the temperament differences between us as time progressed but they only proved to me the goodness of the soul in him. To think audibly is no crime, it is a virtue. It is the hall-mark of truth. Swamiji thought audibly.

The Bardoli decision broke his heart. He despaired of me. His open protest was most energetic. His private letters to me were still more so but with the emphasis on the differences there was an equal emphasis on love. He was not satisfied with an avowal of love in mere letters. He sought me out as opportunity offered and explained his own position, tried to understand mine. But the real reason, as it seems to me, for seeking me out was to assure me, as if any such assurance was necessary, of undiminished love for me as for a younger brother.

My remarks about the Arya Samaj and its great author and my references to him hurt him deeply; but our friendship was strong enough to bear the stain. He could not understand that it was possible to reconcile my general estimate of the Maharshi with the quality of forgiveness that he had in a boundless measure for personal injury. His devotion to the Maharshi was too great to brook any criticism of him or his teachings.

He has been severely criticised and maligned in the Musalman press for his Shuddhi movement. I myself could not accept his standpoint. I do not accept it even now. But in my opinion he had a complete defence of his own position from his own standpoint. Shuddhi is entitled to the same toleration that is claimed for Tabligh so long as either remains within moral and legitimate bounds. But this is not the occasion for entering into an examination of that highly controversial question. Both the Tabligh and Shuddhi which is a reply to the former have to undergo a radical change. Progress of liberal study of religions of the world is bound to revolutionise the existing clumsy method of proselytising which looks to the form rather than the substance. It is the transference of allegiance from one fold to another and the mutual decrying of rival faiths which gives rise to mutual hatred.

Swamiji's assassination can be turned to good account by us if we both Hindus and Musalmans could possibly realise the deeper meaning of Shuddhi.

I cannot close the reminiscences of the life of a

great reformer without recalling his last visit to the Satyagraha Ashram only a few months ago. Let me assure my Musalman friends that he was no hater of Musalmans. He undoubtedly distrusted many Musalmans. But he bore them no ill-will. He thought that Hindus were cowed down and he wanted them to be brave and be able to defend themselves and their honour. In this connection he told me that he was much misunderstood and that he was absolutely innocent of many things that were said against him. He told me he had several threatening letters. He was warned by friends not to travel alone. But this man of faith said, 'What protection shall I seek but of God? Not a blade of grass perishes without His will. I know therefore that nothing can happen to me so long. He wishes me to serve through this body.'

During this stay of his he spoke to the boys and girls of the Ashram school. He said the best protection of Hinduism must come from within, from self-purification. He put the greatest emphasis on the need of Brahmacharya for the building of character and body.

Indians in Fiji and their Position

Mr. C. Chatter Singh, President of the Young Men's Indian Association of Fiji, writes in *Navayuga* as follows:—

The 65,000 Indians in Fiji are regarded as hewers of wood and drawers of water owing to the fact that they were introduced into this Colony as coolies under the loathsome system of indenture which alone accounts for the general impression here that India is a "Coolie Country."

When a few years ago the Right Hon. Srinivasa Sastri visited Fiji there was no end of astonishment among the Europeans and other communities. It literally created sensation and it certainly set them a thinking. Before this was out of the public mind there came Pandit Govind Sahay Sharma, M.L.C., accompanied by his colleagues making things hum again for a while and then followed the visit of Dr. S. K. Datta in 1923.

These visits of India's eminent men have been epoch-making in so far as India came to be regarded as something more than a "Coolie Country" and it doubtless raised the respect and esteem of the Indians as a people in the eyes of different people in Fiji.

Public memory being short, naturally this did not last long. Hence the Indians have again gone to the position of serfdom and are treated as such.

Physically, suffice it to say that 9 out of every 10 men are unable to defend their poor lives let alone the offending.

As for secular education the 20,000 Indian children of school-going age have one Anglo-Urdu Primary School established by the Government in an out of the way place for the education of this rising generation and the average attendance at this school is below 40.

Politically we are "No body." We pay direct and indirect taxes which amount to more than any other community in Fiji and yet we have not a single member of our in the Legislative or Municipal Councils—not even a nominated member! Perhaps this is an example of "British justice and fairplay." We are still hunting for the meaning of "No taxation without representation."

All we need, however, at the present juncture is a couple of patriots who could bring the different scattered elements together with a view to reforming us from our terrible moral, social and physical conditions. If and when this is done we feel sure the other things will follow as a matter of course, for we shall then learn to deserve rather than to beg.

The cost of living being enormously high and their earnings insufficient even to enable to live

from hand to mouth the Indian labourers of Fiji after making repeated representations to the employers were obliged to go on strike on the 12th February 1921 and continue the struggle on for about six months when they were again compelled to eat humble pie. This was the second and perhaps the last strike in the history of Fiji.

No sooner the strike spread from district to another the Government began right earnestly to enrol volunteers and special constables and make preparation on grand scales as though the Germans had declared war from their graves.

Arms and ammunitions were distributed by the Government from European house to house and special constables were enrolled in their hundreds and stationed in the various districts fully armed. There was no end of threats issued from different quarters.

No useful purpose will be served by going into the details as to how the poor labourers were forced to return to work at much less a wage than what they were getting previous to the strike. The deportation of their only leader, Basit Muni, the humiliation of the Raju Commission and the various misdeeds of the C.S.R. Company and the Government of Fiji are too ugly and numerous to mention.

I might quote an article published in *The Pacific Age* under the signature of one Theo D. Raiz who, I may add, is an anti-Indian and whose propaganda has been directed for the last few years in the direction of 'White Settlement' and the wholesale compulsory repatriation of the Indians from Fiji.

The only cases of intimidation I have heard of are those where the C.S.R. Company has used threats towards the cane growers both Europeans and Asiatics. No. 1 is the case of some planters who were in Sydney at the commencement of the strike. They on their return to Fiji told other planters that the Managing Director of the C.S.R. had given warning that any planter who ran counter to the Company would be dealt with, (2) The Company threatened the Indian cane growers that if their countrymen did not return to work for the Company, the Company would not accept their cane for crushing. (3) The Company threatened one On Hing, a Chinese cane grower (with some 2500 tons of cane to cut) that if he were to pay 3s. per day to Indians the Company would not accept his cane for crushing, yet they agreed to him paying a Chinaman £1 per week and food. (4) The Company has also intimated through the Planters Association that these cane growers who supported the Company in the present trouble, in the matter of paying wages in accordance with a list submitted to them by the Company, will probably receive the 10s. bonus for all cane standing over from 1920. If you can think of more contemptible and cowardly examples of bullying and intimidation not to mention racial persecution than the examples above referred to commend me to them.

I myself was told by two influential European planters that they were prepared to give as much as 5s. per day to their Indian labourers but the Company would not let them.

The labourers who were getting 2s. 6d. per day prior to the strike, on seeing that the Company backed by the Government were bent on breaking the strike at any cost and that their leader and guardian was already deported, had no alternative but to return to work at 1s. 8d. per day!

Where the Government are one and the same what else can you expect than subjugation and it is for this reason that we do not want any labourers to come to Fiji.

We have been living in Fiji for the last 47 years and it is our people who cultivated and made Fiji habitable and again it is we who subscribe more

towards the revenue of the Colony than any other community. It is an acknowledged fact that we the Indians pay the largest direct tax than any other community and yet in spite of all these and "no taxation without representation" we are carefully kept away from the very threshold of the Council chambers.

There are nearly 70,000 Indians in Fiji but there is not one man to represent us in the Council not even a nominated member. There are Municipal Councils, Legislative and Executive Councils but their doors are entirely bolted to the Indians.

The Europeans, the C.S.R. Company and even the Government are agitating for more Indian labourers and yet they hate to hear the very name of Workmen's Compensation Act or Minimum Wage Act. There is not a single ordinance to safeguard the interest of labourers nor is the Government prepared to move in the matter. Under these circumstances we urge that no labourers should ever be allowed to leave Indian shores for Fiji.

Spiritual Traditions of the Hindu

Mrs. Ransom's Appeal

"Always in the background of the Hindu mind there is a treasure greater than all the gold and jewels of the world; and it lies in the human heart," declared Mrs. Josephine Ransom, who delivered on Sunday last a public address before the Shree Sut-Sadhak Samaj, the Hindu religious society in Johannesburg.

Speaking in the Patidar Hall, Newtown, Johannesburg, before a large gathering of members of the society, among whom there was a number of Europeans, Mrs. Ransom made an earnest appeal to the Hindus to fulfil in this country the great spiritual traditions of their race. In their quest for material treasure the foreigners, she said, had disturbed the life of India, "but India in her secret heart despises this seeking of material wealth. The great idea still in India is not the man in his extravagance of any kind, whether it be chariot or motor car, who wears jewels and cloth of gold, but the man who attracts the people of that country is he who gives everything to serve his fellows, and asks nothing in return, who spends his spiritual treasure without the slightest thought of reward and only asks that he shall give more fully and ungrudgingly to a world that appreciates or does not appreciate. That is the type which, above all others, appeals to the Indian imagination."

Pointing out that it had taken centuries to come to a realisation, whether consciously or unconsciously, that the leader of the Aryan race had meant them almost in spite of themselves, to carry through the great things he told them, Mrs. Ransom maintained that the true meaning of Indian life and the right way to develop her purposes in the world was that the ancient village system, which was complete in itself, should be restored and not destroyed, as it was apt to be at present, because the economic conditions of the world had pressed upon India as in other lands and changed ancient landmarks. The true way to help was to see that the village system was restored with all modern appliances and scientific resources so as to get the best out of the ancient ideals.

India, she emphasised, was the treasure house of the Aryan world, for she had not lost the ancient scripture, she had not died and been forgotten of men, her possession of the law was still abiding, and those treasures were held in trust not for India alone, nor the Aryan race as a whole, but for the use of the world.

Indians as Travellers

At the Annual Meeting of the S.A.C.T.A. in Durban, the question of the employment of Asiatic travellers by firms, was provocative of a very keen discussion.

The following important motion was submitted:—

"That the S.A.C.T.A. in annual general meeting assembled resolves to do all in its power to promote and support a white standard of civilisation in the Union of South Africa, and confirms the action of the Grand Council in dealing with the employment by European firms of Asiatic travellers and brokers."

In moving the resolution, a member said that the position during the last few months had become acute in regard to Asiatic travellers. He felt that some steps should be taken to protect the white travellers in South Africa. It was necessary that representations be made to the merchants. They had to do all they could to foster the spirit in the merchants to employ only white travellers. The question of status entered largely into the matter. The definition of a traveller was a business man calling upon business houses for business purposes, and they would realise that the men they were fighting came within that definition. Therefore the question was fraught with difficulty, but they would have to fight strenuously for their rights.

Mr. Turners said that it gave him very great pleasure to second this motion, because, though they in Natal were well acquainted of the circumstances, they had to get the support of representatives of other districts. In order to get their support and assistance in this matter, they felt that the details must be laid before the meeting, so that members might judge the question as they in Natal had already judged it. Some nine years ago a great complaint was brought to our committee that merchants were beginning to employ Indian travellers to represent them on the road. Many of our members realised that, and realised what it become in other districts, if not stopped at once. While many members sympathise with our position in the matter their difficulty is that they represent houses which themselves employ Indian travellers. He was not in that position himself, and felt it to be his duty to take up this work for the S.A.C.T.A. With the assistance of the Annual General Meeting which was held in Johannesburg nine years ago this matter was brought up by the then Chairman, and with the assistance of those to whom the position was explained, it was decided that each district deal with the matter locally, with the help of the General Secretary of the Association. Within a short time—three months—we were able to report that although 21 houses acknowledged employing Indian travellers, no less than 20 of them agreed to take them off the road.

That was nine years ago, and it has come as a surprise that the question has again arisen. New firms have opened and employed Indian travellers. They in Natal asked the Grand Council for assistance in this matter, and the General Secretary came round here and dealt with these merchants. Now, however, there appeared to be a certain "camouflaging" of the position. On the previous occasion each one admitted employing these Indian travellers, but now they claim that they are not commercial travellers, but brokers. Now, what is a commercial traveller? he asked. The rule says that he is a man calling on business houses for a business purpose. You may pay him by commission or salary; he is a commercial traveller. When they were told that these Indians were not commercial travellers they were nonplussed. The Association of Brokers intend to take up the matter, and the Annual Meeting of the Chamber of Commerce will also deal with it.

The Chamber was anxious to take the matter up, and he thought that they could safely leave the

matter in their hands. At the same time the question is of such importance that any doubts which members may have might well be settled at this meeting. He thought they should raise the slogan of "Indian travellers for Indian Houses and European travellers for European Houses." They had no fault to find with the Indian traveller; he was looking for a job. What they had to fight was the European who employs the Indian. In dealing with the rights and wrongs of the question, he would ask: "Does it pay to employ Indian travellers? He held that it did not, and gave reasons for so doing. The traveller had to know the cost, markets, policy, finance of his firm. The European traveller was the finest in the world. There were many merchants who would not deal with an Indian traveller, however plausible he might be. These are the firms the Association could look to for support. The merchants in Durban were going to stand by the white standard and help us in every way. If they allowed this thing to spread where would it end? he asked. The question is now becoming an important one to the Transvaal. We know also certain firms in Capetown who employ Indian travellers, and it will not be long before it spreads. Therefore he asked them to support Natal and pass the motion as it would be to the general benefit of the S.A.C.T.A. as a whole."

Another member said that the trouble was that the members of the S.A.C.T.A. had no confidence in the thing. If men were afraid to approach their employers and tell them they would not work for a firm that employed Indians, the evil would soon be remedied. He had worked for two firms during the year who had employed Indians in the Transvaal. He had complained, and was told that if he did not care to work with Indians they were sorry.

A fourth member thought that nothing very much could be done at that particular conference, but the matter was being strongly taken up by the Chamber of Commerce, the Wholesale Houses Association, and the Brokers' Association. He suggested that a vote of thanks should be given to Mr. Turner, the "Father of the Association" who was looking after their interests. He wanted it to be placed on record that the conference appreciated what Mr. Turner had done.

A Transvaaler said that it could not be denied that they suffered a good deal in the Transvaal just as Natal. He was in accord with Mr. Turner's slogan of "Indian travellers for Indian firms." It was asked that the report on the Indian question should be not given out to the Press.

The Chairman asked whether the last speaker referred to the names of the speakers. The reply was in the affirmative. In consequence, the names of the speakers, with the exception of Mr. Turner, have been withheld.

The motion was agreed to unanimously, and at this stage the conference adjourned for lunch.

The above is a copy of the proceeds of the South African Commercial Travellers Association assembled in Durban during December, 1926, copied from the *On The Road*, the official organ of the S.A.C.T.A. in its of February 1927.

I know the names of a few Travellers who regularly call on Indian merchants, on the Natal Main Line, and who pretend to be very friendly towards them. These are the very travellers, who, when call on the Indians speak with kindness to show that they are not anti-Asiatic, yet they are, as could be seen from the above resolution passed against the Indian Travellers (I should say against the Indian community) at their assembly. To the Indian merchants I must say that "Please beware of them in future, because some of you even open out secrets to them, and you give them orders which sometimes run into pages."

Ydun ete, Y. G. Y.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

PART II. Chapter XIII

WHAT IT IS TO BE A COOLIE

It would be out of place here to describe fully the condition of Indians in the Transvaal and the Orange Free State. I would suggest that those who wish to have a full idea of it may turn to my *History of Satyagraha in South Africa*. It is however necessary to give here a brief outline.

In the Orange Free State the Indians were dispossessed of all their rights by a special law enacted in 1888 or even earlier. If they chose to stay there, they could do so only to serve as waiters in hotels or to pursue some such menial calling. The traders were driven away with a nominal compensation. They brought forward representations and petitions. But theirs was a cry in the wilderness.

INDIANS CANNOT WALK ON FOOT-PATHS

A very stringent enactment was passed in the Transvaal in 1885. It was slightly improved in 1886 and it was provided under the amended law that all Indians should pay a poll-tax of £3 as fee for entry into the Transvaal. They might not have land excepting in locations set apart for them, and in practice even that was not to be ownership. They had no franchise. All this was under the special law for Asiatics to whom the laws for the coloured people were also applied. Under these, Indians might not walk on public footpaths, and might not move out of doors after 9 p.m. without a permit. The enforcement of this last regulation was elastic so far as the Indians were concerned. Those who passed off as 'Arabs' were, as a matter of favour, exempted from it. The exemption thus naturally depended on the sweet will of the police.

I had to experience the effect of both these regulations. I often went out at night for a walk with Mr. Coates, and we rarely got back home much before 10 o'clock. What if the police arrested me? Mr. Coates was more concerned about this than I. He had to issue passes to his negro servants. But how could he give one to me? Only a master might issue a permit to a servant. If I had wanted one, and even if Mr. Coates had been ready to give it, he might not have done so, for it would have been fraud.

So Mr. Coates or some friend of his (I forget which) took me to the State Attorney Dr. Krause. We turned out to be barristers of the same Inn. The fact that I needed a pass to enable me to be out of doors after 9 p.m. was too much for him. He expressed sympathy for me. Instead of ordering for me a pass, he gave me a letter authorising me to be out of doors at all hours without police interference. I always kept this letter on me whenever I went out. The fact that I never had to make use of it was a mere accident.

Dr. Krause invited me to his place and we may be said to have become friends. I occasionally called on him and it was through that I was introduced to his more famous brother, who was Public Prosecutor in Johannesburg. During the Boer War he was court-martialled for conspiring to murder an English officer and was sentenced to imprisonment for seven years. He was also disbarred the Benchers. On the termination of hostilities, he, Dr. Krause, was released and being honourably re-admitted to the Transvaal bar, resumed practice.

These connections were useful to me later on in my public life and simplified much of my work.

KICK WITHOUT WARNING

The consequences of the application of the regulation regarding the use of footpaths were rather

serious for me. I always went out for a walk through President Street to an open plain. President Kruger's house was in this street,—a very modest, unostentatious building, without a garden and not distinguishable from other houses in its neighbourhood. The houses of many of the millionaires in Pretoria were far more pretentious and were surrounded by gardens. Indeed President Kruger's simplicity was proverbial. Only the presence of a police patrol before the house indicated that it belonged to some official. I nearly always went along the footpath past this patrol without the slightest hitch or hindrance.

Now the man on duty used to be changed from time to time. Once one of these men without giving me the slightest warning, without even having asked me to leave the footpath, pushed and kicked me into the street. I was dismayed. Before I could question him as to his behaviour, Mr. Coates who happened to be passing the spot on horseback hailed me and said:

"Gandhi, I have seen everything. I shall gladly be your witness in court if you proceed against the man. I am very sorry you have been so rudely assaulted."

"You need not be sorry," I said. "What does the poor man know? All coloured people are the same to him. He no doubt treats Negroes just as he has treated me. I have made it a rule not to go to court in respect of any personal grievance. So I do not intend to proceed against him."

"That is just like you," said Mr. Coates, but do think it over again. We must teach such men a lesson." He then spoke to the policeman and reprimanded him. I could not follow their talk, as it was in Dutch, the policeman being a Boer. But he apologised to me, for which there was no need. I had already forgiven him.

But I never again went through this street. There would be other men coming in this man's place, and ignorant of the incident, and they would behave likewise. Why should I unnecessarily court another kick? I therefore selected a different walk.

The incident deepened my feeling for the Indian settlers. I discussed with them the advisability of making a test case, if it were found necessary to do so after having seen the British Agent in the matter of these regulations.

I thus made an intimate study of the hard condition of the Indian settlers, not only by reading and hearing about it, but by personal experience. I saw that South Africa was no country for a self-respecting Indian, and my mind became more and more occupied with the question as to how the condition might be changed.

But my principal duty for the moment was to attend to the case of Dada Abdulla.

ધી ટ્રાંસવાલ યુનાઇટેડ પાર્ટીદાર સોસાયટી વાર્ષિક અહેર સભા

હવેલી સોસાયટીની વાર્ષિક અહેરસભા આવતી તા. ૨૭-૨-૧૯૨૭ રજીવારે બપોર બાદ ત્રણ વાગે પાર્ટીદાર હોલ ન્યુગાઉનમાં ત્રીએ જણાવેલા ખાસ અગલના કાર્યો માટે મળશે. રમાનીક રેન્ડ અને ટ્રાંસવાલમાં વસતા સર્વ પાર્ટીદાર અધુએને વખતસર સભામાં પધરવા વિનંતી છે.

૧. વાર્ષિક રીપોર્ટની રજુઆત.

૨. અમલદારો અને કાર્યવાહક કમિટીના સભાસદોની ચુટ્ટી

૩. ખરચુરજી.

પરજીદાસ હરીલાલ પટેલ.

બાબાલાલ જોગવાલાઈ પટેલ.

જોગવા, તા. ૨-૨-૧૯૨૭.

બા. જો સોટલી,