

INDIAN OPINION

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NOTES AND NEWS

The Agent At Tongaat

THE Agent of the Government of India, Sir Syed Raza Ali, has left Durban on October 14 for Johannesburg, where he will stay for about three months. On Sunday Oct. 13 the Agent met the Indian farmers of Tongaat and Fairbreeze at the Gokhale Hall, Tongaat. Indian cane farmers are perturbed over the notification they have received from the millers that they should not further extend their cane plantation. They feel that their plantation forms only ten percent as against ninety percent of the European farmers and that if that small percentage is now to be curtailed it will kill them, for that was the only profitable means of livelihood had on the North Coast. The Agent expressed his sympathy towards the farmers and advised them not to do anything to lose their economic advantages which they had secured in this country by their hard labour.

Other Points

Touching on education the Agent laid great stress on the need for Indians to learn Afrikaans as well as they knew English. The Agent referred to the Provincial barriers and urged upon the Government the advisability of removing those barriers. The Agent paid a compliment to the Government for having increased the educational facilities for Indians. Referring to social relationship between the two communities the Agent believed that that relationship owing to greater knowledge on the part of the Europeans of the Indian question was more friendly. "There was once an attitude of unfriendliness verging almost to the point of hostility but today it is not unfriendly nor hostile," he said. In this we beg to differ from Sir Syed Raza Ali. We have reported and are still reporting in this journal instances of hostilities against Indians. Proof to the contrary are wanting. The Agent said that another ten years may see the Indian disabilities disappeared.

We are sorry we cannot be as optimistic.

The Agent lunched with a number of other guests at Mr A. A. Gandhi's residence and had tea in the evening with Mr. Talwantsingh at his residence at La Mercy.

General Smuts On Current Politics

Dealing with current politics in the course of his address at a public meeting, organised by the local branch of the United Party at Ottosdal recently, General Smuts is reported to have said, that Dr Malan had accused the Government of being bound more firmly than ever to the British Empire and asked that South Africa should to-day be entirely independent of Great Britain. In place of friendship Dr. Malan wanted enmity and complete severance of all ties "Hold your friends and the people who are able to keep you," said General Smuts, "because the same thing might happen to us as is happening to Abyssinia to day. South Africa is the richest country in minerals in the world to day, and there are covetous enemies looking at us." After all, what could they do to day if they stood alone and were attacked from the air and with poison gas. The future war would not be fought on the same lines as in the days of the South African War. "We are free to day," he added, "as free as any other nation in the world, but we must not push our greatest friends."

Mr. Mehd Meets With Serious Accident

We regret to learn that while Messrs. S. B. Mehd, K. J. Tavaria and Jinwala were going from Johannesburg to Pretoria by car on Thursday last week to collect funds for the Indian airmen they met with an accident, as a result of which Mr. Mehd is reported to have been seriously injured while the others escaped with minor injuries. Mr. Mehd who is at the Johannesburg hospital is reported to be progressing favourably. It will take three weeks, it is stated, before he can move about. We are thankful to the Almighty that Mr. Mehd and his other

friends were saved from a more serious calamity and we pray that Mr. Mehd may speedily be restored to his normal condition.

The Indian Aviators

The Indian aviators Messrs. Dalal and Pochkhanavala were presented with a purse of £500 on behalf of the Indian community at a public gathering held at the Parsee Rustomjee Hall, presided over by the new Mayor, Mr. Fleming Johnston. They left for Johannesburg on Saturday Oct. 12, where a further collection was being made for them to cover the cost of their new plane which is named "The Spirit of India." The aviators flew on Friday from Johannesburg for Capetown, whence they returned to Johannesburg and resumed their flight on Monday. They hope to complete their journey to India within ten days. We wish them God Speed.

Appeal To Minister Of Health

Several appeals have been lodged with the Durban Town Clerk by property owners in the Orient Lane area at Toll Gate, which was recently pronounced a slum by the City Council. These appeals have been dispatched to the Minister, but no reply has yet been received by the Corporation. If the Minister decides to uphold these appeals then the Council's whole scheme of slum clearance for this area will have to be altered. It is not expected, however, says *The Mercury*, that the Minister will do so, but that he will agree with the Medical Officer of Health that this is a most desirable district to clean up. If he does so then it will be a matter of arbitration between the Corporation and the property owners regarding the compensation payable by the former body. Considerable time must, therefore, elapse before any definite move is made towards the clearance of this area, which is contiguous to Durban's main road approach.

We sincerely trust that Mr. J. H. Hofmeyr, who has always been known

for his liberal mindedness will consider the above appeals favourably and nip in the bud the evil design of the Durban Corporation of clearing the locality of its Indian population under the pretext of slum clearance, and thus prevent a grave injustice being done to a section of the population.

S. A. Indian Question In The Indian Assembly

Replying to a question on Indians in South Africa in the Indian Legislative Assembly at Simla Sir G. S. Bajpai said:—

The most pressing grievance of Indians arises out of disabilities connected with the occupation and ownership of land in the mining areas of the Transvaal. This subject is under investigation by the special commission which the Government of the Union of South Africa appointed on 4th October, 1933, in pursuance of representations made by the Government of India. Administration of the licensing laws has also been the subject of complaints from time to time. The Government of India delegation to the first Capetown Conference suggested an overhauling of these laws but this has not been found possible so far. Other grievances, primarily of an administrative character and local or individual in scope, are dealt with, as they arise, by the Agent of the Government of India in South Africa whenever his intercession is invoked or considered necessary by himself. The Honourable Member is, I am sure aware of the efforts made by the Government of India on behalf of Indians in South Africa in the past. Their present and continuing contributions to this cause is the maintenance of an Agency in South Africa to watch over and assist in the solution of day to day problems and to promote, by all possible methods, that sympathetic understanding of Indian difficulties and Indian aspirations by the Government and people of the Union on which the redress of Indian grievances ultimately depends.

Does Not Clear The Air

Sir G. S. Bajpai's statement leaves the people of India entirely in the dark as to the truth about the Indian question in South Africa. "The Special" commission which was appointed on the 4th October 1933 "in pursuance of representations made by the Government of India" is not the kind of commission as is commonly understood. It is a Commission appointed under the terms of the Transvaal Asiatic Land Tenure Act, not to enquire into the grievances of the Indians but to scrutinise every single case on the Rand to find out the position of Indians under the Gold Law, to register every Indian occupying land legally or otherwise and to advise the Government as to the areas suitable for exemption for Indians to trade in and reside. In other words the

Commission is only helping in administering the Gold Law as harshly as possible and in removing any loopholes that might still be found in it. There is, therefore, no question of that Commission bringing any relief to Indians in the Transvaal. Moreover Sir G. S. Bajpai would have stated the fact if he would have said that though the Government of India Delegation at the first Round Table Conference had opposed any form of segregation the Transvaal Asiatic Land Tenure Act for the first time established the principle of segregation, which was a flagrant breach of the Capetown Agreement. Then in regard to the licensing laws, the suggestion of the Government of India delegation to overhaul the laws as to

Our Special Number

WE have pleasure in offering this Special Number to our readers which is purely a labour of love. We are on the threshold of our Hindu New Year and we thought this would be a fitting gift we could make on this auspicious occasion. In doing so we sincerely thank the various friends who have very kindly contributed special articles both in English and Gujarati and rendered other assistance in making our effort a success. In this we must make special mention of our own staff who has worked most enthusiastically and without whose voluntary and willing help, we are sure, this Number would not have seen the light of day. The picture on our front cover represents "Hind Devi" personification of India with emblems of unity, strength, love and peace. May it be an inspiration to our brethren in South Africa to imbibe these qualities is our fervent prayer.

render their administration less harsh has been flouted by the passing of the Transvaal Licences (Control) Ordinance. We do not think it would in any way be detrimental to its prestige if the Government of India were to frankly admit its failure in bringing relief to Indians in South Africa.

Urged To Boycott Italian Goods

A Reuter's message from Bombay states; Severe condemnation of Signor Mussolini's "Imperialistic, aggressive policy," was voiced at a public meeting at which the Mayor, Mr. Nariman, presided. A resolution was passed urging Indians not to supply Italy with war materials or commodities and urging the boycott of Italian goods in order to make the economic sanctions as effective as possible.

Dr. Ambedkar Leaves Hinduism

This is the sort of news Reuter's Agency in India can favour us with:—

A profound sensation has been created in India by the declaration of Dr. Ambedkar, who represented the depressed classes at the Round Table Conference in London, that he had decided to change his religion. Addressing 10,000 Untouchables at Nasik, a Hindu pilgrim resort, he urged his hearers to abandon Hinduism and to adopt some other religion which would give equality of status. "I had the misfortune to be born with the stigma of an untouchable, but I will not die a Hindu," he said. The meeting unanimously resolved in the sense indicated by Dr. Ambedkar. Mahatma Gandhi, interviewed at Wardha on the subject of this speech, said that it seemed unbelievable, but if the speech was correct it was unfortunate, especially when Untouchability was on its last legs. Dr. Ambedkar is adamant, and says that he has made up his mind and the masses must decide whether to follow him.

One wonders if by this step Dr. Ambedkar sincerely thinks he is helping India towards her desired goal of freedom or is consciously or unconsciously playing into the hands of those who wish to keep India eternally under subjection. Dr. Ambedkar evinces little faith in religion when he is prepared to throw it overboard because some do not follow it as they should. If he goes on at this rate we doubt if he will be faithful to any religion that he chooses to adopt. We see no martyrdom in Dr. Ambedkar's decision.

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Indian Opinion

FRIDAY, OCTOBER 25TH, 1935

"One Step Enough For Me"

"Lead, Kindly Light, amid the encircling gloom
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on.
Keep Thou my feet, I do not ask to see
The distant scene; one step enough for me."

WITH apologies to our readers we wish to refer in this article to ourselves and to the Phoenix Settlement, of which we form a part. It was just thirty-two years ago that the Phoenix Settlement was established by Mr. M. K. Gandhi. The reason why this isolated spot was chosen was to be away from the attractions of town life. The ideal set before the settlers was that of simple living and high thinking. The settlers who numbered about fifteen to twenty at the time were each given a plot of ground sufficient to till by their own labour and to maintain themselves and their family. They were supposed to work on the land, and in their spare time to produce **INDIAN OPINION**, an organ that was founded by Mr. M. K. Gandhi for the political social, moral and educational uplift of the Indian community in South Africa and, to educate public opinion, both Indian and European, on the Indian question, which was as acute then as it is now, with an additional feature of the pitiable condition of the poor Indian labourers on the sugar estates, who were not only ill-treated by their European employers but were overburdened with taxation. **INDIAN OPINION** played a very important part in getting these conditions improved and the tax abolished, and it has also been instrumental in moulding the history of Indians in South Africa.

It was Mr. Gandhi's characteristic to put into practice whatever he believed to be good before preaching it to others and the Phoenix Settlement had become a place for his experiments. Mr. Gandhi was then full with the ideas propounded by Tolstoy, Thoreau, and Ruskin and not only did he

practise them himself but he got the settlers to do likewise. Mr. Gandhi acted as a leader of Indian community, a schoolmaster a farmer and a doctor who believed in and healed patients by nature cure. All these formed the activities of the Phoenix Settlement and at one period, when the Passive Resistance struggle had reached its zenith in 1913, it had become not only a refuge camp but a recruiting station for Passive Resisters. Such, in brief, is the history of the Phoenix Settlement, a few pictures of which and of its present activities are given elsewhere in this issue for the interest of our readers.

Mr. Gandhi, who had spent the very last penny of his earnings on the Phoenix Settlement dedicated the property, when he left South Africa, for the benefit of the Indian community, by means of a private trust created by him, with a number of trustees, with himself as the managing trustee. The living trustees in South Africa are Messrs H. Kallenbach, L. W. Ritch and Omar Hajee Amod Jhaveri. Thus while it has a brilliant past history the Phoenix Settlement exists today, we are sorry to have to say, in name only. Over half the settlers had left the Settlement with Mr. Gandhi when he left Africa in 1914, and the remaining left one by one, until in 1918 it was left to the present writer to carry on as best he could. The Settlement has so far, however, remained true to its name. "Phoenix" never dies and has not yet died.

The publishing of **INDIAN OPINION** is presently the only activity carried on in the Settlement. It is carried on by the present writer aided by his wife and a very willing staff which though remunerated, is always prepared to accommodate itself to the times, which are rarely bright, and works for the love and reverence for the founder. It should be mentioned here that **INDIAN OPINION** is not a commercial concern. The

founder had never meant it to be such. It was held by Mr. Gandhi that if the journal was a necessity it should receive the willing support of the community, and if it did not, then it meant that there was no need for it. The present management has had a strenuous struggle to keep the journal alive. Door to door visits have had to be made to collect due subscriptions. The object in straining every nerve to keep the organ going is that being the oldest and a historical Indian organ it should not be allowed to die. These are sentimental reasons and, we know, one is obliged, at times, to put sentiment aside. If, therefore, we are convinced that there are substantial grounds to believe that the community has no sentiment and that the journal is being imposed on an unwilling people, there will certainly be no hesitation in closing it down. We might mention here that the blunt expression of our firm convictions on some matters relating to our public workers in this country has somewhat strained our relations with some of our friends and supporters and that has also somewhat intensified the already difficult position of this journal. While we are sorry that this should have happened we are not at all discouraged. We know the path of Truth is a narrow and difficult one. Were we to forsake it because of that and for the sake of any material advantages that might accrue to us we would not only be false to ourselves but to our Creator by whose grace alone we are existing to-day and we would totally be unworthy of being associated with this journal or the Phoenix Settlement. We have taken this opportunity, while we are publishing this Special Number on the occasion of the Hindu New Year, of drawing the attention of our readers to the Phoenix Settlement and to what it stood for and what it stands for, for it is in their hands to keep or to kill it. We are thankful to Him for His guidance in the past and we conclude with a prayer for His continuous guidance for just one step further as Cardinal Newman has so beautifully sung in the verse quoted above. We wish our Hindu readers peace and happiness in their New Year.

JEWS AND ASIATICS IN SOUTH AFRICA

HAVING been specially asked to write an article on the above for your special number, I must begin by saying that the Jews as a community do not hold one opinion as regards any of the racial or political problems in South Africa. In the same way, they do not belong to any one political party, but to all; and you will find within their ranks men and women holding widely different opinions on questions of the day. As regards the special question of Asiatics in South Africa there is the liberal view, and the narrow view. You will find Jews represented in both views. The liberal view is, especially prevalent in the Cape Province. I myself have always adopted two principles as my slogan in public affairs: (i) equal opportunities for all civilised men and women; (ii) Upliftment of all backward people of the Union, so as to make them civilised.

Justice to me is colour blind; and treats all sections of the people, fairly and justly without discriminating against them on the ground of race, colour or creed. There are many Jews who take the liberal view, not only in the Cape Province, but in the other

By
MORRIS ALEXANDER, K.C., M.P.

Provinces of the Union. While he was in South Africa, I co-operated in the closest manner with Mahatma Gandhi in order to obtain redress of Indian grievances.

I always remember with pride that he spent his last nights in South Africa in 1914 at my house in St. James, when he was accompanied by Mr. H. Kallenbach, who has made great sacrifices for the cause of justice to Indians in South Africa. As regards the right of Indians to hold licences to trade, Jewish Councillors in Capetown, including the late Mr. H. Liberman and myself, were in the vanguard of the fight which secured justice for them. Other names occur to me like Mr. Polak, now in London, and Mr. L. W. Ritch of Johannesburg, who have stood shoulder to shoulder at all times with the Indian community in their just and reasonable demands. On the other hand, many of the Jewish merchants in the North have made common cause with the European merchants of other denominations, to root

out the Indian trader. They have no doubt done this because of competition, and not because they are Jews or as Jews but in accordance with what they believe to be their interest. To my mind, all lovers of justice must unite in condemning every form of race persecution. When I look back upon my crowded life and reflect, upon the fact that in the various struggles for fair play that have taken place in South Africa, I have been always on the side of the underdog. I feel that as a member of a race that for 2,000 years has been oppressed, persecuted and misunderstood, I should refuse under any circumstances to join in the hunt of any section of the community. I trust that as the years go on, Jews and Asiatics, will more and more learn to mutually understand, respect each other, and each other's traditions and that the relations between them will always be based upon the golden rule of "doing unto others as they would others should do unto them." One thing is certain and that is, that neither section would take part in any movement which threatens to degrade or destroy the other.

DURBAN BOROUGH BOUNDARIES COMMISSION INDIANS GIVE EVIDENCE

THE above Commission which consists of Mr. James Macaulay, M.E.C. (chairman), Mr. W. Powell Morgan, Mr. H. S. K. Simpson, M.P.C., Mr. E. V. Marsh and Mr. A. M. Neilson, made a tour of inspection on Wednesday, Oct. 16, of the area at Mayville, which the Durban Council is seeking to have proclaimed under the Slums Act.

After visiting several tin shanties housing as many as four adults and five or six children each, under conditions of extreme squalor. Colonel Molyneux explained how it was intended to appropriate the property and replan the whole area making it suitable for European occupation, while an Indian village would be built at Springfields to house the people ejected at Mayville.

Evidence was given before the Commission by representatives of the Colonial Born and Settlers Indian Association and the Natal Indian Congress in which the following observations were made: That the Corporation having maintained that they had spent more money in the Added Areas since Incorporation than had been received in rates from those areas, it would be interesting to know how much money had been received in rates from purely Indian areas, and what percentage of it had been spent by the Corporation in those Indian areas. That urgently

needed works such as the hardening of roads, the extension of electric lighting and the water supply, together with many other urgent needs, had been callosely delayed.

That in the case of the Sea Cow Lake area, for instance, not one-tenth of the money collected in rates there had been spent on the community living in that area and paying the rates. That Indians had been living in Durban for 75 years, and yet in the Indian areas in the very centre of the City there had been appalling neglect by the Corporation. The sidewalks were not paved and the roads were in a shocking state of disrepair.

That the Housing Commission in 1928, had allocated £50,000 for Indian housing in Durban, but not a penny of this money had been spent.

That last year 44 individual building loans had been granted to Indians, but since this burdensome condition had been introduced making it necessary for an applicant to pay £35 7s. in fees to obtain a bond of £300. Since then no loans had been granted as the conditions were prohibitive.

That this proved the bona fides of the Corporation as far as Indian housing was concerned which was due to the fact that Indians no longer had a voice in civic affairs.

In regard to the slum clearance contemplated in the Orient Lane area of 19 acres, it was pointed out that the Act provided three alternatives that the Corporation could take.

The first was demolition of the premises, the second the improvement of the premises, and the third was the extreme measure of expropriation. The Borough Engineer had reported to the Council that there was an Indian wedge between two European communities in this district and that this should be removed. All efforts to meet the Corporation had been rejected, the Council having made up its mind to appropriate the area.

That the powers of the Council were abused. They were being operated against Indians on grounds of race and colour. That the area should be cleaned up, but that expropriation was too arbitrary a way of doing it. The Council, however, pointed out that when cleaned up this would be valuable land—too valuable for Indians.

Before Durban was enlarged by the 1931 Ordinance its European population was in round figures 60,000 and its Indian population 17,000. The incorporation of additional areas as from 1932 added 23,000 to the European population and 51,000 to the Indian population.

That the 23,000 additional Europeans were provided for by an increase in the number of Councillors from 18 to 24. But not one Asiatic voter was added to the Municipal roll, although the number of Asiatics under the control of the Durban Council was quadrupled.

That unprotected as they were, Indian interests were suffering in the matter of

housing, the administration of the Slums Act, and by the lack of municipal services in Indian areas.

That, therefore, Indians should be given the municipal vote. At present the qualifications for the municipal franchise in Durban were the property qualification and enjoyment of the Parliamentary franchise. Since Indians could

not satisfy the latter criterion it was suggested that it should be replaced by a suitable educational qualification.

That the Indian community continued to be dissatisfied with the licensing system in Durban as it was applied in an arbitrary and unfair manner to Indians, and it was urged that in Durban an appeal should lie with the Supreme Court in all cases of refusal of licences

ANTI-ASIATICS GROW AGGRESSIVE IN TRANSVAAL

THE question of Asiatics residing in European areas was discussed at the conference of the Municipal Association of the Transvaal which met at Springs on Thursday October 11.

The matter was raised by Mrs. Irving Steyn on behalf of Standerton, who pointed out that there had been several cases in Standerton of Asiatics leasing dwelling-houses in the centre of European areas and residing there. It created not only serious dissatisfaction amongst the European residents of the town, but also caused considerable depreciation in the values of all properties in such localities. It also led to the creation of slum areas in such portions of the towns, and made it impossible for owners of properties in such localities to find suitable tenants. Several members dealt with the matter in the subsequent debate, pointing out the position as it existed in their towns.

Mr. J. J. Page, of Johannesburg, said the matter had become a very serious one, for it was now also affecting larger towns. There was a very serious threat to both Johannesburg and Pretoria.

Mr. Page mentioned that some time ago he was a member of a deputation that went with a mandate from the people from Johannesburg and Pretoria to wait on the Minister. An effort was being made to obtain a large piece of ground in order to settle the Indians across the York River. That in itself would have prevented any further extension of the Indians to the north of Johannesburg.

"The Minister gave us a great deal of sympathy," said Mr. Page, amid laughter, "but we were unable to ascertain the back of his mind, as it were. He said we would have to provide or make some suggestion in the matter of providing for them. We are quite prepared to provide. I am sure everybody is prepared to provide suitable settlements for them away from the white areas.

"There is nothing foreign in Indians being put in bazaars," went on Mr. Page. "Indians live in bazaars. There is no more caste ridden country in the world than India. The same things apply in East Africa and in Zanzibar. They are in bazaars. Why should there be a difference in this country, where

it is particularly important to prevent them contaminating, because of their status of living, a portion of the white population?

"It has got to be done, and the sooner the Government tackles the question the better," urged Mr. Page.

Mr. J. J. Harper, Mayor of Volksrust, said he felt that the fault was largely their own, because they encouraged the Indians by supporting them.

The Resolution

The conference agreed with the recommendation that "The congress reaffirms the urgent necessity for the creation of legislation whereby local authorities will have the power to prohibit Asiatics from renting properties or residing in European residential areas."

It was further agreed that a deputation be appointed to interview the Minister concerned, and that if necessary the deputation should give evidence before any commission that may be appointed.

MR. HOFMEYR ON ENGLISH HERITAGE

"RETAIN that communion of spirit that binds you to Britain; it is not in conflict with true South African patriotism. Be proud of your English heritage, of the scenes of English lanes in spring, of the crowded romance of English history, of the noble cavalcade of English statesman and politicians and of the brilliant succession of English writers and thinkers; be proud of this heritage and do not give it up. We do not ask you to turn aside from this heritage. All we ask is for the first place in the service of South Africa." This was part of an address delivered by Mr. J. H. Hofmeyr, Minister of the Interior, at a Sons of England rally held in Pretoria in honour of the King's birthday. When a man married, said Mr. Hofmeyr, he could be a good husband and yet not

forget his mother; when a boy went to university he could like the university without being disloyal to his school. The case was the same with love of one's country. All one's loyalty need not go in one direction, it was quite easy to reconcile the one kind of love with the other. It is from the enrichment of such wider contacts that we will build up a great South African nationalism.

[Note: This is quite different to what we hear from our present day leaders who tell us emphatically to forget our Indian heritage and the fact that India at all exists for us. The English people will never abandon their own language nor are they ever asked to but we Indians in South Africa are asked by our present day leaders to forget our vernacular and

become—what? —Afrikaans, English Natives, Coloureds? —Anything but Indians, they say, in effect, and declare that therein alone lies our salvation in South Africa. We beg to differ from our leaders who advise us to follow this path. It will lead us to the gutter. We would commend the words of Mr. J. H. Hofmeyr to our brethren in South Africa and would advise them to interpret them to suit them.—Ed. L.O.]

THINK RIGHT!

As a man "thinketh," so is he. Our thinking makes us the sort of persons we are, far more than we realise. We are our own thoughts. Hence, think right

—The Rev. E. N. Cotton

THE WORLD HAS ONLY THREE GREAT MEN

CHRIST, BUDDHA AND ARISTOTLE

By
H. G. WELLS

SOME 13 years ago I was asked to name the Six Greatest Men in the World. I did so rashly. I have been confronted with my former answer and asked if I still adhere to it. Not altogether. Three of my Great Names stand as they stood then—but three, I must admit, seem to have lost emphasis. The fact is that there are not six Greatest Names to be cited. That six begged the question. There are more or fewer. There are many—or there are only three.

When I was asked which single individual has left the most permanent impression on the world, the manner of the questioner almost carried the implication that it was Jesus of Nazareth. I agreed. He is I think a quite cardinal figure in human history and it will be long before western men decide—if ever they do decide to abandon his life as the turning point in their reckoning of time. I am speaking of him, of course as a man. The historian must treat him as a man just as the painter must paint him as a man. We do not know as much about him as we would like to know; but the four Gospels, though sometimes contradictory, agree in giving us a picture of a very definite personality; they carry a conviction of reality. To assume that he never lived, that the accounts of his life are inventions, is more difficult and raises far more problems for the historian than to accept the essential elements of the Gospel stories as fact.

Jesus And Universal Brotherhood

Of course the reader and I live in countries where two millions of persons believe that Jesus is more than a man. But the historian must disregard that fact. He must adhere to the evidence that would pass unchallenged if his book were to be read in every nation under the sun. Now, it is interesting and significant that a historian, without any theological bias whatever should find that he cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. The old Roman historians ignored Jesus entirely; he left no impression on the historical records of his time. Yet more than 1,900 years after a historian like myself, who does not even call himself a Christian finds the picture centering irresistibly around the life and character of this most significant man.

We still catch something of the magnetism that induced men who had seen him only once to leave their business and follow him. He filled them with love and courage. He spoke with a knowledge and authority that baffled the wise. But other teachers have done all this. These talents alone would not have given him the permanent place of power which he occupies; that place is his by virtue of the new and simple and profound ideas which he released—the profound importance of the individual under the fatherhood of God and the conception of the Kingdom of Heaven.

It is one of the most revolutionary changes of outlook that has ever stirred and changed human thought. No age has even yet understood fully the tremendous challenge it carries to the established institutions and subjugations of mankind. But the world began to be a different world from the day that doctrine was preached and every step toward wider understanding and tolerance and goodwill is a step in the direction of that universal brotherhood Christ proclaimed.

The historian's test of an individual's greatness is, "What did he leave to grow? Did he start men to thinking along fresh lines with a vigour that persisted after him." By this test Jesus stands first.

Buddha And Selfless Sacrifice

As with Jesus, so with Buddha, whom I would put very near in importance to Christ. You see clearly a man, simple devout, lonely, battling for light—a vivid human personality, not a myth. Beneath a mass of miraculous fable I feel that there also was a man. He, too, gave a message to mankind, universal in its character. Many of our best modern ideas are in closest harmony with it. All the miseries and discontents of life are due, he taught, to selfishness. Selfishness takes three forms—one the desire to satisfy the senses; another, the craving for immortality; and the third is the desire for prosperity, worldliness. Before a man can become serene he must cease to live for his senses or himself. Then he merges into a greater being. Buddha in different language called men to self-forgetfulness, five hundred years before Christ.

In some ways he was nearer to us and our needs. He was more lucid upon our individual importance in service than Christ, and less ambiguous upon the question of personal immortality.

Aristotle And Intellectual Synthesis

Next I would write the name of Aristotle who is a cardinal in the story of the human intelligence as Christ and Buddha in the story of the human will. Aristotle began a great new thing in the world—classifying and analysing of information. He was the father of the scientific synthesis. There had been thinkers in the world before but he taught men to think together. He was the tutor of Alexander the Great, whose support made it possible for him to organise study on a scale and in a manner never before attempted. At one time he had a thousand men, scattered throughout Asia and Greece, collecting material for his natural history. Political as well as natural science began with him. His students made an analysis of 158 political constitutions. Aristotle's insistence on facts and their rigid analysis, the determination to look the truth in the face, was a vast new step in human progress.

Other Luminaries

These are three Great names. I could write down twenty or thirty names and vacillate between them for the next three pages. Plato? Mahomet? Confucius? I turn over names like Robert Owen, the real founder of modern Socialism, I can even weigh my pet aversion, Karl Marx, for a place. He made the world think of economic realities even if he made it think a little askew. Then what of those great astronomers who broke the crystal globe in which man's imagination had been confined and let it out into limitless space?

Then in the original selection of mine I find that my own particular weakness for Roger Bacon crept in. He voiced a passionate insistence upon the need for experiment and of collecting knowledge. He predicted, more than six hundred years ago the advent of ships and trains that would be mechanically propelled, he also prophesied flying machines.

He too, set men to thinking along new fresh lines left an influence that has lived for the benefit of all generations. But when I come to put him beside Christ, Buddha, and Aristotle—it won't do.

Do you want an American in the list? Lincoln, better than any other, seemed to me to employ the essential character-

istics of America. He stood for equality, for opportunity, for the right and the chance of the child of the humblest home to reach the highest place. His simplicity, his humor, his patience his deep-abiding optimism, based on the conviction that right would prevail these seemed to typify the best that America had to give mankind. But,

against those three who are enduring symbols of brotherhood and individual divinity, or service in self forgetfulness and of the intellectual synthesis of mankind, what was rugged Abraham Lincoln? Do you really want an American in the list yet? America is still young. I think I will leave it at three.

—The Tribune.

WORLD-WIDE RELIGIOUS BROTHERHOOD

IT would seem natural to suppose that religious brotherhood would have arisen very early in the world's history. But as a fact it has been very slow in making its appearance, and even yet it is little known. What have been the causes of slow coming?

Men have always been prone to believe that they were special favourites of their deities; that their god or gods had given a true religion to them but not to any other people; that supernatural and infallible inspiration had been vouchsafed to their prophets and religious teachers, but not to the prophets and religious teachers of any other land; that their own sacred books were true and divine revelations, but that the sacred books of all other peoples were false; that "way of salvation" which their teachers showed was the only true and safe way, and that nations or peoples who trusted to any other would be lost.

This kind of thinking has always been divisive; it has always prevented religious brotherhood, and always will, so long as it continues. Happily the larger and better view is dawning on the minds of men in many lands that, notwithstanding the many names, the Power and Wisdom that is over all is One; that God does not have special favourites; that all men in some true deep sense are His children; that his providence embraces all land and peoples; that his inspiration is not confined to any age or race, but is universal; that his revelation is larger than any single book or set of books and embrace all truth; that he has raised up prophets and saints and teachers of righteousness in all lands; that no religion has a right to claim that it alone is true and all others false. As soon as men begin to think in this large way, then religious brotherhood begins to appear, and grow, and bear its beautiful fruit of love and peace among men

By
J. T. SUNDERLAND

Are all the leading religions of the world today effective in producing religious brotherhood? Certainly they ought to be. But are they? I will not attempt to express any judgment concerning the influence in this respect of any of them other than my own. But regarding Christianity I will say that, as it manifests itself in non-Christian countries at the present time, I very much fear it does not always tend to create brotherhood between itself and the faiths with which 'it comes into contact.

If Christianity comes to a non-Christian land, like India and China, for example, and recognizes the historic and venerable faiths there as sister religions; if it takes pains to make itself intelligent concerning them, keeps eyes open to discover their truths, and excellences, is ready to overlook their imperfections (remembering its own), and seeks to co-operate with them in all good works and all efforts to uplift the spiritual and moral life of the people—then the presence of Christianity unquestionably tends to create religious brotherhood. But if Christianity coming to a non-Christian land, seeks to conquer its historic faiths and endeavours to put itself "on top" instead of by their side, how can this produce brotherhood. Is this any better than if Britain or France or Russia or Japan seeks to conquer other countries? Is it any more brotherly to seek to destroy Buddhism, or Hinduism, or Mohammedanism, or Confucianism, than to seek to destroy a neighbour nation?

There is no Religion that is free from imperfections. But it is also true that no religion which for centuries has nourished the spiritual faith of millions of human beings, can be declared to be devoid of good.

"Children of men! The Unseen Power whose eye
For ever doth accompany mankind,
Hath looked on no religion scornfully
That man did ever find.
Which hath not taught weak wills
how much they can?
Which hath not fallen on the dry
heart like rain?
Which had not cried to sunk, self-weary man:
"Thou must be born again."

The world needs religions that appreciate one another's excellences, that are quick to find grounds of unity, that are eager to co-operate; religions that propagate themselves not by the sword by antagonism or controversy, but by the beauty and self-evidencing quality of their truth by the elevation and purity of their ethics, by the breadth and kindness of their spirit, and by the excellence of their good works. As such faiths spread and take possession of men's hearts, wars will become impossible, hatreds and bigotries will pass away, antagonisms will cease, men will learn to walk together hand in hand as brothers, and peace will come to this distracted earth

—Partap Krishna Number

Do I call the Government of India a perfect Government? Very far from it. No nation can be perfectly well governed till it is competent to govern itself.—MACAULAY.

Above all things, let simplicity and sincerity with mutual love, joy and humanity, be laid by every means as a sort of foundation among the brotherhood, that we may not, by setting up ourselves above others, and by murmuring, prove unprofitable labourers.—ST. MACARIUS.

Action is the end of thought. All thought which does not look towards action is an abortion and a treachery. If then we are the servants of thought we must be the servants of action.—ROMAIN ROLLAND.

SOLUTION OF COLOUR PROBLEM

ESTABLISHING OF DIFFERENT ZONES

By

R. F. ALFRED HOERNLE,

Chairman of the South African Institute
of Race Relations, (University of the
Witwatersrand, Johannesburg.)

It gives me great pleasure to respond to the invitation to send a message to INDIAN OPINION; and I do so, not only for myself, but also for my wife who, as President of the Johannesburg Indo-European Women's Association, is far more actively interested in the welfare of the Indian population of Johannesburg than my own pre-occupation with the problems of our Bantu neighbours permits me to be.

There is no need to assure readers of INDIAN OPINION of our feelings of goodwill towards, and of sympathy with, the Indians in the Union of South Africa, in all the problems and difficulties with which they have to contend.

On this occasion, I can, perhaps, best express these feelings by putting down some reflections on these problems and difficulties, even at the risk of saying one or two things which some of the readers of INDIAN OPINION may not like or agree with.

Compared with other non-white sections of the South African community, such as the Bantu and the Cape Coloured, South African Indians enjoy many advantages. Though in numbers the smallest of these non-white groups, they are economically far the strongest. Many Indians are wealthy property-owners and successful merchants and traders. In the professions, we have Indian doctors and lawyers of high reputation. The policies of social segregation and differentiation, so widely practised by South Africans against non-white South Africans, bear on Indians in many respects less harshly. In many towns, where non-whites are excluded from trams and other public facilities, the Indians enjoy the undisputed right of use. The Universities of the Witwatersrand and Capetown place no obstacles of their own-making in the way of the admission of Indian students to their full degree courses. (At the first-named University, an Indian student has recently won the prize for the best English sonnet in a literary competition run by the chief students' paper.) Indians have behind them the influence which India, as a member of the British Commonwealth of Nations, can exercise on their behalf. They are sustained, too, by the proud knowledge that Indian culture has a much longer history than European culture, and that peoples in India had attained a high level of civilisation at a time when the ancestors of the present white inhabitants of South Africa were still uncivilised barbarians, untouched by the culture of Greece, and Rome, untamed by Christianity.

Yet, against these solid advantages have to be set some galling disadvan-

tages. I will not embitter feelings by touching in detail on many well known sore spots, like the exclusion of Indians from the franchise. But, the recent Report of the Asiatic Land Tenure Commission (to the discussion of which the S. A. Institute of Race Relations plans to devote, in the near future, one of the issues of its quarterly publication, *Race Relations*)—a report which, on the whole, does so little to alleviate the residential restrictions from which Indians suffer in many urban areas, suggests to me certain reflections.

Distinctive Groups

That I am not a "segregationist," least of all a segregationist of the type that interprets and applies the principle of segregation solely in the interests, and for the benefit of, the white population, I need not affirm once again. But, on the other hand, I do recognise and respect the existence of differentiated groups within the S. A. community. It seems to me obvious and undeniable that the Indians form a distinctive group within the social body—set off alike from other non-white groups, on the one side, and from the white group on the other. And within the Indian group as a whole, there are, as every Indian knows, various sub-groups, divided-off from each other by such group-forming factors as language and religion. This group-principle no one dare ignore. If it all too often makes for conflict between groups, it also makes for group cohesion and group-loyalty. The problem is to use the power of this principle for good and counteract its power for evil.

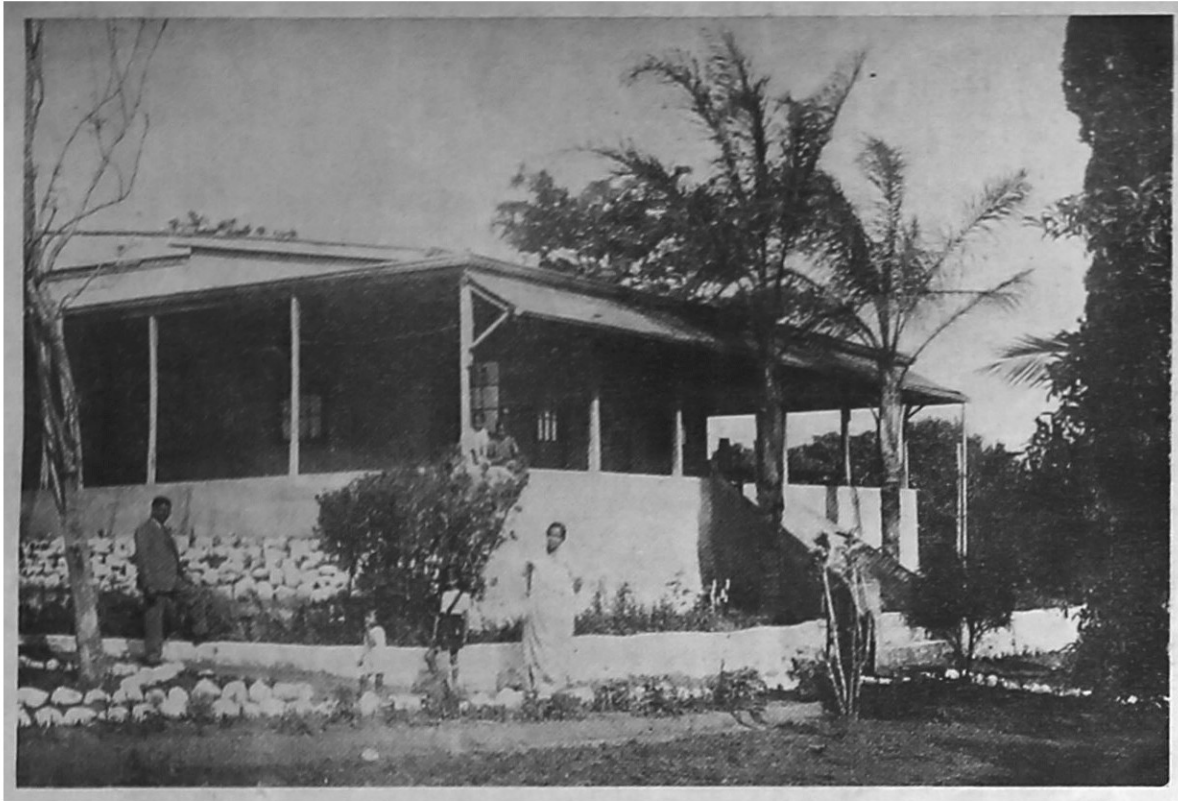
There are many relations and transactions between individuals in which the fact they belong to different groups is altogether irrelevant. There are others in which the group-affiliations of the individuals cannot be ignored, because they enter into, and determine, the attitudes of the individuals to each other. A white South African and an Indian South African, a Christian and a Hindu or Mohamedan, may do business with each other, but in many other respects each will find himself more at home in, and happier with, members of his own group than with members of any other group.

If we admit that it is, thus, of the nature of social groups for their mem-

bers to draw together and to differentiate themselves from the members of other groups, I see no reason why, in principle, such group-differentiation should not also find expression in the organisation of residence, education, worship, social amenities, etc., on a group-basis. If I could start with a clean sheet and lay out an ideal South African town, I would plan it on the principle of zones for the different groups within its population. I would make the same public services (light, water, gas, sanitation, etc.) equally available in all zones. I would put into the centre of the town, equally accessible to all zones, the offices and those institutions and organisations which serve all groups alike without distinction. I would seek to allocate to each group a zone corresponding to its relative size, and with room for expansion outwards as well as with access to the civic centre. I would see to it that, as far as possible, each zone is equal to the other in regional amenities. I would provide each with schools, parks, recreational facilities, according to its needs. In short, I would base my organisation on recognised group differences, provided two all-important conditions are fulfilled, viz., (a) that such zoning is not imposed by one group upon others for its own advantage and to their disadvantage; and (b) that, in consequence, no stigma of inferiority poisons the application of the principle. My formula would be: *Equivalent opportunity and privilege for groups desiring to maintain their individuality and cohesion, as groups, within the community as a whole.*

Of course, this is a dream. We cannot, alas, any longer start with a clean sheet. But the principle I have formulated none the less seems to me to give us the line which we should endeavour to undo, and to reform, the many galling discriminations and inequalities under which non-white groups in South Africa at present suffer. If the Johannesburg Indian Welfare Association, for example, has, after much effort, secured the establishment of a school for Indian girls in Johannesburg, I would claim here an illustration of my principle. The school is for Indian girls and no others—on the group principle. But the education offered in it will be of the same type and quality as the education available for the girls of the white group—on the principle of equivalent opportunity.

Mention of this school leads me to a point for which I would ask the very serious consideration of all readers of INDIAN OPINION who think about the future of Indians in South Africa.



Mahatma Gandhi's Homestead at the Phoenix Settlement.

ફોenix સંસ્થામાં મહાત્મા ગાંધીજીનું નિવાસસ્થાન

MESSAGE FROM MR. L. W. RITCH

WHAT more suitable subject for a special number of **INDIAN OPINION** than that of "I. O." itself!

To think of "I. O." is to think of Phoenix. And, any thought of Phoenix is impossible without bringing to mind a picture of Mahatma Gandhi. That is, to such as remember. For, back to 1903, is a far cry. Memories are short, and since those distant days of strenuous struggle there has arisen "a generation that knew not Joseph." Their's the loss; few if any can appreciate how great their loss, in missing personal contact with Bapuji. Their's also has been the gain, for they have reaped where Gandhiji and his faithful followers ploughed and sowed.

By what motive was the great leader inspired when he founded "I. O." and established the Phoenix Settlement? Only they who knew him—who still know him—can understand and appreciate. What save the spirit of complete selfless sacrificial service ever moved him, right back from the days when he first arrived in South Africa! Bapuji, as some of us who love him now style Mahatma Gandhi, was then a practising lawyer. Like all he undertook to do, he did that very efficiently. He was a

very sound lawyer. Phoenix was purchased and "I. O." established out of the proceeds of his legal practice. Bapuji gave back to his people what they had paid him for professional services rendered; that, and immeasurably more. He gave *himself* to them; to them and to Truth. His constant urge to us who worked with him was "Give yourself!" And he certainly set the example! "I. O." was designed to educate his people as well as to propagate the Indian cause.

Phoenix was to have become a haven where might settle any who sought to retire from the jungle-life of western "civilisation." There, too, the press was set up and "I. O." launched upon its now thirty-two year old existence.

Have they justified themselves? Have they fulfilled the hopes and expectations of their creator?

To the first question, the answer in respect of "I. O." must be an unequivocal "Yes." In respect of the settlement, one would hesitate to venture an opinion.

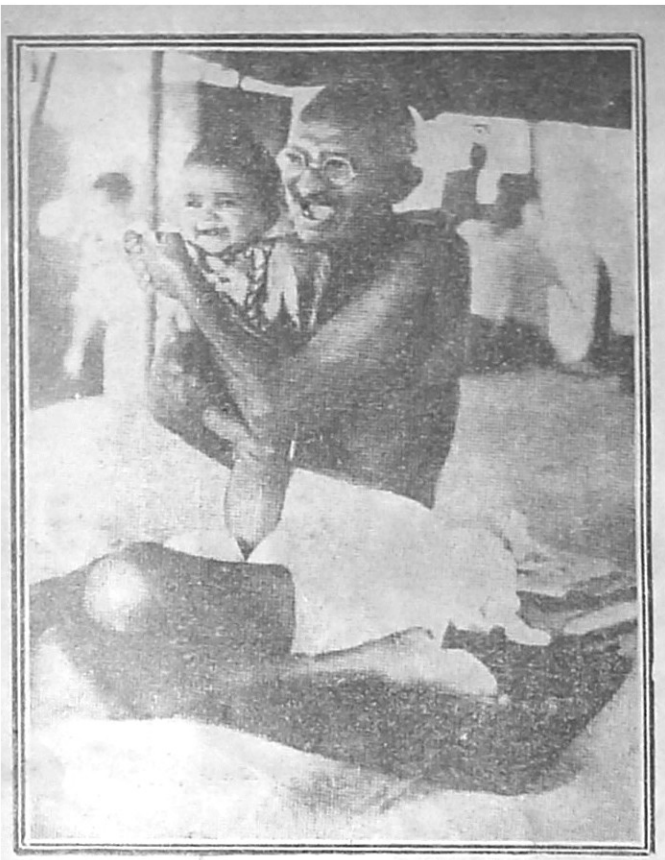
To the second question, they who know Bapuji know also, that while he hoped for much, he understood his "children," and when realisation fell

below what he had hoped for—well, expectations were modified accordingly!

Bapuji possessed the rare faculty of drawing out of others the best of which they were capable. Indeed, it is not too much to say that, while he was here, he positively ensouled his followers. He certainly quickened their dormant spirituality, inspiring them to astonishing heights of self-sacrifice.

And his work continueth! His work in India, for India and for mankind, is no merely local effort. Work at the spiritual levels that Mahatmaji occupies and energises upon, spreads its beneficent influence unaffected by time and distance, and South Africa is no more outside the orbit of his power for good than is India.

Meanwhile "I. O." carries on, on the lines its founder designed it should, Mr. Manilal Gandhi following in the footsteps of his illustrious father. No need to draw comparisons. There are few if any men living who would not suffer by comparison with Mahatmaji. None can do more than his honest best, loyally and true to his trust. Phoenix is where Phoenix stood. The weary and heavy laden may still find sanctuary there.



MAHATMA GANDHI'S LAUGHTER
મહાત્માજીનું મુક્તહાસ્ય



Mrs. M. K. GANDHI
મૃગ્ય કસ્તુર બા



Messrs. DALAL and
POCHKHANAVALA

The two Parsee airmen who flew from Johannesburg for India in their new plane "The Spirit Of India."

મેસર્સ દલાલ અને પોચખાનાવાલા જેઓ જોહાનેસબર્ગથી હીંદ જ્યાં પોતાના નવો વિમાન "ધી સ્પીરીટ ઓફ ઇન્ડિયા" માં ઉડી-ગયા છે. તે



PANDIT JAWAHARLAL NEHRU AND HIS WIFE,
Mrs. KAMALA NEHRU

The Pandit is at present in Germany with his sick wife who is reported to be progressing favourably.

પંડિત જવાહરલાલ નેહરૂ અને તેમના પત્નિ
શ્રીમતિ કમલા નેહરૂ

પંડિતજી હાલ જર્મનીમાં પોતાના બિમાર પત્નિની
પાલ છે. તેમની તબીબત સુધરતી જતી જણાવાય છે.

South Africa Home Of S. A. Indians

There is nothing in the group principle, as I envisage it, which commits a group to remaining foreigners and aliens in the land. Yet, this is a danger which the Indian community at present is not wholly escaping. Very many Indians in South Africa are already South African-born. In another generation or two, all but an insignificant minority will be so. Many Indians have never seen India and never will. Few South African Indians could return to India and hope to find a niche in that overcrowded land. South Africa is the home of the South African Indians; it is their duty to make it more so by entering more fully into its life in other than merely economic ways (business and farming). Indian men, under the pressure of their economic activities, have done so, and are doing so, to an ever-increasing extent. Whilst cultivating their own languages, they learn English or Afrikaans or both. But the Indian women—? There, as the Kunwarani promptly saw on her arrival in the

Union, lies the difficulty. Indian women, with comparatively few exceptions, have remained aliens in South Africa far more than Indian men. Nor is it merely the barrier of language which has isolated them from contact with, and participation in, the life of South Africa, and thereby from being in true sense at home here. The confinement of many Indian women in their own houses, their lack of education—these things are a pattern of life taken over from India, but without the compensations which that pattern carries with it in India. These women suffer all the disadvantages of seclusion without enjoying any of the compensating advantages. They are a handicap, thereby, to their men and to their group under the conditions of South African life.

This has many undesigned, but none the less disastrous, consequences. For example, I have seen young Indian men at dances or on other public occasions from participation in which their women were excluded, seek the partnership of young coloured girls. It is easy to see how disintegration here

enters; the Indian group at the most vital point and in the least desirable way.

Thus, if there are many problems and difficulties which South Africa creates for the Indians in its midst, there are others which Indians create for themselves, through failure to adapt their traditional ways sufficiently to the altered conditions of South African life. The solution of all these problems will take time; and it will not be accomplished without friction and heart-burning and agony. For that is the way with human problems.

But, I can assure the Indian people in South Africa that they have many friends among white South Africans, who are watching with sympathy what the Indians are doing to solve those problems with which they alone can, and must, deal, as being of their own making; friends, too, who are doing all they can to bring about among white South Africans that enlightened and large hearted understanding which is necessary for the solution of those problems which whites and Indians must learn to solve together.

A WORD TO SEGREGATIONISTS

The following is a copy of a letter sent by Mr. L. W. Ritch to *The Star* Johannesburg:

SIR,—At a time when the way to peace and goodwill among men is sought with an earnestness that gives promise of at least an approach to a new and better order, one cannot but deplore the reactionary activities towards separativeness that here in South Africa obtrude their undesirable presence with regrettable persistence.

A few days ago, there appeared in your columns a report of a meeting of municipal councillors and others whereat resolutions were passed once again urging the segregation of Indian traders. The same old thread-bare arguments—unfair competition; depreciation of property; the dangers of contact—were advanced: the fable of the "Wolf and the Lamb," the parable of "Naboth's Vineyard," once again illustrated. These protagonists of segregation will, no doubt, indignantly repudiate the imputation that they are inspired by any save the loftiest and wholly unselfish motives—the preservation of our white civilisation, the maintenance of European standards, and the like stereotyped shiboleths. To suggest that after the pattern of Mussolini in

By

L. W. RITCH

respect of Abyssinia, they seek to employ the power they wield (in their case, as voters) for the purpose of putting the Indians out of business and so appropriating to themselves his trade, is, of course, ridiculous. Brutus, Mark Anthony assured his audience, was an honourable man, as also were the other slayers of Caesar. Modern Romans—Mussolini style—are, it would appear, similarly "honourable."

It is not unlikely that among the good gentlemen who so intensely desire to "put the Indian in his place" are at least some who have joined in the adverse criticism of Italy's filibustering Expedition, thus once again illustrating the mote and the beam parable.

To paraphrase "The Autocrat of The Breakfast Tables" "We do believe in Freedom's Cause, as far away as Abyssinia is." That same cause must not, however, be allowed to travel too far south! It is remarkable how distance lends enchantment to the view, while proximity robs us of a sense of proportion and throws our ideas out of focus.

What the world needs most of all today is a change of heart and also of head; a good deal more "give" and considerably less "take;" less emphasis upon competing rights and very much more concern for Right or righteousness. Civilisation has well-nigh reached breaking point along the time of "Each for himself. "Am I my brother's Keeper?" "One man's need, another's opportunity to exploit."

Mankind's salvation will come through efforts directed towards reconciling differences of class, creed and color, not through feeding the fires of hatred, antagonism, personal or class interests and rivalries. Let it be remembered that Peace cannot be divorced from Goodwill. They live or die together.

DONOR WHO WISHED TO REMAIN ANONYMOUS

He had the appearance of being a man in a comfortable position. Being asked for a donation towards a local charity, he wrote a cheque of £100.

"But you haven't signed it," said the collector.

"That's quite all right," was the reply. "I prefer to remain anonymous."

South African News In Brief

Prime Minister Opens The New G. P. O.

IN the presence of a large and distinguished gathering, including Cabinet Ministers, City Councillors and Rand M.P.s, the Prime Minister, General J. B. M. Hertzog, on Oct. 15 opened Johannesburg's new General Post Office, which has been built and equipped at a cost of £450,000.

The Rand Daily Mail On Feetham Report

Commenting on the first two parts of the Transvaal Asiatic Land Tenure Act Commission Report *The Rand Daily Mail* wrote: "In the light of these statements and in view of the evidence of the Transvaal Indian Commercial Association to the effect that Indians do not control more than two per cent of Johannesburg's wholesale trade, it can hardly be said that their presence constitutes a menace."

Minimum Wage Bill Shelved

It is learned that as a result of the opposition encountered against the measure at the Conference on Monday October 14, the Minister of Labour and Social Welfare Mr. A. P. J. Fourie, has decided not to proceed with the Minimum Wage Bill. The Conference met in committee and the result of the discussion was a promise by the Minister to shelve the measure and to draft legislation to amend the existing industrial and wage legislation more or less in accordance with the suggestion made. The Minister expressed the view that in certain industries and trades a minimum wage of 1s. an hour should be enforced, namely, in the baking industry, the meat industry and in the trades covering motor and lorry drivers, the handling of electrical or compressed air tools, the driving of locomotives and the handling of boilers and lifts. Representatives of the Chamber of Mines as well as of the Federated Chambers of Industries voiced their objections to the inclusion of these industries and trades in a minimum wage scheme which might be included in amended legislation as foreshadowed by the Minister. It is understood that before deciding on amended industrial wage legislation the Minister will consult the industrial organisations.

Indo-South African Trade Relationship

It is understood that Mr. H. S. L. Polak has been informed by the Prime Minister of the Union of South Africa that the Union contemplates to appoint their Trade

Commissioner in India. The matter will be taken in hand through diplomatic channels. Meanwhile Mr. Polak has informed Mr. Bhalabhai Desai and Mr. M. S. Aney, Leaders of the Congress and the Nationalist Parties in the Assembly about the proposal of the Union. The Nationalist Party has discussed Mr. Polak's letter and authorised its Leader to evolve a common plan for active consultation with other Party leaders to urge the Government of India to take steps to appoint an Indian Trade Commissioner for the Union.

Damage By Fires In The Union

Estimated fire losses in South Africa for the August-September period amount to £23,731, according to the latest issue of the "South African Insurance Magazine." The value of the losses compares with £10,209 estimated for the previous period and with £15,010 for the corresponding period of 1934. "The Cape Province," states the magazine, "resumes its usual place at the top of the list with £15,230 as against only £1,185 for the previous period. The Transvaal comes next with £7,102 compared with £5,379. Natal shows the smallest estimated loss with £260 compared with £1,364. The estimated loss of the Orange Free State is £664 as against £18 and outside the Union the loss is £475 as against £1,633.

Bishop Of Pretoria's Denunciation

"We meet under the cloud of war," said the Bishop of Pretoria, the Rt. Rev. Wilfred Parker, in the second part of his charge to the Pretoria Diocesan Synod on Monday Oct 14. "It is difficult to speak calmly about a war which is clearly one of aggression, a war embarked upon by Italy in cynical and reckless disregard not only of solemn treaties, but of the peace of the world." The steps which led up to the outbreak of the war reminded him of the fable of the wolf and the lamb. It was obvious now that Italy had long been determined upon this adventure and that the frontier was seized upon as an excuse for an attack which was postponed merely on account of strategic necessities. "We must pray earnestly that world opinion and whatever sanctions can be employed may be the means of ending quickly this hateful war," concluded the Bishop.

Outcry Against Indian Encroachment

In the course of a talk to S. O. E. Mr. Charles Rodney said he was once in Durban when a big outcry had been set afoot by a doctor against the encroachment of Indians. "There was a big meeting to be held in the Town Hall," said Mr. Rodney, "and with Tom Christie I was standing outside the hall waiting to see who the speaker would be. He eventually arrived—driven by an Indian chauffeur."

Dismissals Of Employees From Umfolozi Mill

Fifty Europeans and 500 natives are to be dismissed at the end of November by the Umfolozi Co-operative Sugar Planters, Ltd.

This decision, the *Natal Advertiser* is authoritatively informed, is due to the unprecedented ravages of locusts and to the appreciable drop in price of sugar compared with last year owing to the decrease in production and the high export quota. It was originally estimated that the company would produce 25,000 tons of sugar this year, but it is now found that the output will be only 12,500 tons. During the first week in November the Umfolozi mill will be closed, although activities are normally carried on well into January. It is stated that the company has always tried to avoid retrenchment during the off season in February and March, but in this instance there is no other course open to it.

Welcome Home

Under the above caption the *Natal Mercury* welcomed the Springboks home and in the course of the sub-leader stated the following: The new rule compels batsmen to adopt the view which was so gloriously expressed by Ranjitsinghji. Congratulated on playing a brilliant century against two fast bowlers, the Indian shook his head sorrowfully and said that his innings had two blemishes—he had twice permitted the ball to hit him on the pads. Ranji played cricket with the idea that he had a bat and his job was to hit the ball. The Springboks, almost without exception had the same view; they, in fact, did not need the compulsion of the the new rule.

The four returned Springboks were garlanded on behalf of the Indian Sporting community before their landing to these shores.

Candella Indian School Scheme

A school is now under construction at Candella Estate, Durban, for the purpose of teaching both vernacular and English to Indian children. The building which is estimated to cost in the neighbourhood of £1,800, will contain eight classrooms, a hall, etc. The "Shree Sanathan Rastriya Samalan," a newly formed body, is responsible for erection and is working enthusiastically for the completion of the building at an earlier date. Mr. T. G. Desai (president), Mr. L. R. Maharaj (hon secretary) and Mr. P. R. Maharaj (hon. treasurer) wish to thank all who have given donations towards the cost of the school, and they express the hope that further assistance will be forthcoming.

Depot Road School's Farewell

A farewell function was arranged by the Acting Head Master, Mr. R. Joseph, and the Staff of the Depot Road Government Indian School, Durban, to bid farewell to Mr. Anand Rai, the Head Master who left for India on furlough on the 12th instat by the S.S. Incomati. Mr. Rai was the recipient of suitable gifts from the staff and the pupils of the school. The staff and the representative of the pupils in appropriate words wished him "bon voyage and a safe return."

Pathmajarannti Andhra Sabha And Patasala Clairwood

The second Anniversary Celebration and Annual General Meeting of the Pathmajarannti Andhra Sabha and Patasala was held at the Sri Siva Soobramoney Temple Hall, Sirdar Road, Clairwood, recently. A large gathering approximately 500 comprising of adults and children were present. The President Mr. M. R. Naidoo, in his opening address welcomed them, and appealed to all for their unanimity and support in the upliftment and welfare of the Andhra education. Specially composed songs and dialogues were rendered by the school children. Interesting speeches stressing upon the mother language were delivered by the following: Mr. D. V. Naidoo (representing Andhra Maha Sabha of S. A.) Messrs. R. A. Balram Naidoo and A. J. Naidoo (representing Stella Hill and District Andhra Sabha); Mr. B. Veerasamy Naidoo (representing Stanger Andhra Sabah); Messrs. G. R. Naidoo, L. R. Frank, S. N. Naidoo, M. P. Naidoo and Jaganathen Chetty. Thus a happy day's entertainment concluded with prayers. The following officials were elected for the ensuing year: (Patrons) Messrs. Papiash Naidoo, V. Vardiah Naidoo, N. Venket Ruthnam, Sooba Naidoo, B. Ramiah Moodley, Vengatappa Naidoo, and B. R. Moonsamy Naidoo; (President) Mr. N. M. Chetty; (Vice Presidents) Messrs. M. R.

Naidoo, L. R. Frank, M. R. Lutchmans Naidoo, M. Ramenah Naidoo, and S. P. Naidoo; (Joint Hon. Secretaries) Messrs. R. A. Naidoo, and R. J. Ruthnam; (Hon. Treasurer) Mr. R. R. Reddy; (Hon. Auditor) Mr. C. C. Naidoo; (Committee) Messrs. D. K. Naidoo, K. A. Phillip, D. L. Mutchiah, N. N. Naidoo, R. G. Reddy, P. Ohinna Naidoo, A. V. J. Naidoo, S. R.

Naidoo, S. N. Naidoo, A. V. Naidoo, A. A. Naidoo, and S. Chelliah Naidoo.

Commissioners Of Oaths

Mr. D. Fakir Yusuf Senior interpreter in the Tamil and Hindustani languages at the Durban Magistrates Court, has been appointed a Commissioner of Oaths for the district of Durban.

ATTEMPT TO DISFRANCHISE NATIVES

IMPORTANT RULING BY CAPE COURT

At the last meeting of the revision court as reported in our last issue for the Parliamentary voters' rolls an application was made to the revising officer, Mr. T. M. Chisnall, to remove 37 natives from the rolls on the ground that they were prohibited immigrants. The application was made by Mr. H. Sloane registering officer, and was resisted by Advocate Morris Alexander, K.C., and advocate R. W. Bowen.

After argument Mr. Chisnall reserved his decision. In giving his decision on Wednesday October 16 he held that the natives were entitled to be on the rolls. Their names could not be expunged for at least another two years.

"These men were born in Basutoland and other British territories, and I find they are British subjects," said Mr. Chisnall. "It is clear that they are Union Nationals unless it can be shown that their entry into the Union was unlawful in accordance with the immigration law in force at the time of entry or that their domicile was not continuous for two years. These men were duly enrolled as voters.

"The immigration officer has certified these men as prohibited immigrants under Act 22, 1913 which, in effect, means that they were unable by reason of deficient education to read and write any European language to his satisfaction. The Court accepts the certificate as evidence of the fact that the persons concerned are prohibited immigrants and may therefore be deported, but for the purposes of the voters' roll this evidence in my opinion, is not sufficient. The Court must be satisfied that when the voter entered the Union he did so contrary to the immigration laws then in force.

"No evidence has been placed before me as to date of entry, nor as to the ages of the voters, so I am not in a position

to state what immigration law was in force at the time of their entry and whether in fact the voter transgressed the law, under those circumstances, I must refuse the application."

Still Further Postponed

The Annual General Meeting of the Natal Indian Congress which was advertised for Sunday Oct. 20, has been postponed sine die owing to poor attendance.

LATE NEWS

While going to Press we are informed that Messrs Mehd, Tavarria and Jinwala are still in hospital. Messrs Mehd and Tavarria who have fractured limbs will take at least a month to recover while Mr. Jinwala will be released from hospital in a few days.

SMILES AND CHEERFUL WORDS

So let it be my task each day
To smile and say a cheery word,
To hum a tune upon my way,
Though mayhap it may not be heard
—Pauline Powley.

Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason he perishes. —THE

BHAGAVADA GITA.

—o—

It is a terrible thing for a distinguished man to be glorified in by fools—GOETHE

INTRICACIES OF THE IMMIGRATION ACT

IN the appeal Court recently the construction of the Immigrants Regulation Act, 1913, as amended, was the subject of an argument in the matter of the Principal Immigration Officer versus Hawabu and Ahmad, the second wife by a Mohammedan marriage and the son respectively of Mahomed Desai, an Indian domiciled in Natal.

The Immigrants' Appeal Board held respondents were prohibited immigrants because Desai has in Natal offspring by his first wife within the meaning of the Act, although those children, who were ordinarily resident in Natal were at the time of the application temporarily absent on a visit to India.

The Natal Provincial Division, in the

stated case, came to the conclusion that "the offspring were physically present in such province and that, in the present case, Desai could not be said to have in Natal offspring by another woman who was still living, although the children of his first wife who were resident in Natal were merely out of Natal on a visit."

Mr. F. Shaw, who appeared for the immigration officer, contended that "the offspring in Natal" meant offspring ordinarily resident in Natal.

Mr. Justice de Wet remarked that a father would be entitled to say he had a son at Cambridge, although the son might be in France on holiday.

Mr. Shaw referred to various English

decisions in which the word "in" was construed as resident in or domiciled in, which meaning was adopted in the case where a testator left property to his relatives in Scotland. The Court held in that case that the word "in" did not mean physically present in.

Mr. A. J. Smith, who appeared for respondents, contended that the plain meaning of the section in question had nothing to do with residence or domicile, which were words of frequent occurrence in the Act. If the Legislature had intended to make domicile or residence the test, then those words would have been inserted in the section.

Judgement was reserved.

STATUS OF INDIANS IN UNION

"THAT element of reciprocity which was the mainspring of neutrality is sadly wanting in the case of India and South Africa," declared Sir Raza Ali in an address to the Natal Debating Society recently.

The "political phenomenon" of Indians in South Africa being subject to political, social and economic disabilities he dealt with in detail in moving that the conferring on India of a Constitution which promised self-government justified improvement in the status of Indians in South Africa.

Sir Raza Ali said that in South Africa there was one of the greatest of political phenomena. It was an accepted political canon of all civilised countries that if anyone foreign settled in a country and

acquired rights of citizenship he should be treated in exactly the same manner as a national of that country.

"Why is it that an Indian cannot achieve such rights in South Africa?" he asked. "That is the political phenomenon I refer to. There is no equivalent in any other country in the world. Other countries work on a basis of reciprocity, but that element of reciprocity which is the mainspring of neutrality is sadly wanting in the case of India and South Africa."

Sir Raza Ali referred to the discriminatory trading laws against the Indian in South Africa and the economic difficulties he had to contend with through these.

Dealing with the new Constitution approved by the British Parliament for

India, he admitted that it showed a considerable advance on the old system. "But we Indians are not satisfied with that Act passed by the British Parliament. Liberal though the measure may be, it is not what India wants. Nor is it what was promised to India at the round-table conference. Not many of those promises have been redeemed."

But in view of this advance in India it was high time that steps were taken in South Africa to restore the vote to the Indian. The inter-provincial barriers against the Indian should be removed and the discriminatory trading laws rescinded. It would only be his due to do this, for the Indian had helped materially to make the Province of Natal the garden it was to-day.

NATIVES AND THE CROWN

Mr. Josiah Maphumulo under the above caption writes to the *Natal Advertiser*:

INDIA'S Agent-Sayed Sir Raza Ali, speaking at a meeting of the Indo-European Joint Council, in conclusion, said: "India has everything to gain by remaining under British power, and it will decide to be within the Commonwealth of the British Nations." Colonel T. H. Blaw recently declared that "we are determined that the Union shall remain in the Empire."

In 1878 Sir Garnet Wolsley, as High Commissioner, issued a proclamation to the effect that the Transvaal would "for ever" form part of the Queen's Dominions; and he more than once made the now historic assertion that "so long as the sun shone in the heavens, so long would the Transvaal be British territory."

Touchoing on republicanism, Dr. Malan said that the Nationalist Party had now for the first time made the active striving for a republic a plank in their platform. In conclusion, he declared: "We want a republic not to split and divide the country, but to build up a united nation in South Africa in the deepest sense."

India, with a population of 352,000,000 decides to be within the Commonwealth of the British Nations. The Afrikaans-speaking people are less than 500,000, and they want to sever their connection with the British Empire. Dr. Malan's War of words has been carried on at intervals for a decade, and the time is now ripe to translate his words into action. As far as the native population is concerned its attachment to the British Crown is ineradicable.

"At the head of the whole native system," said Dr. Edgar Brookes, "was the Governor-General. He represents the whole people of South Africa in a way that is not done either in Parliament nor by the Government. The native feels that the Governor-General acts as an arbiter and as a safeguard, and has in his power to raise the status of natives by his utterances. To them he represents the prestige of the Royal House and long experience, and if there were no Governor-General they would feel that they were indeed abandoned."

[Note:—We all know what the Governor-General's powers are in this country. And what will be the position when a South African is appointed as a Governor-General?—Ed. I.O.]

MORE IMMIGRATION EXPERIENCES

By

J. R. HARTSHORNE.

Late Chief Clerk, Union Immigration Department.

In a weak moment I promised the Editor that on a future occasion I would provide him with a few more of the experiences encountered in my work in the Immigration Department.

I suppose that when some eighteen years ago I first went into the Immigration Department at Pretoria as Principal Immigration Officer, I was over keen due to the desire that a success be made of the job. At any rate I know I interviewed most of the Asiatic applicants for permits and occasionally struck some rough spots. The worst I remember was when I was on one occasion quizzing a parent about a boy who claimed to be his son. It will be known by every Asiatic that ever since Immigration Departments were created in South Africa boys have been brought in by people who were not their fathers and it was then one of my constant worries—and still is of my successors—to detect these frauds. To that end there had to be a close and occasionally somewhat fierce examination of the people presenting themselves. Well on the occasion in question the man was not giving his evidence very well and the further he went the more I was convinced he was lying. Question after question was flung at him and while no third degree was attempted every possible question was asked. He got deeper and deeper into the mire with perspiration dripping from his brow and I thought I was getting near the truth when without warning he toppled over and went blue in the face. I thought he had gone in and what a fright I got—in the first week of my new incumbency to stand in the dock explaining how it all happened were the thoughts troubled my mind. Fortunately the Defence Medical Headquarters was next door with a cadre of nurses—some beautiful and some perhaps not quite so beautiful—and I hurried thither. A doctor and nurse speedily arrived and to my great relief revived my witness, who to my surprise intimated that he was prepared to go on with the examination. I, however, declined the honour and asked him to return the next day, and believe it or not I was satisfied with what had occurred and took no further risks. His boy was registered without further ado and all I got out of that was a fright compensated maybe with a further acquaintance with the relieving angels.

A Murder Case

Another case I remember, which had not the startling features of the preceding one, but which was most interesting, arose when one hot summer day the Chief of the Criminal Investigation Department from Johannesburg called on me. It appeared he was confronted with the difficult situation that a pro-

minent lady in Johannesburg had been threatened with murder by the gentleman with whom she had been somewhat foolish on holiday at the Coast. He said that the gentleman had come to Johannesburg, had hidden himself in a room and when the lady entered, had appeared with a revolver in his hand and dire threats in his mouth that unless the lady returned to him he would murder her. The lady managed to stave off the immediate danger but was in mortal terror as to what was likely to happen in the future. Having recovered her senses she like a sensible lady invoked the aid of the police in the difficult situation which was not rendered easier by the fact that her husband who was prominent in social and other circles in Johannesburg, who prepared to overlook what had happened, but on account of the children did not in any event want the scandal to appear in big banner headlines in the daily newspapers. "What," I said, "had the Immigration Department to do with such a matter." A little talk over the situation revealed that the man concerned had no domicile in the Union and a little ray of hope crept into my heart. The man was a bad egg and had been preying on women and it behoved the Immigration Department to help if possible. I agreed to issue a prohibition notice to the man on the ground that he had no financial resources and was likely to become a charge upon the State funds but, I told my friend the policeman, if the man appealed against the order of prohibition I should have to withdraw it and leave him to do the best he could to avert murder. The policeman took and served the order of prohibition and to the joy of all concerned he left the country without appealing. Though the husband paid all the costs of returning him to the country of his origin he thanked me profusely for what I had done but he did not know that the man's Government later took the matter up. An explanation to the Government, however, that the man could have appealed against the prohibition notice but failed to do so, completed the case. And the moral is don't always believe that officials have the power they think they have. In this case though I still consider that the end achieved justified the action taken.

How A Strike Was Ended

Another joyous Saturday afternoon was suddenly interrupted when a telegram was received from a Government

over the Border that a train was leaving their country with several trucks full of armed strikers who were endeavouring to leave there to avoid the call to military service, which was one of the means adopted to break the strike. The strikers, despite their arms, were not permitted to enter the Union and on return to the place of origin had to join the army and, as soldiers, had to carry on the jobs they had left. It was an anxious moment but it came to nothing.

The Thin End Of The Stick

That same country, however, was not in the least grateful—I suppose Governments really have no dictionary with the word in—because later on when a European hobo was found in their territory they wanted to dump him on the Union. As he had not been born here and had no papers to prove his right here I refused to have him and returned him twice but our Consul was more pliable and persuaded the Union authorities to receive him. I suppose that just for one case it did not really matter as he was going from nowhere to nowhere but the principle underlying the case might have had graver results. However the matter was taken out of my hands and there it rested.

Illicit Gold Buying Comedy

I suppose one should have expressed sympathy with my Asiatic friend who one day came to the office presumably for consolation in his unfortunate plight. He told me that on one occasion he had formed a syndicate with the object of buying illicit gold, and with that optimism which all petty thieves suffer under he thought his brains were better than those of the police. He forgot that there were more brains in the Police Force than in the syndicate and that quantity might defeat quality—even if quality was with the syndicate. However that may be it appears that the syndicate went merrily for quite a while and were in the easy money market until one sad day when a native sold them for about £700 a gilded bar with a little button of gold welded in. They tested it and somehow the test portion was taken from the button welded in and not until they tried to dispose of it later did they find it was a fake. It was thereupon thrown aside and forgotten but one unfortunate day the detectives persuaded one of the syndicate to buy gold amalgam. On arrest naturally his home was searched for other evidence and behold out came the gilded bar and although he exclaimed that he had found it while digging in the garden our friend got an additional month for having it. Alas the ways of the wrongdoer are hard sometimes.

The only consolation I could give him was a warning that if he was caught

again he would be able to get a free passage to his home country at the Government's expense.

The Lady And The Pyjamas

My clerk came to me one day with a sad story that a lady who had interviewed him had been most objectionable with him and even went so far as to say that not only was he no gentleman but if he was a real sample of the family none of his relations could enter that classification and so on and so forth at great length. It appeared that the lady had a vocabulary which a sailor might have envied and which certainly the sailor's parrot could never hope to emulate.

The lady had been silly enough to do what many others have done and that was to guarantee that a friend met on a boat would not become a charge on Government funds and that if within two years the friend did appear likely to do so she would bear the cost of repatriation to the country of origin. The friend, it appeared very much later, was a lady whose morals were not from all accounts what they might have been, and having lost her situation she was in such a desperate plight that it had become necessary to send her back to Scotland or may be it was the North of England. Anyhow the lady entered my office with war in her eye and stride but I forestalled her. I knew the type and as she got inside the door greeted her with 'You've got yourself in a proper mess and what are you going to do about it.' I think the accompanying smile disarmed her because she had no ready answer and then having found comfortable seats for herself and her cronny we started a little confidential gossip about the frailty of ladies in general and particularly the lady whom she had befriended. Notwithstanding that, however, she continued at intervals to let me know that nothing was going to make her pay the passage money of her friend. However after she had thoroughly enjoyed herself and wasted, perhaps, some hours of my time in telling me at length the intimate adventures of her friend and the lodger who stayed in the same house it was decided that I should interview the lady in question. I did so but I did not hear her version of the lodger incident but managed to persuade her to put up ten pounds she had that day fortunately received from an elderly gentleman who was taking a kindly interest in her case. Incidentally,

I may add, that the gentleman friend was in the following week killed in a motor accident in which the "heroine" was also involved but from which she escaped with a broken leg and funds from that source also dried up. When my other friend came back and I reported my success she was so relieved that she not only paid the balance but wanted to take my measurements for a pair of pyjamas, but in the blushes attendant upon the details she persisted in going into I managed to preserve my presence of mind and to ring for a member of the staff to show her out. So after all we parted good friends although she had to pay what was to her a large sum of money. The clerk who showed her out did not understand the joking remark with which she left and I don't think

Poet's Corner

The Lip And The Heart

One day between the Lip and the Heart

A wordless strife arose,
Which was expertest in the art
His purpose to disclose.

The Lip called forth the vassal
Tongue,

And made him vouch—a lie!
The slave his servile anthem sung,
And braved the listening sky.

The Heart to speak in vain
essayed,

Nor could his purpose reach—
His will nor voice nor tongue
obeyed,

His silence was his speech.

Mark thou their difference, child
of earth!

While each performs his part,
Not all the lip can speak is worth
The silence of the heart.

my readers would either so it is not recorded here.

Von Weltheim

Von Weltheim was one of the troubles which arose in my time but our action against him was devoid of the terrors which beset the police. I don't think it is generally known that he was arrested at the Half Way House on the Johannesburg-Pretoria Road where he had been residing some time before the police got wind of his whereabouts. The detective who went to arrest him told me that he was not keen on the job because he knew that Von Weltheim was armed. However he found him in the bedroom and before Von Weltheim could get to the revolver hanging on a chair he was under arrest. He talked a lot about resisting deportation but he

had no hope as the law was clearly against him and eventually he went without difficulty.

A Chinese Case

A case of real difficulty arose in connection with one of my Chinese friends and I say friends advisedly because I had and still have many friends in the Chinese community. It appears that some Chinese in the Union pick their brides from photographs sent to them from China although the brides have not the same privilege and in the case in question a very elderly Chinese had so selected a pretty—according to Chinese standards—girl of about 22 or 23. The marriage was by proxy but when the bride arrived she took one look at the august wreck of a husband and promptly declined to have anything to do with him. Of course the Immigration Department knew nothing of this until the Consul came and reported that the lady was living an undesirable life and that some—probably not all—of his countrymen were aghast at the situation. In a case of that description there was only one thing to do and that was to invoke the majesty of the law against the timid bride because when one Government speaks to another things are not usually taken lightly. Her friends resisted the efforts to return her to China but although the fight was a strenuous one she ultimately had to return. Afterwards I heard that she was not half as bad as she had been painted and that as a result of representations to the Home Government the Consul was recalled because of his action in this case. Counsel for the Crown was highly amused in this case when he was told half way through the case by his learned friend on the other side that one Chinese said, 'Oh that Hartshorne he think he a God—he think he can do what he like.' Certainly I had to appear somewhat dictatorial in this case but it was due to the representations made by the Consul on behalf of his Government that the lady should for the benefit of his countrymen in Johannesburg be returned to China. The Consul's mistake was his trouble not mine. The only thing I can say in conclusion was that having seen the bridegroom she was justified in not accepting.

Important Cases In The Courts

Many important cases were fought out during my time in the Courts of the Transvaal and if the Editor permits on a future occasion I will look through the Law Books and see why they were undertaken and how they affected the Asiatic community in the Transvaal.

JOSEF STALIN

HIS STRUGGLE FOR COUNTRY'S FREEDOM

By
 MOHINDER SINGH CHEEMA
 B.A. (Oxon). B.Litt., Bar-at-Law
 In "The Tribune"

energy, indomitable courage, he was recognised as a useful asset to the party. For a while he was left alone by the police, whose vigilance was confined to the universities in search of budding revolutionaries. This gave Stalin time to carry on his work of organising workers and preaching to them the new ideas of Marx. But in 1902 he was thrown out into prison and exiled to Siberia.

In 1903, Lenin laid the foundation of the Bolshevik party by breaking up the Social Democratic Party. Josef at once welcomed this idea of uniting the peasants and the factory workers. But this new movement was to be purely in the hands of the peasants and the workers. The traditional guidance of the intelligentsia was discarded. It has been considered indispensable so far in every country. Now the workers' inspirations and aspirations were to come from within this new body. He was to work its own salvation, of its own efforts, under its own leadership. The intelligentsia was considered unfit to understand their problems and to give them any lead. Moreover this would mean the elimination of a long period of Industrial capitalism with its consequent enslavement of the workers, which Germany and England had gone through. Herein lies the real secret of the success of the Revolution in Russia.

Stalin escaped from Siberia and came to Tiflis when this new programme was being expounded and was at once elected a member of the Caucasus Union Committee. His unbounded zeal for this new religion (he had none other) and his advocacy of the ruthless weapons to be employed in its worship, earned him the nick name of "steel." At this time he published "The fight of the proletariat and Baku workmen." In the South of Russia, now, he was controlling and directing this new movement, which was one day to engulf the whole country in its folds. He may rightly be called the first proletariat leader. About this time he came in contact with agitators like, Lenin, Zinoviev and Luna Charsky. As a matter of fact he visited Lenin in London and Maxim Gorky in Italy, where they were in exile.

He played an important role in the outbreaks of 1905 in St. Petersburg, though he never came out in the open. The intellectuals who had so far supported the cause of the workers now deserted them because the sight of bloodshed frightened them. This put the

PERSONALITIES are moulding our world. Mustafa Kamal has created a new Turkey from the ruins of the Empire of "Europe's Sickman." Mussolini after having exorcised the demon of disunity and disintegration from the body politic of Italy, is trying to revive the glories of the ancient Roman Empire, with the help of the people who were slaves till the second half of the last century. Hitler has accomplished an impossible task. He has infused confidence into a defeated nation and has put her on her feet again, in an incredibly short time. Gandhi is trying to put life in a politically and socially dead body. Lenin gave a shape to the new Russian philosophy. It evolved round him. The personality of Stalin has given an iron stability to the new structure, imposed on the most ignorant, superstitious and religious ridden people. Russia has always been considered the most Eastern country in Europe and the most Western country in Asia. Her destinies have been shaped by Lenin, a European, and Stalin, an Asiatic. Stalin comes from Georgia. He has inherited the ruthless courage, reserve and lack of imagination and idealism of that race. Josef Wissarionoff Stalin was born in an ordinary peasant family of Djugachully in 1879, in the town of Gori. In order to augment the meagre family income from land, his father used to mend the shoes of the local peasants. In time he became a shoe-manufacturer on a modest scale. Stalin was thus given, at an early age, an inkling into the connection between the Russian peasant and the factory worker. In those days Emperor Alexander III was keen to raise an army of priests, who would support the Imperial authority by invoking the aid of religion and God. He had opened schools for their clerical training. Stalin at the age of fifteen joined one of these seminaries. Thus the Czar, as the irony of fate would have it, educated an individual who instead of supporting his authority against the revolutionary tendencies of the times, was instrumental in overthrowing it. As soon as he could read and write, a smuggled translation of Marx's works fell into his hands. He soon imbibed this new philosophy and the interpretation of history. But when he tried to impart the benefit of this new discovery to those around him he was sent away from the school at the age of nineteen. He went to Tiflis, the capital of Georgia, and started preaching this new Gospel, while earning his precarious living as a shoe-maker. There he organised the Railway workers of the locality. Consequently he was chosen as a member of the Social Democratic party. Owing to his wonderful physique, vast store of

movement in the hands of the proletariat. Nothing better could have happened for the promotion of this new cause. Now every Russian wishing for a change in the existing system of Government looked to the proletariat to bring it about. But it required money to spread new ideas and to set up new organisations. Lenin had taken money from women of evil repute in Germany to carry on his publications. Stalin forged bank-notes and committed robberies, to secure funds. With the help of bombs sent by Lenin, a gang of workers led by Stalin robbed the money of the Tiflis State Bank. It involved the loss of fifty lives. In 1908 Stalin was again arrested at Baka and exiled. Within a year he again escaped and returned under the name of Koba. But even Koba could not deceive the Russian police and he was exiled to the coldest part of the country, only to escape again. In a severe winter he walked the long distance over heavy snows and reappeared in the old place of his activities. By now he was marked as "dangerous." Till 1913 he played hide and seek with the police. He was arrested a number of times to escape at all these times. During these years he kept up his work of propaganda through publications like "The Worker and Soldier," "Workers' Way" and "Worker." Lenin was working abroad but Stalin used the press in St. Petersburg for this purpose. No other Bolshevik leader has suffered so many tortures, privations and isolations as he did. Of all of them he alone had the courage to work right in Russia, under the very nose of the Imperial authorities. He survived all kind of suffering, with the help of his wonderful physique, the strength of his convictions and Oriental stoicism. By 1913 when he was again arrested he had become a mythical hero of the proletariat, whom the all-powerful Czar even could not curb or kill.

After four years of exile, Stalin came to Petrograd in 1917 when an amnesty was granted to all political prisoners by Kerensky. Now he got the opportunity of his life. He started organising workmen-soldiers and peasants into small groups. When Lenin was smuggled into Russia by the Germans, he found Stalin at the head of these organisations ready to put his programme into practice. Stalin was made the organising secretary of the newly formed Central Executive Committee of the Soviet Government while the other Bolshevik leaders were busy in making fiery speeches, Stalin carried on his practical work of organisation and consolidation. At this time he was assigned the task of securing the adherence of Asiatic Russia to this new

Government. He did this by giving local autonomy to different "racial groups" without touching their language and culture. Stalin an Asiatic himself fully knew that his people must be given a chance to express themselves in their own way, if a proper growth of their peculiar genius was to be secured. From 1920 to 1923 he was busy in repelling the attacks of Wrangel from the South and Denikin from the West. By now, Lenin was exhausted and was dying. So the struggle for leadership between Stalin and Trotsky started. These two men were very different from each other. The former was an unimaginative practical man with a genius for organising the masses. The latter, a brilliant Jew with the idealism of his race, was a fiery and convincing orator. When Lenin died, Trotsky made a bid for power taking advantage of his position of the Commander-in-chief of the Red forces. Stalin relied on the strength of his organised workers. The latter won. Trotsky fled from the country. Stalin was left as the undisputed head of the

Communist party with an elected membership of one million.

Stalin believes with Lenin that "Theory is not a sacred thing but merely a working tool." He is constantly moulding the Bolshevik theories to suit the changing conditions. He is convinced that this alone will bring Russia into a peaceful relationship with the rest of the world, Trotsky was uncompromising in his ideals and theories. But the practical Stalin follows a middle course and is trying to find a place for Russia in the comity of nations, at the same time preserving the Bolshevik spirit intact, at least as much as is possible under the new conditions. He is the real power in Russia to-day, though he sends out suave men like Tchicherin and Litvinoff to sit in councils with the ambassadors of the other European nations to carry on the diplomatic intrigues and play at the game of bluff. He is the adored of the workers who have full faith in him. According to all accounts he is the real proletarian with the shyness of one. Even success and position do not seem to have spoiled him. Perhaps the ever

fresh scars of wounds inflicted on him during his long terms of exile and torture, have made him so taciturn. Such men always find solace in hard work.

Under him the conditions in Russia are changing fast. Peter the Great had believed that the salvation of his country lay in imitating the Western Powers and their methods in all branches of the state. But now Russia is governed by an Asiatic. Her European portion, Poland, has gone to the West and to the fold of Catholicism. But Russia is purely Asiatic as far as her attitude, towards sex and the belief in fatalism is concerned. The Russians are Europeans only to the extent that they want to assert their equality with the other European nations by developing their industries and of having a strong fighting machine. Russia along with Japan is trying to wipe off the inferiority complex of the Asiatics. At the same time Stalin wants to extend Russia's hand of friendship to all Asiatic nations. He has come to terms with Turkey and Persia and is very keen to avoid a conflict with ever-aggressive Japan.

INDIA'S NEW VICEROY

LORD LINLITHGOW'S CAREER

BORN in 1887, the eldest son of the first Marquess and the Hon. Hersey de Moleyns, Lord Linlithgow (Victor Alexander John Hope) comes of an old distinguished line of Scottish noblemen. The founder of the line was John Hope, who was created Baron Hope, Viscount Aithrie and Earl of Hopetoun (peerage of Scotland) in 1703 by James I of England, who was also James VI of Scotland. His grandson, the 3rd Earl, was Lord-Lieut. of Co. Linlithgow, and was created Baron Hopetoun (peerage of United Kingdom) in 1809.

The 4th Earl was created Baron Niddry (U.K.) of Niddry Castle, Co. Linlithgow for his services as General in the Peninsula war. The seventh Earl who was the first Marquess of Linlithgow (created 1902) and the Viceroy-Elect's father, was the first Governor-General of the Commonwealth of Australia, 1900-1902. Lord Linlithgow succeeded to the title in 1908 the year in which he attained his majority.

As Lord Lieutenant of West Lothian the Marquess of Linlithgow's chief interests have lain in agriculture, in which field he has a long record of services. It was as a result of the experience gained as Chairman of the Departmental Committee on the Distribution and Prices of Agricultural Produce which sat in 1923 that he was appointed three years later as Chairman of the Royal Commission on Indian Agriculture which toured India in 1926-1928,

J. P. C. Chairman

In 1933 he was appointed Chairman of the Joint Parliamentary Committee on Indian Constitutional Reforms. In an address he delivered recently at the Indian Civil Service Dinner in London, Lord Linlithgow said: "I will be glad when this phase of Parliamentary disputation is over and the men and women of India and Britain are free to turn to the business of preparing for the work of the new Constitution."

"Much," he proceeded, "remains to be done. Much of the shape, nature, and practice of the constitution must depend upon those who work it and upon their experience in its working, the shaping of which will make a very heavy call upon the wisdom, patience and patriotism of all those active in Indian public life, whatever their political opinions may be.

"I understand the desire of the politically-minded in India to stake out at this moment as wide a claim as may be possible and also the apprehension felt by many in relation to certain features of the constitution. Both are entitled to do all that is possible to make the best of their case before Parliament while the issue is still open.

But I earnestly hope that once the Act is on the Statute Book we shall do all we can in this country that can make for the success of the constitution offered to India in all sincerity of heart and mind by all those in both countries who labour-

ed for seven years to give it form and shape."

Military Service

Lord Linlithgow's interest in matters naval and military is second only to his interest in agriculture. He served with the forces throughout the European war, 1914-1918, and for his gallantry was mentioned in the despatches.

From 1920-1926 he commanded the 1st Lothians and Border Armoured Car Company. He was also Civil Lord of the Admiralty, 1922-1924 and President of the Navy League from then till 1931.

Lord Linlithgow married, in 1911, Doreen Maud, younger daughter of the Rt. Hon. Sir Frederick George Milner, who died four years ago. They have five children, two sons and three daughters.

The sons, Charles William Frederick, Earl of Hopetoun, and Lord John Adrian, are twins and were born in 1912. Like their father they were educated at Eton. They are both officers in the Scots Guards (Supplementary Reserve).

The daughters are lady Anne Adeline aged 21, Lady Joan Isabella, aged 20, and Lady Doreen Hersey Winifred, aged 15.

Linlithgow—A Real Burgh

Linlithgow, the country seat from which the family takes its name, is less than twenty miles west of Edinburgh. It was made a royal burgh by David I. of Scotland. Edward I. encamped here the

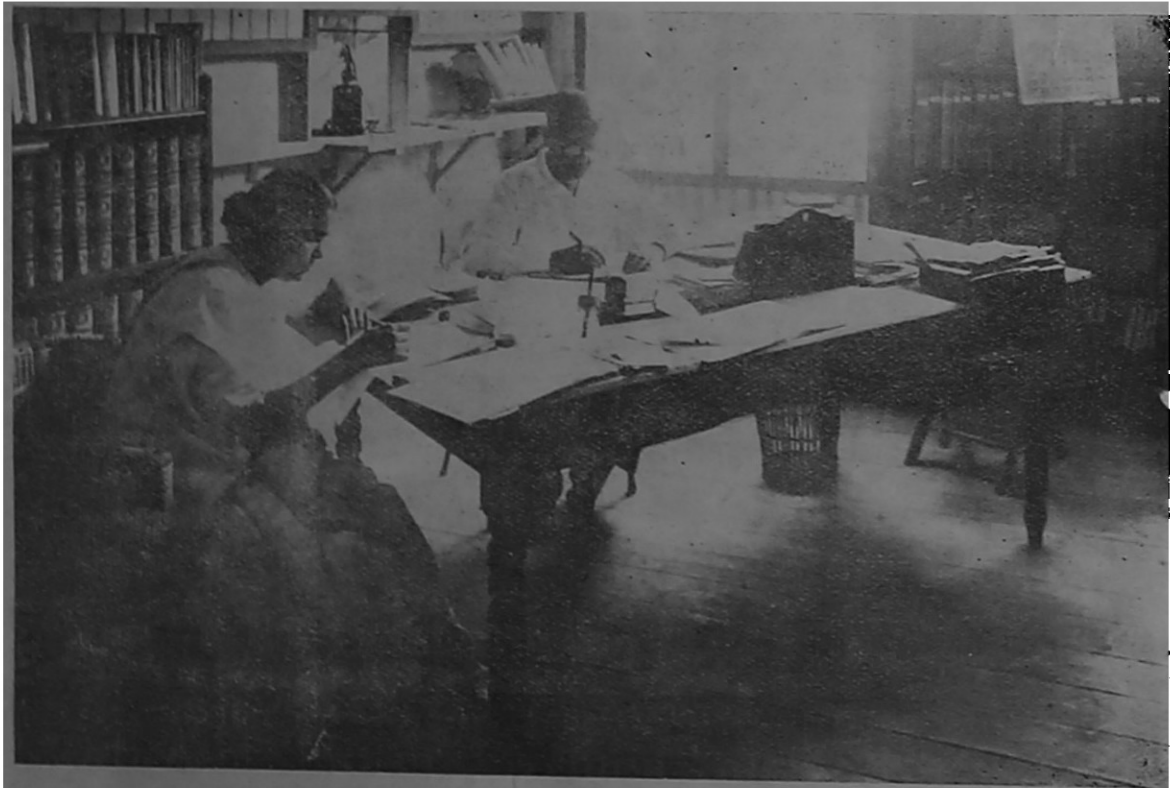
October 25th, 1935

INDIAN OPINION.



Editorial and working staff of 'Indian Opinion' at the
Phoenix Settlement

શીનીકસ સંસ્થામાં 'ઈન્ડિઅન ઓપિનિઅન' ના તંત્રી અને કાર્યકર્તાઓનો સ્ટાફ

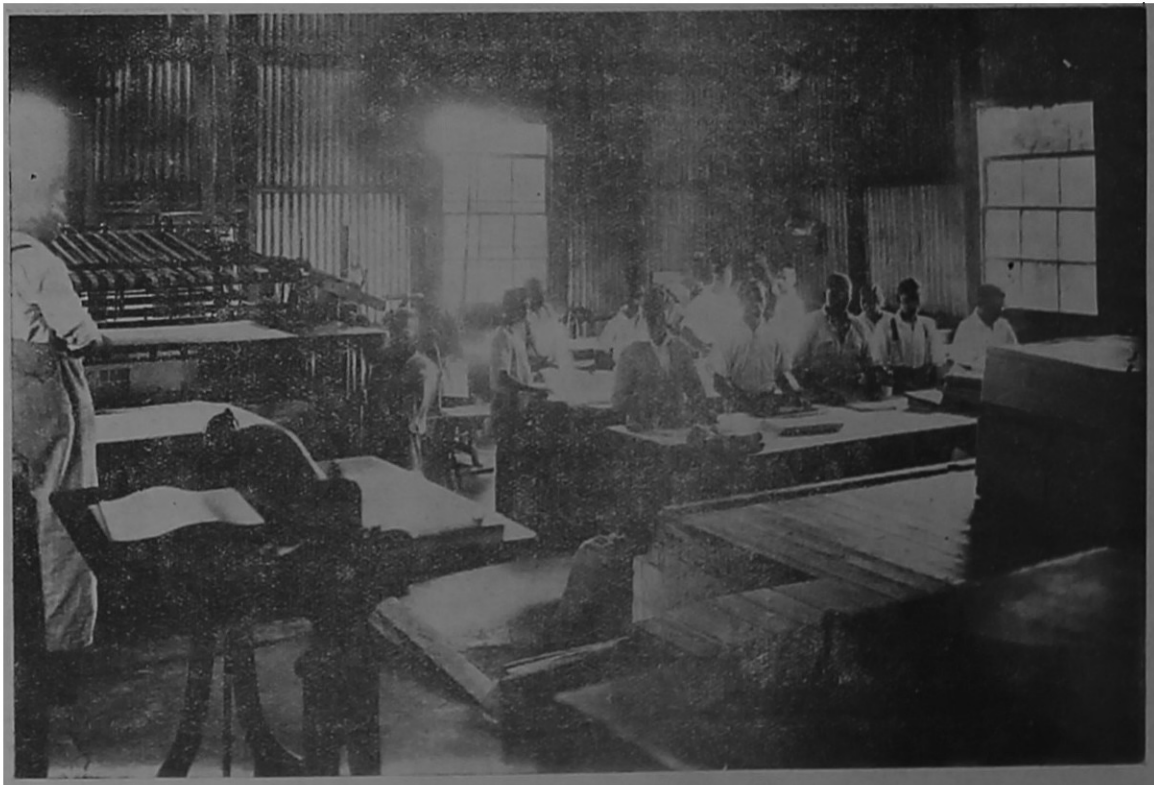
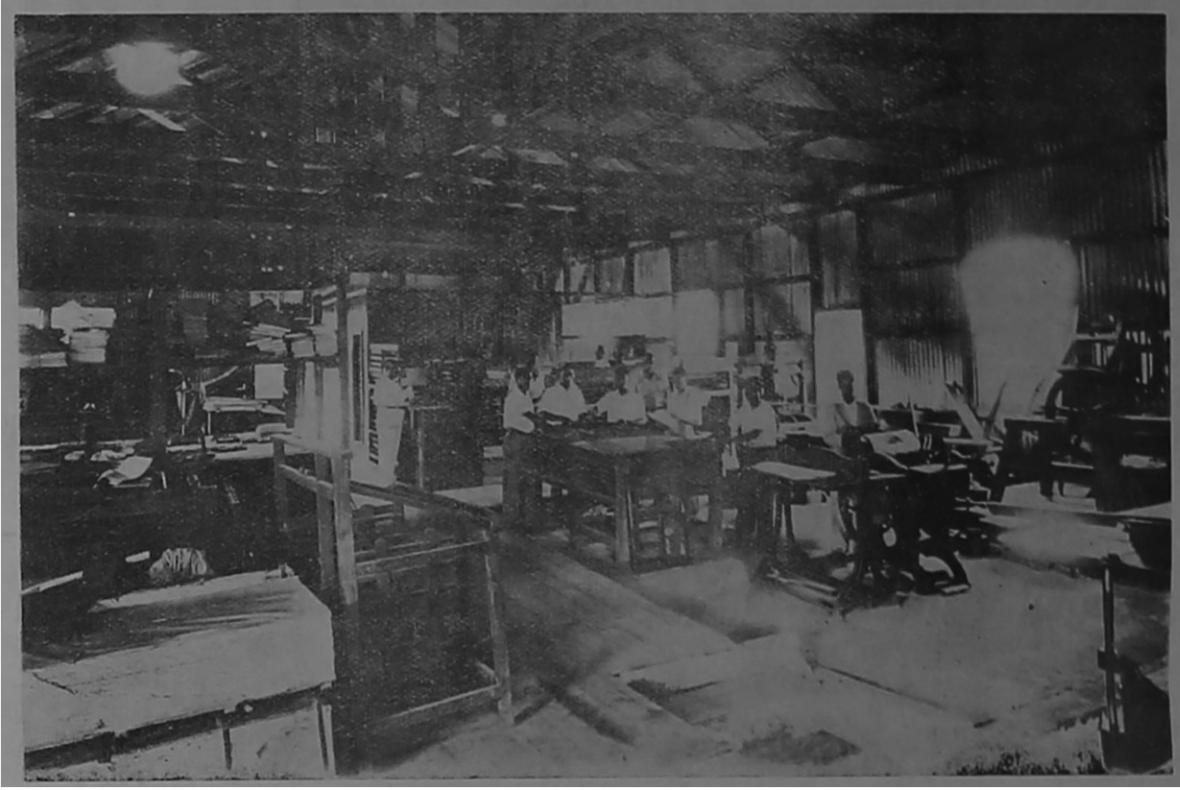


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શીનીકસ સંસ્થામાં આવેલી 'ઈન્ડિઅન ઓપિનિઅન' ના તંત્રીની ઓફીસ

Interior Of 'Indian Opinion' Printing Works At The Phoenix Settlement.

શીનીકસ સંસ્થામાં આવેલા 'ઇન્ડિઅન ઓપિનિઅન' ના
છાપખાનાનો અંદરનો દેખાવ



night before the battle of Falkirk (1298), wintered here in 1301, and next year built a castle which in 1313 was captured by the Scots. In 1369 the customs of Linlithgow yielded more than those of any other town in Scotland, except Edinburgh. Robert II. granted it a charter of immunities in 1384. The

palace became a favourite residence of the kings of Scotland, and often formed part of the marriage settlement of their consorts.

Other country seats of the Marquess of Linlithgow are Hopetoun House, South Queensferry, Linlithgowshire, and Ormiston Hall, Ormiston, Haddingtonshire.

"But my hope is not broken," is the family motto. On the heraldic arms this is written above the picture of a broken terrestrial globe surmounted by a rainbow proper. Supporters are two female figures representing "Hope," each resting a hand on an anchor all proper.

Things In General

Some Astounding Facts Regarding India

FEW people realize the immensity of India, its population and its settlements. The following extracts from a letter, written by Pastor L. G. Mookerjee, will astonish the average reader. He writes:—"India is recognised to be 'the least evangelised field in the world.' It is estimated that there are 100,000,000 more non-Christians in India to-day than when Carey first went there in 1798. The latest figure, according to the *Daily Mail* of London, dated December 19, 1934, reveals the astounding fact that India now has a population of 360,000,000. 'There are so many people in India that if the Great War had entirely depopulated France, Austria, Germany, England, and Belgium, and Turkey in Europe, India alone could have repopulated those countries and still have left as many people as are in the United States.' 'It is also said that 'if Christ had started to preach in the villages in India on the day of His baptism, and had visited one village each day since that time, He would still have, after 1900 years, 80,000 villages to visit.' Such is the magnitude of the task which confronts us!

There Will Be World War In 1936

The *Bombay Chronicle* publishes the following:—

A representative of the leading daily of Cairo, *Al Balag*, interviewed Prof. Sayad All Saleh Ayyonte, the well-known Egyptian astrologer, in connection with the outcome of the Italo-Abyssinian dispute. The astrologer replied that there would be war between these two countries, about the middle of September or in the beginning of October. At first the Italian army will be victorious and when the overthrow of Abyssinia will appear to be a near possibility, the Italian army will be attacked by epidemics and will have to beat a retreat. To a further question he replied that there will surely be a worldwide war. This will break out in March, 1936. The war will last a complete year ending in February 1937. Forty million people will be destroyed by this war and natural calamities such as earthquake, volcanic eruptions, floods and epidemics. European civilisation will be substituted by a religious regime.

"Nothing Unchristian In War"

"There is nothing contrary to the teaching of Christ in the opinion that we may use forcible means to uphold justice." This striking reference to the Italo-Abyssinian dispute was made in his sermon at Salisbury (Wiltshire) by Canon C. T. Dimont, Chancellor of Salisbury Cathedral and principal of Salisbury Theological College. "If there arise conditions in which the law of God can only be maintained by force, we must use force," he said. "When any aggression has to be met, it would seem that force is demanded for the sake of both the attacker and the attacked. We all earnestly desire peace. But peace must always be preserved in such a form that righteousness is not ashamed to stand by its side."

Britain's Aggrandisement Of Empire

A violent attack against Britain, who is accused of trying to involve the rest of the world in war merely to pull chestnuts out of the fire for herself, is made in the *New York American*, which declares: "British policy is in reality further aggrandisement of Empire and safeguard-what she holds."

Conservatives Thrown Out In Canada

Canada has turned out the Conservative Government of Mr. Bennett, which has ruled it for five years. The defeat has been a rout. It is the most unusual election in the history of the Dominion. There were over 900 candidates and something like seven or eight parties. The prospective Prime Minister Mr. Mackenzie King, claims that the result among other things is a direct response to the protest of the Liberal Party against all forms of dictatorship in Canada, whether they inclined towards Fascism, Socialism or Sovietism.

Indian Exhibits At Ottawa

For the first time in history an exhibition of Indian arts and crafts has been shown in the Canadian capital. The exhibit came from the United Provinces of Agra and Oudh and was shown at the annual Ottawa Fair and then taken on to

the Canadian National Exhibition at Toronto. The display was demonstrated by Mrs. Ethel Rogers Mulvany a former Canadian, and is expected to stimulate trade between Canada and India. The exhibit consisted of silver and gold brocades from Benares, inlaid brass from Moradabad, woollen carpets from Agra, handblocked curtains from Farrukabad, wood carvings from Nagina, pottery from Kurga and Nizamabad, exquisite marble inlaid with precious stones and carved alabaster silver work, carved ivory filigree jewellery and ancient Persian embroidery. There was also a comprehensive exhibition of Indian paintings which excited much interest. Not the least interesting feature of Mrs. Mulvany's mission has been the presentation of a number of young Indian animals to Canada.

Another Indian Airman At Salisbury

The Indian airman, Manmohan Singh of Rawal Pindi, technical aviation adviser to the Maharajah of Patiala who had a much interrupted flight from London to Capetown reached Salisbury last week. While held up at Broken Hill Mr. Singh heard of a Puss Moth for sale at Elisabethville in the Belgian Congo. He bought this machine and continued his flight.

Rhodesia Prohibits Imports From Union

Formal notification is given in the *Government Gazette* of the prohibition of the importation into Rhodesia from the Union of South Africa of the following products:—Wheat, wheaten flour, meal and bran, potatoes, maize, maize products ground nuts, vegetable oils, eggs, butter and cheese. These products are specifically prohibited in the Trade Agreement between Southern Rhodesia and the Union. A proviso allows the importation of these products from the Union under permit from the Minister of Finance in the case of wheat, wheaten flour, meal and bran, and from the Secretary, Department of Agriculture, in the case of the other articles mentioned.

India Letter

[FROM OUR OWN CORRESPONDENT]

Blessings Of British Rule In India

IN TENSE unemployment among the educated classes prevails in the United Provinces. Instances of educated youngmen, seeking service as constables are reported. More pathetic cases are those of the lawyers who though full-fledged LL.B.'s, are drifting into clerkships in courts. It is stated that two LL.B's were recently recruited as clerks on a salary of about Rs. 14 each per month.

British Soldiers In India

That women are stripped naked, molested and raped by Private Burke and others, villagers were assaulted indiscriminately, property was damaged and attempts were made to set fire to huts. These were some of the startling and sensational facts disclosed by Private Walter Andrew Percy, one of the four approvers in the "Benda Case" when he was produced and examined before the Court at Jubbulpore on Sept. 8 under an extraordinary guard. Continuing, Percy narrated a detailed account regarding the raid. He was corroborated by another approver William Gerald Blundell, who, confirming the facts narrated in the confession also stated in the cross examination that four days later, he was examined by the Court of Enquiry. He was placed under the Military Police custody and was refused bedding, clothing and food for 24 hours, for refusing to give evidence. Both stated having turned approvers voluntarily, and identified several of the accused in the Court. The case was adjourned.

A Reuter's message states that one private was sentenced to penal servitude for life and 14 others to varying terms of imprisonment and one was acquitted. [This is British justice in India we presume. Ed.]

Mahatma Gandhi Experimenting On Leaf Diet

Mahatma Gandhi, it is reliably informed, has stopped taking fruits. He is now experimenting with leafy-vegetable diet. Sometime, he even foregoes goat's milk and resorts entirely to raw green leaves. It appears that Gandhiji is trying to find out the sustenance power of leaf-diet for man. He uses such leaves as are commonly used by villagers.

"Indians First And Parsis Afterwards"

An appeal to the Parsis to regard themselves as "Indians first, Parsis afterwards" was made by Mr. K. F. Nariman in the course of his speech as president of a recent meeting held in Bombay to celebrate the Parsi New Year.

Mr. Nariman said that the Parsis seemed to be labouring under the misapprehension that under Swaraj their condition would become worse. Nothing could be farther from the truth. The Parsis came, settled and prospered in India long before the British established their rule in the country. So they need not have the slightest fear regarding their future, when India gets self-government. The speaker exhorted them to mingle freely with the sister communities and cultivate feelings of brotherhood towards them.

Press The Champion Of Swaraj

"The Indian Press has always been, and I am confident will ever be, a staunch and unfailing champion of Swaraj for the Motherland held too long in subjection," said Mr. C. Y. Chintamani in his Presidential address at the Press Conference. "In this struggle," he continued, "the Press has always to be in the firing line and to expose itself to risks from which public men who are not journalists are at least partially immune. The risk the Indian Press has cheerfully borne during all the years of its existence, and I am sure I can speak for all and everyone of my fellow-journalists, that it will be not less ready in the future to do its duty manfully by the country, let the cost be what it may."

Mahatma Gandhi To Preside Over Gujarati Literary Conference

It is understood that Mahatma Gandhi has decided to accept the presidentship of the forthcoming Gujarati Literary Conference to be held at Ahmedabad during the next Christmas days.

Zanzibar Indians In The Assembly

In the Assembly, Mr. Satyamurti wanted to know the latest position regarding representation of the Government of India on the position of Indians in Zanzibar.

Sir G. S. Bajpai stated, the general question is still the subject of discussion between the Secretary of State, India, and the Secretary of State, Colonies. Meanwhile he has been authorised to announce that if any specific cases of hardship alleged to have resulted from the application of the new arrangement, are brought locally to the notice of the Zanzibar Government, they will be most carefully investigated by that Govern-

ment, and, if necessary, brought to the notice of the Secretary of State, Colonies.

Mr. Satyamurti wanted to know what the opinion of the Standing Emigration Committee was. Sir G. Bajpai said he could not disclose the proceedings of the Standing Immigration Committee, but what was discussed then was in the intermediate stage of negotiation. Mr. Satyamurti said that the Standing Emigration Committee was a committee of this House, and its proceedings could not be kept away from them if they wanted them.

The President suggested to Sir G. Bajpai that only the proceedings of the Select Committee could not be disclosed.

Sir G. Bajpai: Making public what transpired in that Committee was not decided by that committee.

Mr. Satyamurti: Is the Government of India considering the question of an embargo on the import of Zanzibar cloves into India as a matter of retaliation?

Sir G. Bajpai: Government of India is considering everything connected with this matter.

President: Everything includes the suggestion presumably.

Mr. Satyamurti: That is for the Government to say.

Mr. Saxena: Have Government of India received any suggestion to that effect from Indians from Zanzibar?

Sir G. Bajpai: The Government of India has not received any representation to that effect, but they have seen suggestions in the Press.

Mr. Joshi wanted to know if a company had been formed in Great Britain to deal in Zanzibar clove.

Sir G. Bajpai: We have no information, but if Mr. Joshi could let us know the source of his information, we might consider the question of making enquiries.

Recovery Of Our Lost Soul

"Swaraj for us is the recovery of our lost soul and not only the finding of our lost wealth. "We want Swaraj, because we want to live our own lives in our own way; we want to have the capacity to make our own contribution to the world's progress in thought and activity, and to feel and realise that the words "India" and "Indian," unlike the case to-day, stand for everything that is noble and good, and that we too can move about the world as a self-respecting people, as members of a race that is great and free," thus declared Mr. Sri Prakash in his presidential address at the Karnataka Provincial Political Conference.

BRITAIN TIGHTENS CONTROL IN INDIA

NEARLY eight years after the appointment of the Simon Commission the British Parliament has finally passed the Government of India Bill, embodying a new constitution for India. Our American newspapers, following the British lead, speak of this constitution as a "reform," as an advance toward "self-government." Reading these dispatches, one might be pardoned for believing that the British were about to retire from India with their self-imposed task of "tutelage" well and faithfully accomplished. But the headlines are more than usually deceptive. In this mid-depression and pre-war era colonies are not so lightly turned adrift, especially when they are strategically and economically as important as India.

The process of constitution-making began in 1927 with the "all-white" Simon Commission, which was boycotted from end to end of India. With the advent of a Labour government in England, an improvement in the atmosphere was sought through the round-table conference method. In July 1930, Governor-General Irwin went so far as to declare that the conference was regarded "not as a mere meeting for discussion, but as a joint assembly of representatives of both countries on whose agreement precise proposals to Parliament may be founded." This statement took no account of the fact that the Indian delegates to the conference were hand-picked by the Governor General. Nor did it envisage the Conservative capture of the government in 1931.

The Conservatives Strong Hand

Three successive sessions of the conference met in 1930, 1931, and 1932, but the draft proposals of the White Paper issued by the British government in March, 1933, some how omitted the majority of the hopeful reforms discussed in the conference. These proposals were then turned over to a Joint Select Committee of Parliament, dominated by Conservatives, for eighteen months of critical examination. Their report in November, 1934, was prefaced by this statement: "No scheme for the future government of India is, of course, at present in existence which can be said to have been agreed on even unofficially between representatives of the two countries. On this basis the committee proceeded to insert a series of drastically conservative amendments into the White Paper proposals. The result, with the addition of certain reactionary changes by the House of Commons, was the Government of India Act of 1935.

The bedrock of this new Indian constitution—a stroke of imperialist genius—is the provision for a federation of the provinces (better, countries) of British India and the Indian States. Growing nationalist forces in British India had rendered increasingly untenable the existing set-up of an irresponsible central government and partially responsible provincial government. On the

By
T. A. BISSON
In "The Nation" New York.

other hand, the continued maintenance of the autocratic wielded in their states by the Indian princes, in the face of the national-democratic unrest in British India, could be guaranteed solely by the British connection. What could be more logical than an alliance of the imperialist overlords and the native autocrat for the joint protection of their equally menaced positions? The new constitution cements this union in the carefully turned phrases of a legal document. No attempt is made to reconcile the basic clash between the autocracy of the Indian states and the quasi-democracy of the British-Indian provinces. The Indian princes will be represented at Delhi by their personal nominees in both houses of the federal legislature. The powers transferred to the federal government by the princes will be much more limited in scope than those transferred by the provinces. In addition, the Governor-General will retain "paramountcy" over the powers not transferred to the federation by the states, and will thus be able to exert considerable leverage on the states which are members of the federation. A solid anti-nationalist and anti-democratic body, specially linked to the Governor-General, is thus introduced into the federal government as a counterpoise to the nationalist movement.

This *mesalliance* is worked out to the last detail in the provisions for the Council of State and the Federal Assembly—the two houses of the federal legislature. The population of the Indian states is considerably less than one-fourth than that of India as a whole. Yet in the Council of State the princes will nominate 104 out of 260 members, or 40 per cent of the total; while in the Federal Assembly the prince will nominate 125, or one-third, of the total 375 members. In the Council of State the princely bloc will require only twenty-seven additional votes from the British-Indian side for an absolute majority; in the Federal Assembly it will need only sixty-three additional votes for a majority.

The Federation Legislature

The composition of the British-Indian side of the federation legislature is even more ingeniously devised. Each of the British-Indian racial and religious communities and special interests is allotted a fixed number of seats in the two houses of the legislature. With approximately one-fourth the population of British India, the Moslems—traditional bulwark of British rule—are allotted one-third of the British-Indian seats in both houses. The caste Hindus, on the other hand, who constitute a clear majority of the population and supply the largest number of militant Indian nationalists, are given only 36 of the 250 Brit-

ish-Indian seats in the Federal Assembly. A handful of British residents—fewer than 100,000, if the British troops are excluded—is given 7 seats in the Council of State and fourteen in the Assembly. Special seats are reserved to commerce and industry and to the landholders, constitution in effect a plural representation since their position will enable them to obtain their full share of seats from the regular constituencies. Inequalities exist even in the allotment of these special seats. In the assembly eleven seats are given to commerce and industry, but only ten to labour; the landowners are given seven seats but the agricultural labourers—numbering scores of millions—are given none. Lest nationalism sift through even these defences, election to the British Indian seats in the federal legislature is made indirect: by the upper houses of the provincial legislatures for the Council of State, and by the lower houses of the provincial legislature for the Assembly. The retrograde nature of this provision may be gauged by the fact that members of the present Legislative Assembly of British India have been directly elected from territorial constituency since the Montague-Chelmsford reforms of 1918.

From a British-Indian side of the legislature so composed and chosen the princely bloc will readily find sufficient allies to enable it to dominate legislative proceedings. Sir Samuel Hoare's words in parliament are significant: "I would ask honorable members to look very carefully at the proposals... for the constitution of the federal legislature... and if they analyze these proposals I think they will agree with me that it will be almost impossible, short of a landslide, for the extremists to get control of the federal centre." It will be virtually impossible, in other words, to secure a majority in the federal legislature for a nationalist measure, much less a proposal designed to mitigate the extreme inequalities of wealth in India.

The Safeguards

The executive branch of the federation constitutes the second line of defence against Indian nationalism. These departments of the federal government, including the army and foreign affairs, are reserved for exclusive control by the Governor-General. The other departments, including finance, are nominally controlled by Indian ministers responsible to the legislature. In this transferred sphere however, the Governor General may intervene for a number of purposes, such as to prevent grave menace to the peace of India, to safeguard the credit of federation, to prevent commercial discrimination (that is against British concerns), safeguard the interest of minorities, and to prevent the enactment of discriminatory or penal tariffs against British goods. To make this right of intervention effective, the Governor General is vested with a series of "discretionary" powers.

These include the vote, which cannot be overriden by vote of the legislature; the passing of "Governor General's acts" without the consent of the legislature; the promulgation of emergency ordinances having the effect of law; and, in the event of a breakdown of the constitutional machinery, the assumption by proclamation of all powers vested in any federal authority. In addition, special safeguards are effective in the sphere of finance. Non votable expenditures amount to some 80 per cent of the federal budget. Over the remaining 20 per cent the Governor General may restore amounts reduced or rejected by legislative vote. Currency and exchange is intrusted to a Reserve Bank, and railways to a specially constituted Railway Board, in both of which British influence is decisive.

In the province of British India the franchise has been extended to include roughly one-fourth of the adult population. It is still based, in the main, on property qualifications. Seats in the provincial legislatures are portioned out to the various communities and special interests, including Sikhs, Moslems, Anglo-Indians, Britishers, landholders, commerce and industry, labor, and women. Separate electorates for these groups have been perpetuated and extended, despite the fact that communal voting has been condemned by all observers of its effects, including the Simon Commission. Hindu-Moslem and other inter-communal antagonisms will thereby be strengthened, and the achievement of unity along nationalist lines correspondingly weakened. Upper legislative houses are provided in six of the eleven provinces, although heretofore the provincial legislatures have always been unicameral. The conservative elements are also buttressed by the property basis of the franchise and the plural representation accorded the bourgeois interests.

Executive authority in the provinces will be vested in a British Governor, advised by a Council of Ministers responsible to the legislature over the whole field of provincial administration. Effective ministerial responsibility, however, is limited by a series of "discretionary" powers intrusted to the Governor, closely parallel to those held by the Governor General. The Ministry of Justice a key post in combating terrorism and civil disobedience, is subordinated to the Governor by special provisions. Strict financial and economic safeguards, similar to those in force at the centre, are also effective in the provinces.

Hardly less important than the positive features of this general constitutional structure is the lack of any provision affecting the present status of the army and the civil services. At one time the round-table conferences had toyed with the idea of transferring the recruitment and control of Indian civil and police officials from the Secretary of State for India to the federal government—a measure which might have hastened Indianization of these services, now predominantly British in personnel. No such provision, however, was included in the act,

and the "steel frame of an imperial civil service and an imperial police force will be maintained.

The Indian Army

The problem of so called Indian army is even more fundamental. More than one-third of its troops are British—some 60,000. Early this year, out of a total of 5,773 commissioned officers, 5,578 were British and 195 were Indian. It was hoped that under the new constitution decisive steps might be taken toward Indianizing the officer ranks of the army. But the Joint Select Committee declared: "It is in our judgement impossible to include in the Constitution Act or in any other statute a provision for the complete Indianization of the army within a specified period of time." The consequence of this decision are momentous. It rules out the possibilities of effective self-rule for India for an indefinite period. It necessitates the continued reservation of the Defence Department to the exclusive control of the Governor General. It places a non-votable army charge on the federal budget which has averaged at least 50 per cent of British India's central expenditures since war. (A British soldier costs 850 rupees a year; an Indian soldier 285. Indian officers could probably be obtained at even greater proportionate saving. Funds thus saved could be used for education and public health.)

It is not unnatural that this constitution has been opposed by virtually all shades of political opinion in British India. The eclipse of Gandhi's non-cooperation movement, crushed by Governor General Willingdon's repressive ordinances, has had the effect of demonstrating India's rejection of the act even more emphatically than would otherwise have been possible. Last November, for the first time in a decade, the Congress party entered the general elections to the Legislative Assembly of British India. It swept the elective seats in the Hindu constituencies and gained sufficient Moslem allies to dominate the Assembly, despite the strength of the government-appointed bloc. In the ensuing legislative session the government was defeated on vote after vote and forced to invoke its overriding powers. The Assembly rejected the federal aspect of the new constitution by seventy-four votes to fifty-eight as "fundamentally bad and totally unacceptable," and recommended that the Government of India "advise His Majesty's Government not to proceed with any legislation based on the scheme." The section of the army-appropriation bill submitted to the Assembly was cut to one rupee by a vote of seventy-nine to forty-eight, but the cut was restored by the Governor General. Amendments to the finance bill, including one reducing the salt tax, were similarly overruled by the Governor General.

Though politically ineffective, this opposition afforded a dramatic demonstration of

the irresponsibility of the present Government of India. No such *tour de force* will be possible in the new Federal Assembly, where the nationalist elements will be definitely subordinated. Since the Congress party presumably intends to enter the elections for the new legislature, the constitution will receive a throughgoing trial at the very outset. It can hardly be doubted that its inability to satisfy the aims of the nationalist majority of India will be demonstrated in short order. Under these circumstances, the extreme rigidity of the new act—a few princes can block amendment of nearly all important sections—will encourage renewed resort to direct action. What form this will take is still uncertain. It is clear, however, that the Congress party's ineffectiveness has subjected it to increasing pressure from the left, both inside its ranks and out. The notable strikes carried through by the Indian workers during the past two years have served to strengthen this pressure. Before the struggle for India's national independence can be fought to an uncompromising conclusion, the present supremacy of its middle-class leadership may have to be overthrown by the Indian worker and *ryot*.

Times Have Changed

"Policemen are not saints, they are men, and they must have provoked the villagers," observed Khan Sahib Mirza Abdul Rab, District and Sessions Judge, Delhi, while recently hearing an appeal against the conviction of five villagers for alleged assault on policemen. Mr Prakash Chandra, Pleader, argued the appeal on behalf of the accused and said that the police had first assaulted the accused.

Public Prosecutor:—No, that is not possible.

Court:—Do you think that the police remained idle? They were not saints; they were policemen, they must have taken an aggressive part and the labourers must have resisted.

P.P.:—On what grounds?

Court:—In self-defence.

P. P.:—None of the villagers was injured.

Defence Counsel:—I have produced half a dozen medical certificates.

P. P.:—Those days are gone, when the police could beat the people. It is 1935. (Laughter).

Court:—I feel that the police provoked the assault.

P. P.:—No, Sir.

Court:—In any case, the case is doubtful.

P. P.:—The police are very careful now. The times have changed.

SELECTIONS FROM HERE AND THERE

ADVICE TO YOUNG MEN

The following are selections from Swami Abhedanand's speeches:—

OUR ideal ought to be the highest, the spiritual freedom. What ought we to do to attain it? We should live the life of *Brahmacharin*. We must be truthful; we must make our moral character perfect; we must live a life of purity; chastity and abstinence; and we must practice fellow-feeling and live for our brethren. Do not despise your lower classes who are down-trodden to-day. They have suffered for thousands of years, and have been conserving their forces; when a leader arises he will take with him all the forces that have been conserved for this long period, and those forces will find a channel in the form of this great leader. I appeal to you, young men of India, to live the life of a true *Brahmacharin*. If you wish to attain the glory, if you wish to save your Mother Land and your Nation, conserve your energies, be truthful, be pure in your character, be chaste and be moral. Always lend a helping hand to your brother who is in distress. Do not care to look to what caste or social position he belongs, but open your heart and embrace him as your brother, give him help and education, and try to make him a worthy citizen of our Motherland. This should be our duty.

Earnest and sincere workers are they who renouncing everything, work only for work's sake, all through life. Let us unite ourselves for the good of our brethren. Let us help our poor people. You take care of those who are your own, while your brethren are dying of inanition everyday. When you are able to feel for them then your Country will rise. Do not look down even upon a Pariah. Is not God dwelling in the heart of a Pariah? What right have you to hate anyone? When we shall wake up to the truth that God dwells everywhere and in everything then, will salvation come to our Motherland; then, will come freedom to our individual souls; then and then alone we shall reach perfection even before the dissolution of this body.

Life is not meant for enjoyment only. Selfishness is one of the worst sins. A selfish man is almost a beast. Without the cultivation of the spirit of self-sacrifice, no land has ever risen in the scale of Nations. There is too much talk in India now; what the country truly wants is the number of

sincere workers, who will be prepared to devote wholly and offer their lives as a sacrifice on the Altar of righteous duty and Patriotism.

By Deeds And Not Words

“NOWADAYS there is no necessity for the Pathans of our Province to keep arms. What we need urgently is the pen. I hope this pen of mine would be of some sort of satisfaction to Khan Abdulla Khan.” With these endorsements, Khan Abdul Gaffar Khan, Frontier Gandhi, recently sent his own “independent pen” to serve as a consolation to Khan Abdulla Khan Gandapur, prominent Red Shirt leader of Petah in Dehra Ismail Khan District, whose arms and licence have been confiscated by the Government recently. The Frontier Gandhi has sent his present to Khan Abdulla Khan from Sabarmati Jail through Khan Mohomad Ramzan Khan, M.A., L.L.B., Dehra Ismail Khan, to whom he writes as follows:—

“For a long time I had been thinking of writing to you, but on account of my illness and the tremendous heat I could neither read nor write anything.

“I have never forgotten you, nor your District, which is always in my mind because it is a centre of communal differences which have led India to slavery and dependence.

“The communal tension cannot remain in our Province because of the Khudai Khidmatgars who have to serve everyone irrespective of community or class. They are the servants of all those who are oppressed, be they Hindus, Muslims or Christians. If we are true Khudai Khidmatgars, God will help us and we would soon achieve our goal.

“When our Hindu and Sikh brethren see that whatever we do we do for the good of a nation as a whole, they would begin to trust us and place confidence in us.

“Yes, this should now be the question before the workers—“How to gain the confidence of the sister communities?”

“It can only be done by deeds, and not by words. If anyone does evil to us, our duty is to do him good. If anybody abuses us our duty is not to abuse him but try to win his heart.

“These are the true qualities of the Khudai Khidmatgars.

“We should always remember that to serve His creatures is to serve God—to please His creatures is to please Him.

We should take a lesson from the Quetta disaster.

“This letter in point of fact is written to all Khudai Khidmatgars inasmuch as I am a prisoner and cannot write to everyone,”

Western Civilization

“The bond between the nations to day is made of the links of mutual menace, its strength depending upon the force of Panic, and leading to an enormous waste of resources in a competition of browbeating and bluff. Some great voice is waiting to be heard which will usher in the sacred light of truth in the dark region of the nightmare of politics. But we in India have not yet had the chance. Yet we have our own human voice which truth demands. India, though defeated in her political destiny, has her responsibility to hold up the cause of truth, even to cry in the wilderness, and offer her lessons to the world in the best gifts which she could produce.”

And what is the harvest of this civilization? These proud people do not notice it from the outside. They do not realize what a terrible menace they have become to man. We in Asia are afraid of them. And through their tactics everywhere people have become suspicious of each other. All the great countries of the West are busily carrying on some diabolical conspiracy of desolation. The poison is deep within their own selves. They try and try to find some solution, but they do not succeed, because they have lost their faith in the universal personality of man.

—RABINDRANATH TAGORE.

Fountain of Wisdom

Religion is not a technique or a science, but something which pertains to every-day life. Religion is a kind of temper, a kind of life and attitude of mind, in which the most important thing to remember is to recognize the good in man. The practice of a sense of equality is the essence of true religion.—SIR RADHAKRISHNAN.

Human nature has not changed much in a century nor in many centuries. It just changes its enemies and its enemies. Just now nations everywhere seem to be fumbling round for new enemies, new friends to help in fighting them, and new quarrels to justify the carnage.—MR. LLOYD GEORGE.

The Sporting World

Wrestling.

Unmasking Of Masked Marvel

IN response to numerous letters that I have appeared in the press regarding the unmasking of the Masked Marvel, his manager (Mr. Henry Irslinger) in a statement said he was agreeable that when next Marvel wrestles in Darban he will be unmasked should his opponent score one fall against him. Previously the condition was that the Marvel's features would not be revealed unless two consecutive falls were obtained against him. The significance of Mr. Irslinger's statement is that even if the Marvel wins by two falls to one, at the next Durban bout, he will still unmask.

Cricket

Major Nayudu's Cricket Heredity

"Cricket blood runs in my veins. I trace my descent from a cricket family. My father and uncle were both contemporaries of the great "Ranji" at Cambridge and themselves enthusiastic cricketers, while my father was a great patron of the game" with these interesting details about his cricket heredity, Major C. K. Nayudu unfolded, as perhaps he has never done before the history of his family which is more or less the history of cricket at Nagpur. On a Sunday in 1896 a match was played at Nagpur between Soldiers and the Nayudu club Eleven and the event was being celebrated in Nayudu House. Nayudu, the grandfather of the illustrious Major C. K. Nayudu, was an influential pleader and loved the game of cricket more than anything else in the world. Just then C. K. was born and to celebrate it, the old man distributed copper coins to the poor assembled on the field. The soldiers partly in fun, stretched out their hats which got their quota of copper too. Then they shouted in one voice, "Your grandson will be the greatest cricketer"—future generations know that their predictions have come true. He is as agile with his tongue as with his bat, and it is a treat to engage in conversation with him. The Nayudu family, he said, sowed the first seeds of cricket in Nagpur. Then ran the "Nayudu Club" where boys were coached in cricket and were also providing with board. There was also a Nayudu school at which boys were given free instruction and compelled to play cricket. The significance of this will be clear only when we realise that sports in those days were not popular as now. "How do you manage to hit sixers in any direction you choose or where people clamour for it?" he was asked. "That again I owe to my father" he said. "He used to fix a spot at which I should hit

By "Rambler"

and I practised for several days till I could send any ball over the ropes in that direction. Then I was assigned another spot and so on I went all over the field." The thrill passing through his entire frame when he hit a fine sixer is now becoming less and less. Major Nayudu, it will be remembered, is one of the best all-rounders in India. He is equally proficient in tennis, football and hockey. He also plays billiards and golf. He has cleared 6' 1½" in high jump—his own height—and 20' 11" in long jump. The interviewer in desperation asked "What games you do not play." I recently tried my hand at polo and almost broke my leg" was his reply.

Selection Of Indian Team For England

Major Naidu was reluctant to suggest the personnel of the Indian team himself, but if a team should satisfy the exacting qualifications he has set before the selectors, the following 18 names who do not appear to be very wide of the mark: Duleepsinhji, Nawab of Pataudi, Major C. K. Naidu, Wazir Ali, Merchant, Amarnah, Nissar, Amar Singh, Naomal, Baqa Jilani, Pallia, Lal Singh, Mushtaq Ali, C. S. Naidu, Navie, Meheromji, Puri, Muhammad Ibrahim.

The Opening League Matches

The official season of the Indian Cricket Union was opened at the Ourries' Fountain grounds under wet weather conditions. Roselyns met Kiamet on the main ground, while Ottoman and School occupied No. 1 and Pirates and Muslims No. 3 in the first round of the league competition. Roselyns won the toss and elected to bat, the opening pair being M. Jaffer and G. Kaffer, with Hassim bowling from the racecourse end and A. Coovadia the town end. Kaffer played on after scoring 14 runs, the first wicket falling with 24 runs on the board. The next to go was Jaffer for seven runs. G. Appollis and H. A. Hendricks were now partnered and runs came at a fast rate. Appollis batted freely, scoring all round the wicket. Seventy runs were hoisted in 60 minutes and 100 in 90 minutes. Rain now came down and play was stopped with the score 107. The following week Roselyns won by 65 runs on the first innings.

Other Results

Ottoman, 133 for 8 wickets declared. Schools, 48 for four wickets. Pirates, first innings, 34; second innings, 38 runs. Muslims, 75 runs for one wicket. Muslims won by an innings and three runs.

Aryans Vs. Greyville

In the official opening fixture Greyville met Aryans on the No. 1 ground on Sunday 13th October before a handful of spectators. The weather was hot and the wicket was perfect. The Greyville skipper won the toss, and elected to field. The Aryans opened with Kalyan and Valla, both batsmen gave a promising

start, but with the score 9 on board Valla was caught off Osman Bux, now a rotset in, and the Aryan Batsmen were all at sea to the bowling of S. A. Emmamally and Osman Bux, and were all dismissed for a meagre 12. S. A. Emmamally captured 6 wickets for 2 runs including the Hat Trick and Osman Bux 3 wickets for 7 runs.

Greyvills opened their innings with their usual pair, S. A. Emmamally and Osman Bux, and the first wicket fell for nought, and the remaining batsmen lost their wickets in indulging big hits, S. I. Emmamally was the top scorer with 12, and the innings was declared closed at 44 runs for 7 wickets. The Aryans in their second venture started very badly, and wickets fell at regular intervals, and the side was all dismissed for 16 runs, thus Greyville won easily by an innings and 16 runs. S. A. Emmamally and Osman Bux were again in fine form, the former captured 6 wickets for 8 runs, and the latter 3 wickets for five runs.

Soccer.

All-India Tour Echo

The S. African Indian Football Association strongly refutes the accusation contained in the recent Calcutta message that it still owes money on account of the recent tour of the Indian Football team to South Africa. Mr. M. John, the then Secretary of the South African Association interviewed by the Marlburg correspondent of the *Hindu* is reported to have said that the tour proved successful, that his Association made gratuitous payments of about £450 to the Indian Football Association, and £340 as bonus to players. In addition they met the players' personal allowances amounting to £212, passage and travelling accommodation expenses another £2,300 and donation to the Indian Association £225, out of their profits, which had not been promised. Mr. John denies the accusation that the South African Association had ignored letters on the subject. He had given the fullest financial details of the tour whereas the Indian Association had given no statement of the basis on which their claims are made, which is a mystery in this country.

India Invited To Send Team To New Zealand

The Indian Football Association has received an official invitation from the New Zealand Football Association to send a team to New Zealand in 1936. Presuming that India sends a team at the Olympic game in 1936, New Zealand is prepared to wait until 1937 for an Indian visit. The terms offered are kind and generous. All expenses will be paid. The tour will last a period of six weeks.

This will not be like the present hockey tour. Only two matches a week will be played. The letter of invitation mentions that the members of the New Zealand Association council had the pleasure of meeting Mr. P. Gupta, one of the managers of the Indian hockey team and member of Indian Football Association council. Mr. Gupta emphasised that he was expressing personal views and stated that he had no doubts that the I. F. A. would favourably consider the invitation from New Zealand. He suggested conditions to be embodied in the New Zealand invitation. Mr. Gupta stated that if the I. F. A. declined to send a team he would do his best to bring a team on his own responsibility. Mr. Gupta stated that the standard of football was high enough in India to defeat any first class side in New Zealand.

Sam China Cup Log

	Goals
	P.W.D.L.F.A.Pts.
Transvaal	3 2 1 0 7 1 5
Natal	3 2 1 0 5 3 5
Griqua's	3 1 0 2 4 5 2
Frontier	3 0 0 3 1 8 0

The detailed results are: Transvaal beat Frontier 3 nil; beat Griquas 3 nil, and drew with Natal 1 all. Natal beat Griquas 2-1; beat Frontier, 2-1; drew with Transvaal, 1 all. Griquas lost to Transvaal 3 nil; lost to Natal, 2-1; beat Frontier, 3 nil.

Royals Of Estcourt Wins

The Royals F. C. of Estcourt played the Schools F. C. from Durban on the Princess Park ground on Sunday, Oct. 13, in the semi-final match for the Bodhas Memorial Cup. The visitors open up fast, making continuous raids in front of the Royals' goal. A further breakaway by Schools resulted in the first goal. From a fine pass the Schools scored their second goal. The Royals made a good move towards their visitors' goal area, resulting in E. Ismail scoring. After the interval a scrimmage in the Schools' goal area ended in the Royals scoring the equaliser. The final whistle blew with no increase in the score. An extra half also ended without score. A second extra half saw the Royals add two goals, leaving them winners of a well contested match.

Five-A-Side Soccer

An open five-a-side football tournament was held under the auspices of the Edendale Indian Welfare Society at Edendale ground before a large crowd. The tournament was played in the knock-out system for the Wicker Workers' Trophy, presented to the society by the employees of the Wicker Works at Edendale. There were nine entries, comprising Willows "A" and "B", Welfare "A" and "B", Rocks, Swifts, Abyssinia "A" and "B" and Plessislaer. The match was keenly contested throughout. The final match was played between the Rocks and Willows "A" and resulted in a win for the former by three goals to nil.

Mr. K. Soobramoney of Maritzburg, presented the cup and prizes on behalf of the society.

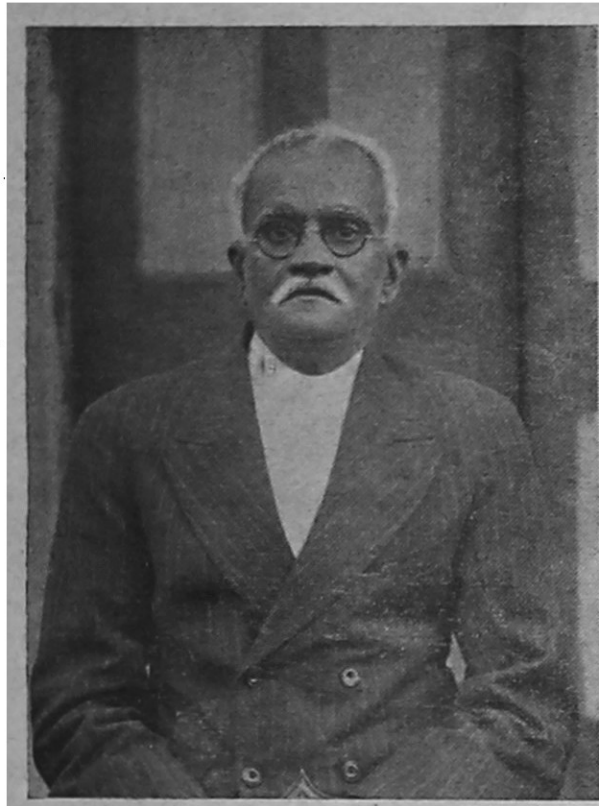
Isipingo Sports Committee

The thirteenth annual general meeting of the Isipingo Diwali Sports Committee was held on Wednesday, Oct. 2, in Mr. Jadwat's tea room, presided over by Mr. Seeboo Ram. The following officers were elected for the ensuing year: Messrs. Seeboo Ram, president; R. Gopaulsingh, secretary; S. Gokul, assistant secretary; L. Bession, treasurer; Committee: Messrs. B. Mahabeer, T. Subramany, M. George, K. N. Moodley, D. Jimmy, W. Chinsamy, M. Jadwat, J. Verdan, A. V. Sampson, R. Bob, D. V. Frank, A. Rahman, H. Binda, R. S. Naidoo, Adam Fayers, D. S. Cassim, R. Bassoo, M. Hansram, Joseph Thompson and B. Natalie. The 14th annual sports will be held on Sunday, November 3, on the Isipingo Association's

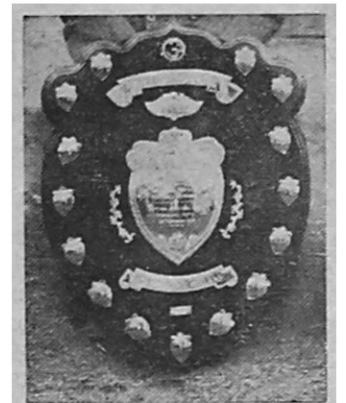
Ground, commencing at 8.30 a.m. The sports will be open to all Indians residing between Umlaas River and Umbongintwini. Light refreshments will be served to all at noon. The programme will include children's sports, men's sports and a five-a-side football tournament (seniors and juniors)

Deepavali Sports Union (Verulam)

A presentation ceremony of the Jutha Jeeva Floating Shield and the Kistan Das Floating Shield was made at a gathering held under the auspices of the Deepavali Sports Union on Oct. 9 at the Shri Gopal Lal Temple Hall, Verulam. The donors of the Shields were thanked by the president of the Union for their generous gift. The happy function terminated after taking light refreshments which were very kindly provided by Mr. S. Sham the president.



Mr. JUTHA JEEWA
Donor of The Shield



Jutha Jeeva Floating Shield
is valued at £70.

The first tournament for the shields will be held at Verulam on Oct. 27. Any five-a-side Indian team in Natal are eligible for the competition. The entrance fee is 5/-. Children's sports will be held on October 26.

HINTS ON HEALTH

WHAT THE FAMILY DOCTOR SAYS

DRINK a glass of cold water as soon as you get up in the morning. I have done that for 40 years!

Eat very sparingly when exhausted, excited or angry. It is silly to make a child eat, for instance, when he is wildly excited over a holiday or some other great treat.

Eat absolutely nothing between meals. If you have a craving for food, drink a glass of water, slowly.

Have only enough to satisfy hunger at each meal, and masticate the food thoroughly. It isn't what you eat that nourishes, but what you manage completely to digest.

Do not concentrate on mental work, reading or writing within half an hour after a meal.

I would recommend that quite long walks be taken between the hours of 11 and 12 o'clock.

Avoid so-called appetisers. It is important to learn to distinguish between forced appetite and real healthy hunger. As a matter of fact, a meal might be missed out altogether if you do not happen to be ready for it.

It isn't a bad idea to sip slowly a glass of cold water at least two hours after every meal.

ઈન્ડિયન ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૩ મું.

ફ્રીનીક્સ, શુક્રવાર, તારીખ ૨૫ ઓક્ટોબર ૧૯૩૫

અંક-૪૨.

નોંધ અને સમાચાર

હિંદની સરકાર અને સા. આ. ના હિંદીઓ

આ ઉપ આફ્રિકાના હિંદીઓની સ્થિતિ વિશે હિંદની ધારાસભામાં પુછાએલા પ્રશ્નના સર. જી. એસ. બાજપાયએ આપેલા જવાબની વીગત અમારા ગયા અંકમાં શુભરાતિ વીલાગમાં અમે પ્રસિદ્ધ કરી ચુક્યા છીએ. તેમાં સર બાજપાયએ જણાવેલી હકીકત ખરી સ્થિતિને વિશે હિંદના લોકોને અંધારામાં રાખનારી છે. દાખલા તરીકે તા. ૪ ઓક્ટોબર ૧૯૩૩ ના રોજ “હિંદ સરકારની રજુઆતોથી” નીમાયેલું “બાસ કમીશન” એ કંઈ સાધારણ કમીશનો ના જેવું કમીશન નથી. એ કમીશન તો ટ્રાંસવાલ એશીયાટીક લેન્ડ ટેન્ચર એક્ટની રૂ. નીમવામાં આવ્યું છે અને તે હિંદીઓની ફરીયાદોની તપસ કરવાને નથી નીમાયું પરંતુ સોનેરી કાયદાનીચે હિંદીઓની સ્થિતિ શોધી કાઢવાને રેન્ડપરના દરેકે દરેક કેસની બારીકીથી તપાસ કરવાને, કાયદેસર ચા. ગેરકાયદે વસવાટ કરી રહેલા સઘળા હિંદીઓનું રજીસ્ટર બનાવવાને અને હિંદીઓને વસવા અને વેપાર કરવા માટે ક્યા લતા ઇલાયદા કરી શકાય તેમ છે તેને વિશે સરકારને સલાહ આપવાને નીમાયું છે. હકીકતમાં કમીશન. સોનેરી કાયદાનો જેઠમ અને તેમ સખત અમલ કરવામાં અને તેની અંદર હજુ પણ રહી ગયેલી બારીઓ તદ્દન બંધ કરી દેવામાં સરકારને મદદરૂપ થઈ પડ્યું છે. એટલે કમીશન તરફથી હિંદીઓને કંઈ પણ રાહત મળી શકે એ આકાશ કુસુમવત છે. વળી સર જી. એસ. બાજપાયએ જે એમ કહ્યું હોત, કે જે કે હિંદ સરકારના ડેલીગેશને, પ્રથમ રાઉન્ડ ટેબલ કેનફરન્સ વખતે પોતે કોઈ પણ જાતના સેક્રેગેશનની નીતીથી વીરૂદ્ધ હોવાનું જણાવ્યું હતું, છતાં ટ્રાંસવાલ એશીયાટીક લેન્ડ

ટેન્ચર એક્ટ સેક્રેગેશનનો સીદ્ધાંત કાયદામાં સ્થાપીત કરનારો છે અને તેમ કરી સરકારે કેપટાઉન એગ્રીમેન્ટનો છયોક ભંગ કરેલો છે તો તે સત્ય હકીકત ગણાવે. વળી લાયસેન્સોને લગતા કાયદાના સંબંધમાં તે કાયદાઓનો હિંદીઓની સામે અમલ ઓછો કડક થાય તે રીતના તેમાં ફેરફારો કરવાની હિંદ સરકારના ડેલીગેશને કરેલી સુચનાની ટ્રાંસવાલ લાયસેન્સીસ (કન્ટ્રોલ) ઓર્ડીનન્સ પસાર કરીને બીલકુલ અવગણના કરવામાં આવી છે. આથી જે હિંદ સરકાર સાઉથ આફ્રિકાના હિંદીઓને કોઈ પણ જાતની રાહત આપવામાં પોતાની નીબંધતા જે નીબાલસપણે કબુલજ કરી લે અને ઢાંકીછોડો ન કરે તો અમે નથી ધારતા કે તેની પ્રતીબંધને જરાએ ખામી પહોંચે.

ઇંગ્લાંડના વારસા ઉપર મી. હોક્મેયર ના. શહેનશાહની જન્મતીથીના માનમાં પ્રીટોરીયામાં મળેલા સન્સ ઓફ ઇંગ્લાંડના મેળાવડામાં ભાષણ કરતાં મુલકી પ્રધાન મી. જે. એચ. હોક્મેયર નીચે પ્રમાણે બોલ્યા હતા :

જે બંધુત્વની લાવના તમને પ્રીટન સાથે બાંધી રહી છે તેને તમે ટકાવી રાખજો. સાઉથ આફ્રિકા પ્રત્યેની સ્વદેશ ભક્તિથી તે વીરૂદ્ધ નથી. તમારા ઇંગ્લાંડના વારસાનું તમે અભીમાન ધરાવજો. ગ્રીબમ્કતુમાં ઇંગ્લાંડની શેરીઓની સુવાસ ઇંગ્લાંડનો મુદ્દર ઇતીહાસ, ઇંગ્લાંડના રાજનીતીજો, મહાન લેખકો અને વીચારકોને માટે અભીમાન ધરાવજો. આ મહાન વારસાને માટે અભીમાન ધરાવજો અને તેને કદી છોડશો નહી. અમે તમને એ વારસો તરછોડવાનું નથી કહેતા માત્ર સાઉથ આફ્રિકાની સેવામાં અમે પ્રથમ સ્થાન આપવા કહીએ છીએ.”

આગળ ચાલતા મી. હોક્મેયરે કહ્યું કે “માણસ પરણે છે ત્યારે સારો પતી

બની શકે - પરંતુ તેથી પોતાની માતાને ભુલી જતો નથી; એક છોકરો યુનીવર્સિટીમાં જાય છે ત્યારે તેને યુનીવર્સિટી ગમે છે પરંતુ તેથી પોતાની નીશાળને તે ખેવકા નથી થતો. એજ વસ્તુ પોતાના દેશ પ્રત્યેના પ્રેમને વીરો છે. માણસની સઘળી વફાદારી એકજ દીશાએ વાળવાની જરૂર ન હોય. એક જાતના પ્રેમને બીજાની સાથે સહેલાઈથી બંધ ખેસતો કરી શકાય છે. એવા બહોળા સંબંધને કેળવવાથી આપણે એક મહાન સાઉથ આફ્રિકાનું રાષ્ટ્રત્વ રચી શકીશું.”

આપણી કેમના હાલના જમોનાના નેતાઓ આપણને શીખવે છે તેના કરતાં આ જુદીજ વસ્તુ છે. તેઓ તો આપણને ઠોકીને એમજ સમજાવે છે કે હિંદનો વારસો આપણે તદ્દન ભુલી જવો જોઈએ અને હિંદુસ્તાન આપણે માટે હસ્તીજ ધરાવતું નથી એમ સમજાવેલું જોઈએ. અંગ્રેજો તો પોતાની માતૃભાષા કદાપી છોડવાનાજ નથી અને તેમ કરવાનું તેઓને કોઈ કહેતું નથી. પરંતુ સાઉથ આફ્રિકામાં હિંદીઓ તો આપણા આધુનીક જમાનાના નેતાઓ પોતાની માતૃભાષા ત્યજી દેવા કહે છે અને પછી તેઓએ શું બની જવું?—આફ્રિકાન્સ, અંગ્રેજ, નેટીવ કે કલડ? તેઓ તો કહે છે કે હિંદીઓ સીવાય ગમે તે બેની જવું અને તેમાંજ સાઉથ આફ્રિકામાં તેઓનો ઉદ્ધાર રહેલો છે અમે આ માર્ગ લેવાની સલાહ આપનારા આપણા નેતાઓથી વીરૂદ્ધ છીએ. આ માર્ગ અયોગતીએ ખેંચી લઈ જનારો છે. અમે મી. જે. એચ. હોક્મેયરના ઉપલા શબ્દો તરફ હિંદી ભાઈઓનું ધ્યાન ખેંચીએ છીએ અને એ શબ્દોમાંથી તેઓને પોતાને માટે અર્થ ટાપી લેવાની સલાહ આપીએ છીએ.