

# INDIAN OPINION

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## NOTES AND NEWS

### Black Justice

THE *Natal Advertiser's* correspondent at Weenen reports: "For refusing, on conscientious grounds, to have their children vaccinated, Mita Mvelase and two others were fined £5 each, or two months' hard labour, at the Weenen Court recently by the Magistrate, Mr. G. F. Albers. The fines were not paid."

Commenting on the above our contemporary writes *inter alia*: "In a similar case at East London recently a European who conscientiously objected to the vaccination of his children and fought a test case about it was fined £1. And nothing was said about gaol. What system—if any—lies at the back of these varying fines? Where do judicial authorities learn

"How justly to proportion to the fault  
The punishment it merits?"

It would be interesting to know."

It concludes its leaderette by suggesting, with respect, that the question whether the above sentence is an adequate one demands the urgent attention of the Minister of Justice. We are glad to note that at least a certain section of the European press in the Union is not allowing these extraordinary sentences, passed by magistrates on Natives unnoticed. Only last week we published facts about a similar case where three Natives were sentenced to two months' hard labour without the option of a fine for stealing a bottle of milk, which sentence, on being reviewed by the Judge-President in the Supreme Court at Pretoria, was reduced to a fine of 1s. with the comment by Mr. Justice de Waal that the sentence was "monstrous." It is time that this double code of justice—one for the black and another for the white—was put an end to by strong public opinion.

### Mr. Kodanda Rao's Experiences

#### In Trinidad

Mr. P. Kodanda Rao, a prominent member of the Servants of India Society, who came to South Africa as private secretary to Mr. Sastri when he was here as Agent-General for India, has been studying and lecturing in the United States for over a year and had recently gone to Trinidad. Mr. Rao had an unusual experience when setting sail

from New York to British Trinidad. He was required to deposit with the shipping company £50 before it would consent to sell him a ticket. It appears that the immigration regulations of Trinidad—and it applies to British Guiana as well—require all second and third class passengers who were not born in Trinidad to deposit that sum as a surety against settling in Trinidad. Mr. Rao told the steamship company that he did not intend to settle down in Trinidad, and that he was planning to travel as a first class passenger. But even that did not avail. So, finally he had to deposit £50 in cash before he was allowed to sail for British Trinidad. On board the steamship there were among the passengers many Canadians. None of the people of British Canada would associate with him. He was shunned on the deck as an "untouchable." In the dining room he was kept apart from the rest, and had to eat at a segregated table all by himself. Writing to the correspondent of the *Amrita Bazar Patrika* Mr. Rao states: "The anxious concern of the Indians in Trinidad for India is most touching. Considering how little we in India have done for them and how little reason they have to love us, it is indeed most pathetic to realise their intense love for India. It is often said that parents love their children better than the latter love the former. In this case, the reverse seems to be true."

It would seem that India is the only land in the world which is open to all and for the exploitation of everybody while Indians, wherever they may go and whatever their status are being treated as outcasts. It is an irony of fate but one must admit that India is suffering for her own sins.

### Indian Housing Scheme

As a useful starting point to the Durban City Council's programme of slum elimination and improved housing for Indians, Dr. G. H. Gunn, Durban's Medical Officer of Health, has recommended a scheme to provide 100 houses at the Point. The sites selected by Dr. Gunn for this scheme are in Shepstone Street, and he states that they are well away from the European residential

area and close to the business and wharf area. Dr. Gunn reports that Indian families engaged in Point hotels and boarding houses as cooks and waiters and also those employed in the stevedoring businesses are prepared to occupy the houses and pay an economic rent.

### Relief Workers

Although councillors are faced with the necessity for cutting down expenditure on the Borough Fund if the rates are not to be increased, at last Tuesday's meeting of the Council-in-Committee a resolution was passed the effect of which will be to add to the expenditure. The Council-in-Committee decided to recommend that the remaining 41 fit European Relief workers be absorbed on to the permanent employ of the municipality and paid 10s. a day. This, it is stated, will cost approximately £6,000 annually. A resolution urging the Council to take on to its permanent staff the 51 Coloured Relief workers was defeated and it was decided to leave matters as they are until the end of September, when the Government subsidy of 3s. per man per day expires. Similarly, nothing was done regarding the 203 Indian Relief workers.

### Natal Indian Congress

Mr. Abdoola Moosa, acting secretary of the Natal Indian Congress has sent us an urgent telephone message to announce that the annual general meeting of the Congress, which was advertised to be held on August 2, has been postponed "to a date which will be notified later." The last attempt to hold such a meeting proved abortive after repeated postponements for fully nine months. We will have to wait and see how this second attempt is going to fare. The beginning is not very encouraging anyway.

### Mahatma Gandhi On

#### The Late Mr. Abbas Tyebji

In paying tribute to the late Mr. Abbas Tyebji, the Grand Old Man of Gujarat, Mahatma Gandhi writes in *Harijan* :—

"I found in him not merely a friend of Harijans, he was himself one...He was no ordinary Mussalman. He had given lavishly to the cause of Islam and was

supporting several Islamic institutions. And yet he had never any designs upon Harijans. His Islam had room for all the great religions of the earth. Hence he looked at the anti-untouchability campaign with the fervour of a Hindu. And I know that he retained that fervour to the end of his time on this earth... At his age and for one who has never known hardships of life it was no joke to suffer imprisonments. But his faith conquered every obstacle. He put to shame many a young man by his ability to live with an infectious smile the simple life of the Kheda peasant..... "His was not to reason why, his was to do and die." He who had once the power of Chief Judge of imposing the death penalty and exacting obedience showed an amazing capacity for submitting unquestioningly to discipline. He was a rare servant of humanity. He was a servant of India

because he was a servant of humanity. He believed that God was to be found in the humblest cottages and among the despised of the earth. Abbas Mian is not dead though his body rests in the grave. His life is an inspiration for us all."

#### Rural Licensing Board's Tall Order

The rural Licensing Board at Estcourt seems to have laid down a new rule for Indian applicants for hawkers' and pedlars' licences. Fourteen Indian applications are reported to have been considered by the Board on July 22, all of which were granted subject to the applicants producing a certificate of good behaviour from a justice of the peace or sergeant of police.

This appears to be rather a tall order on the part of the Estcourt Rural Licensing Board! Is not the magistrate sufficient to deal with misbehaving persons?

## Indian Opinion

FRIDAY, JULY 31ST, 1936

### Indian Education

THE Government has done the wisest thing possible in the interest of education in appointing a very influential Commission to enquire into the whole question. All sections of the community are availing themselves of the opportunity, as indeed they should, of bringing to the notice of the Commission the defects, wherever they exist, in the present system and of offering suggestions for improvement. While Europeans have very little to complain about their education and Coloureds in that respect stand the next best, Natives and Indians have a real grievance about the neglect of their education. We will restrict ourselves here to the question of Indian education. Several influential bodies, such as the Colonial Born and Settlers Indian Association, the Indo-European Council and the Clerical Society have given evidence before the Commission and have fully represented the cause of education as it affects the Indian community.

It has been the general policy of the rulers, throughout the world practically, to keep the ruled backward in education. India is a glaring example and South Africa is no exception to the rule. There is a sort of fear, that if the ruled became as enlightened as the rulers, the former would most decidedly become formidable to the latter. In a sense they would, for they would not consent to be ruled blindly and would undoubtedly assert their right as human beings to have a voice in their own administration. They would be able to discern between right and wrong and would stand up for the right. From a purely selfish point of view the rulers seem to think, therefore, that they are fully justified in keeping the ruled unarmed, both in respect of education and in the use of armaments. But the more enlightened people are now beginning to feel that this is going entirely against the law of nature and that the

more enlightened the people become the more they become an asset both to the State and to the world and thus we now find that increasing stress is being laid on the advancement of education. The State that keeps any section of its subjects in ignorance is considered to be a backward State, and it certainly does not redound to the credit of a country like South Africa which boasts of being one of the most civilised in the world to have kept its Indian and the vast Native population backward in education.

The facts about Indian education are that from 15,000 to 17,000 children are being forced to remain illiterate owing to lack of schools; that the Natal Provincial Government is not expending a brass farthing towards Indian education, in fact it was swallowing most of the subsidy received for the purpose, for very many years, until Mr. K. P. Kitchew came from India to reveal the sorry state of affairs; that Indians are not only not getting the full benefit of the subsidies, the Provincial Government utilising them for the relief of Provincial funds, but that over and above this, Indians are taxed in many ways and the revenue thereof goes towards European education. In fact Indians and Natives are being made to pay for providing free primary education for European children while they themselves have no such provision. We are indebted to the Clerical Society for having drawn the attention of the Commission in their memorandum to this iniquity and injustice and for having stated that they regard such differential treatment, whereby the poorer sections of the community are charged for what is free to those in more favourable financial circumstances as fundamentally wrong.

We are tempted to quote yet another touching passage from the Clerical Society's memorandum which reads as follows:

"Large numbers of parents of non-European children are forced to live below the subsistence line, the low wages earned by these people are heavily strained to provide the bare necessities of life. Many parents are faced with the desperate alternative of providing their children with sufficient food and clothing and depriving them of the elements of education, or of withholding from them necessary sustenance for healthy life and using the balance of their earnings to pay for education. No section of a civilised community should be forced into so inhumane a dilemma."

Whatever may be the economic condition of parents it should be the duty of every civilised State to see that free and compulsory primary education is provided for all children irrespective of their race or colour, and the well-to-do may well be taxed to provide this for the poor.

Yet another injustice is that while there is free medical inspection of all European and Coloured children there is no medical inspection of Indian children. While large sums are being expended to provide free food to European children a very niggardly sum is being now spent to provide such meals to Indians. The sum of £292 11s. 11d. was spent on Indians as against £29,894s 14s. 6d. on Europeans!

Another grievance is that of fees and the cost of books especially in Government-aided schools which tells heavily on poorly circumstanced parents.

Yet another feature of Indian education which needs radically to be improved is the low scales of teachers' salaries. It has been pointed out in the Indian community's memorandum that a teacher with a T2 certificate and a university degree gets £140 per annum in Government schools while in the Government-aided schools in the year 1934 over 120 Indian teachers with families to support were getting the paltry sum of £60 per year—worse than what is being paid to European relief workers.

If anyone should set an example in abolishing sweated labour it should be the State itself. But here the State practices quite contrary to what it preaches. What standard of education can be expected from such low-paid teachers.

Then again there is no provision for technical education for Indians and while a step in the right direction has been taken by the Education Department in introducing in the Sastri College provisions on a small scale for University degrees, there is much yet that needs to be done.

The foregoing are some of the salient points in regard to the present condition of Indian education to which the attention of the Commission has been drawn, and we sincerely hope, especially in view of the fact that Indians have shown considerable self-help in that they contributed during the year 1934-35 a sum of over £18,000 in addition to the provision of buildings and equipment in aided schools for the primary education of their children, the learned Commissioners will give them the fullest consideration they deserve.

# EDUCATION INQUIRY COMMISSION

## TWO DEPUTATIONS RECEIVED BY COMMISSION

**T**WO deputations representing Indian and Indo-European organisations in Durban were received by the Education Inquiry Commission on Tuesday.

The first deputation was representative of the Indo-European Joint Council and was composed of Senator S. S. Brisker, Mr. and Mrs. Thomas, the Rev. Satchell, Mrs. Morel, Mr. Lawrence, Mr. Buss, Mr. Kajee and Mr. Naidoo.

Mr. Thomas said that owing to the lack of schools and accommodation approximately 15,000 Indian children, 10,000 of whom are girls, were not in schools. He admitted that there was a certain amount of prejudice against sending Indian girls to mixed schools.

Mr. Kajee considered that the right place for a very large proportion of the Indian population was on the land. He urged that agricultural education be combined in the school curriculum for those who had an aptitude for land work. The Rev. Satchell said that there were five times as many State-aided Indian schools as Government schools, and he asked for a more generous treatment towards the former.

After urging that Indian school teachers be paid according to the qualifications which they held, Mr. Kajee drew attention to an anomaly. The headmaster of one Indian school who had been teaching for very many years, he said, did not hold as high qualifications as a teacher subordinate to him. The result was that the teacher was giving lessons to the top classes and receiving lowest pay, while the headmaster's duties were confined to the very junior children.

### Teachers' Grievances

The deputation also aired certain grievances of Indian teachers, pointing out that many of them were inadequately remunerated.

The Council felt that primary education should be free for all sections of the community and recommended the gradual introduction of free education to all Indian children.

It suggested a scheme which provided for free elementary education in six years.

It felt also that free books should be available for poor Indian children both in Government-aided and Government schools.

On the question of bursaries the Council suggested that £5,000 should be allocated, which, on investment, should produce an annual revenue of £250 in perpetuity.

The majority of Indians who would benefit under such scheme were extremely poor so that when a child showed excellent promise almost invariably the parents were unable to provide the funds necessary for secondary education.

The Council suggested that a bursary should be tenable for four years, or whatever period was necessary for a student to complete both his degree and the course of training for teaching.

### Female Education

In the opinion of the Council it was a matter of urgency that steps should be taken to ensure the same measure of attention to the education of girls as for boys. Indian parents, generally speaking, object to mixed schools.

In the case of Government-aided schools the Council urged that:—

"The allocation of the Union grant be on a more equitable basis as between Government and Government-aided schools;

"Aided schools regarded by the Government inspection as being below the required standard of efficiency be converted to Government schools;

"The system of 'teaching posts' be abolished; that teachers be paid according to qualifications and length of service; that no new appointments be approved of by the Superintendent of Education of unqualified teachers;

"The rationing of teachers in aided schools be placed on same basis as that obtaining in Government schools;

"Aided schools be further assisted by grants for buildings, furniture and equipment."

Medical inspections of all schools, the memorandum pointed out, was urgently required and should be linked up with such provisions for child welfare as should ensure the possibility of normal health of the average child. There should also, it considered, be subsidised or free transport not only in rural areas but also in the neighbourhood of Durban.

### Second Deputation

The second deputation, representing the Colonial-born and Settlers' Indian Association, was composed of Messrs. A. Christopher, S. L. Singh, P. G. Nalaker and Rev. J. M. Sundarum.

Mr. A. Christopher emphasised the anomalous position that existed in the charging of different fees in the same classes at different Indian "aided" schools.

Compulsory free education for Indian children, particularly for girls, was urged by the deputation, which insisted that the requirements of primary education should be served even before secondary education, although the necessity for the development of latter should not be overlooked.

In a memorandum, the Association contended that the process of "South Africanising" the Indian would be hastened if he is given more facilities for education; particularly free primary education.

"The Indian is being very slowly Africanised," the memorandum stated. "His environment is South African, he is born here and is of the fourth and fifth generation of them that came to Natal's bidding to labour, to build up and to settle in this country. He is a South African National.

"Let the Government give each of them primary education. Let more money be given for Indian education, but let it be spent horizontally, say, for a period of five years, on primary education, so that within that period adequate permission is made for all school-less Indian children.

"Then let the education of the Indian proceed vertically for those who desire to go higher."

The teaching and the nursing professions and some factories offered openings to Indian girls, but these lacked education.

### Opening For Girls

The memorandum suggested that all girls in primary schools be given free education, including domestic science. The parent who sent his girl to school had the right to expect that his girl should be taught the useful arts.

Other points in the memorandum were that there should be free and compulsory education within five years as the majority of Indians were unskilled workers and unable to afford to pay for their children's education; that books should be free to those unable to afford them; provision should be made for free meals to indigent school children; that there should be a qualified physical instructor to visit Indian schools to inspect and direct physical instruction, medical inspection, and improvement in the rates of pay and conditions of service in Indian schools.

The memorandum continued: "The segregation of Europeans and Indian teachers in separate staff rooms in Sastri College has its psychological effects on Indian students and parents alike and we feel that European teachers who work with Indian teachers and teach Indian children should share a common staff room with their fellow Indian teachers.

"The differentiation in regard to pay between European and Indian teachers in Sastri College is undesirable.

### Reference To "Coolies"

"Indians are grieved to see in text books that they are described as 'Coolies.' The term is an objectionable one. Indians who came to this country, whether at the invitation of the Government and those who followed in their wake came from all classes in India. Educational authorities should not allow the use of such a term in any text book."

# UNION PARLIAMENTARIANS' IMPENDING VISIT TO INDIA

## INDIAN PRESS OPINION

The following are extracts from the press opinion in India on the forthcoming visit of the Union Parliamentary Delegation to India:—

**THE Leader** (Allahabad) agrees with the Indian authorities that if India will treat the delegation in the traditional spirit of her hospitality, there would be such a good impression created upon them, as would help to secure advantages to Indians in South Africa out of all proportions to any expenditure that may be incurred. The paper, however, disagrees with the authorities when they say that "although here and there there have been comments expressed that the economic and political position of Indians in South Africa has deteriorated, they (the authorities) hold that the contrary is the case."

**The Indian Express** (Madras) writes: "Whatever the differences between the two countries and whatever the grievances of India regarding the treatment of her nationals in South Africa, nothing is to be gained by refusing to meet and discuss with the representatives of South Africa in a friendly spirit all outstanding questions. If Indians want anything for their compatriots in South Africa it is on the score of justice and humanity and she cannot demean herself by making it a matter of exchange for social and political courtesies."

**The Tribune** (Lahore) writes:— "The impending visit of two Ministers and five members of the South African Parliament to India during September next is one of those matters over which it is impossible for India in her present political conditions to feel elated. That the visit may do some good will be readily admitted. If and in so far as the impression still exists in some quarters in South Africa that India is only a land of coolies, the visit will undoubtedly remove that impression. It is also likely that it will to some extent promote mutual understanding between responsible Indian opinion and responsible opinion in South Africa. But, on the other hand, how can any patriotic or self-respecting Indian exult over the prospect of these parliamentary visitors from another country witnessing the treatment which political-minded Indians receive in their own country? Every member of the impending delegation knows that he and his people are masters in their own country. Here in India they will find three hundred millions of people, whose civilisation goes back to the twilight of ages and many

of whom are intellectually and morally the peers of any other people in the world, still held in a state of political subjection. Will it be any wonder if, after witnessing this humiliation of Indians in their own country, they will find in their heart a secret and unholy justification for the unequal treatment they and their people accord to India's nationals in their country? There is no question of the South African delegation not being treated with courtesy while they are in India. India will not and cannot forget her traditional hospitality on such an occasion. But let it be remembered that the time when India can receive friendly delegations from other parts of the British Commonwealth of Nations or, indeed, from free countries outside that Commonwealth or send similar delegations to them with any real enthusiasm is not yet and will not arrive unless and until she is as free in her own affairs as those countries are in theirs."

**The Hindu** (Madras) writes:— "We are sure that the public throughout the country will cordially appreciate the action of India in inviting South Africa to send a delegation and it will assuredly receive a hearty welcome from all sections of the community. There can be no doubt whatever that the outcome of the present deputation would be advantageous to both countries. It has now become increasingly necessary for both South Africa and India to understand and appreciate each other and find a satisfactory solution of the problems concerning them both. Much has been said about the necessity for close trade relations between the two countries. As recent developments have shown, South Africa is now keenly alive to the urgency of placing her defences on a secure foundation and it is obvious that the co-operation of India will be increasingly sought in this as in other matters. A word of caution, however, may be necessary. It was stated that the Government of India, in arranging the itinerary for the 1926 deputation, should have taken special care to enable the members to come into close contact with the people of the country in all stations of life. In commenting on this aspect of the question, we stated that the object of the deputation could not be achieved if only formal functions were arranged "which afforded small scope for that free and unrestrained talk and close personal touch which are so

essential for a correct understanding of each other by Indians and the members of the deputation." This is a point which, we hope, the Government of India will bear in mind."

The *Times of India* (Bombay) assures the delegation of receiving a warm welcome wherever they go and everybody in India who has the opportunity may be counted upon to make their visit a memorable one.

—:0:—  
Dr. Y. M. Dadoo

Welcomed By Krugersdorp  
Indian Association

**THE** Masonic Hall, Krugersdorp, was packed to overflowing when the Krugersdorp Indian Association gathered to welcome Dr. Y. M. Dadoo, L.R.C.P., L.R.C.S. (Edin.), L.R.F.P.S. (Glas.), who has recently returned from his studies overseas.

A large number of prominent Krugersdorp citizens were present, besides representatives of the Indian community from all parts of the Reef and Johannesburg. The Deputy-Mayor (Mr. W. G. Delpert) presided in the absence of the Mayor. Refreshments were served during the evening, and Messrs Wallach provided an excellent selection of music.

The Deputy-Mayor (Mr. Delpert) referred briefly to the noble profession which Dr. Dadoo had chosen, and expressed the wish that his work would be crowned with success in whichever area he decided to practise. He asked the company to drink the health of the honoured guest, which was toasted with great enthusiasm. Other speakers who extended a hearty welcome to Dr. Dadoo were Mr. S. M. Desai, Major Robertson, Messrs. S. M. Nana, George Norton, E. A. Saloojee, Damelin, B. B. Dinat and K. N. Bhutt.

**Dr. Dadoo Replies**

Dr. Dadoo expressed his thanks for the overwhelming welcome. He said he had pledged himself to do everything in his power to alleviate suffering, and to help others in poorer circumstances than himself.

# MR. KODANDA RAO'S VISIT TO TRINIDAD

## MAHATMA GANDHI ON VERNACULAR EDUCATION

Interviewed by a representative of the *Hindu* (Madras), Mahatma Gandhi gave the following statement regarding certain statements alleged to have been made by Mr. P. Kodanda Rao of the Servants of India Society during his recent visit to Trinidad:—

“I BELIEVE Sjt. Kodanda Rao to be incapable of having made the claims attributed to him viz., of being a Congress representative or my ‘envoy’. I consider him to be too straightforward a man to make any such claim.

“I do not know anything about his views on Hindi, but I must decline to believe the statement put into his mouth that Hindi is no use for Indians Overseas, or that he advised the educational authorities there that they should not listen to any such claim put forth by Indian settlers. I should be sorry if it is found that he holds these views, because I think it is absolutely essential for Indian settlers not only not to forget their mother-tongue but to keep themselves in touch with the literature and growth of Hindi.”

### Mr. Vaze's View

Mr. S. G. Vaze, Secretary of the Servants of India Society, to whom the matter was referred to by us states: “I am not in a position from personal knowledge to make any remarks on the statements made in the letter received by you, but I must say it is unbelievable that they are true. Mr. Kodanda Rao is not aware of the reports circulated about him in India; otherwise he would have given an explanation which, I am sure, you would regard as entirely satisfactory.”

### The Letter

The letter referred to is from the Vice-President of the Tackveeyatul Islamic Association, Inc., and is dated Trinidad, May 1. It runs:

Mr. P. Kodanda Rao's arrival into this Island was announced in the Colony's leading organ the *Trinidad Guardian* on the 18th March 1936. In this announcement, as well as in all subsequent issues of this paper, whenever reference had to be made to this gentleman, he has been described as “Delegate of Mahatma Gandhi,” Representative of the Indian National Congress, “Envoy of Mahatma Gandhi,” etc., etc. On some occasions, it has also been given out that he was a representative of the “Servants of India Society” and also a member of the “Indian Liberal Federation Party.”

By virtue of Mr. Rao proclaiming himself, or allowing himself to be proclaimed a “Representative of the ‘Mahatma’ and the ‘Congress,’” Indians here afforded him the most cordial hospitality and invited him, as they are usually wont to do, to deliver addresses in various centres of the Colony, on matters Indian.

On account of influence of a purely English educational system and Christian training here, the 240,000 Indians in this Colony had become somewhat de-nationalised in their outlook. Thanks, however, to the occasional visits of certain educated people from India and their information, from time to time, on Indian affairs, we have had our national consciousness aroused. Among the names of some of these gentlemen, who have assisted in bringing about national pride in the hearts of Indians in this far-flung British Colony, must be mentioned Mr. Jaimani, B.A., Rev. C. F. Andrews, M.A., Maulvi Fazal Karim, B.A., and Pandit Satya Charan Shastri, M.A., B.T.

As a result of the enlightened information received from these gentlemen we have learnt a great deal of the civilisation, culture and political aspirations of our Mother India.

Above all, Mahatma Gandhi has been held in highest esteem among Indians here, and it is recognised that the National Congress is the principal political organisation in India. We have been taught that it is the policy of the Congress that Indians at home or abroad should make every effort to maintain their national identity. We have also been told that the Mahatma always cherished the hope that the Hindi language should be preserved and encouraged among all Indians wherever they may happen to be thrown.

Both at public meetings and private interviews, however, Mr. Rao boldly expressed the views that Indians overseas owed no gratitude to India; that Indians in the West Indies should consider themselves absolute West Indians; that the English language must become the *lingua franca* of India; that the learning of the Indian language would be a waste of time; that political agitation so far as relates to the doctrines of non-violence and Non-co-operation is absolutely abortive, etc., etc. (*Trinidad Guardian*.)

He further amply demonstrated the need for learning the English language in preference to the Hindi language by giving out that he himself, being a

native of the Province of Madras, had forgotten the native dialect. He expressed no regret at this, but rather delighted in the fact that he was able to forget his language and adopt the English language. He candidly advised the Indians overseas to practice the same, as he said that India is working to the same end.

On the face of these allegations, we became suspicious of Mr. Rao's professed connection with Mahatma, as we thought that Mahatma's views were diametrically opposed to those expressed by Mr. Rao. He was called upon to declare his *bona fides* through the press, but, in spite of repeated requests, he refused to make any declaration through the press.

Up to the present, Mr. Rao has not replied to any of these, although he has now left the Island for British Guiana where from reports received, he is continuing his propaganda. We, in this part of the Globe, are not sure whether the Mahatma as well as the Congress have changed their principles and policies. We shall, therefore, be glad if this article will be brought to the knowledge of those concerned in order that the present atmosphere may be cleared.

For the information of those interested, we may mention that Mr. Rao is about to travel to Fiji and other Colonies where Indians reside, in order to carry his propaganda. We must also state that Indians here were becoming very much alive to matters associated with Indian nationalism, language and culture and it is feared that propaganda of this nature, coming from reputed representatives and delegates of the Mahatma and the Congress will cause immense damage to the National structure which we have been trying to erect in the face of fearful odds.

—o—

### Fountain of Wisdom

*Impatient idealism sharpens the imagination and soaring ambition warps the judgment of youthful minds. There are no more hidden rocks or drifting icebergs in the ocean than in the wide expanse of the political field.—AMVIKA CHABAN MAZUMDAR.*

—o—

*The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.*



# THE TEACHINGS OF JESUS

## SOME UNIVERSAL ELEMENTS

The following interesting paper on "Some Universal Elements in the Teachings of Jesus" was read by Dr. Manshardt at the Parliament of Religions recently held at Bombay.

ONE of my major reasons for coming to India was the desire to study at first hand the religions of India. In America I had studied comparative religions from books, but I was anxious to check the religion of the books with as it is actually lived by its followers. And during my eleven years in India I have not been disappointed, for India is a veritable laboratory of religions. In my quest for religious truth I have been open-minded. I have read widely; I have conversed freely; and have attended conferences of varying religious faiths. I have appropriated much for the enrichment of my own life. But at the same time, removed from an atmosphere where the teachings of Jesus are repeated so often as to seem almost trite, I have been thrown back to a new appreciation of the depth and importance of much of Jesus' teaching.

I am not an orthodox Christian in the accepted use of the term, but I yield nothing to the orthodox Christian in my admiration for and appreciation of the humanitarian teaching of Jesus. And though I regard goods as plural, I am nevertheless glad to share with my friends who profess other religions, those principles of Jesus which seem to me to be of universal value. At the same time, I make no fetish of the teachings of Jesus, feeling as free to reject that which appears contrary to reason as to accept that which gives promise of making life richer.

It is apparent to even the most careless observer that the West has invaded the East. Eleven years ago when I went into a little Indian village for language study, that village was practically cut off from the outside world. Our mail was brought from the nearest railway centre, twenty-five miles away, by a runner. Then came the motor bus, bringing cheap and rapid communication not only to that village, but to thousands of other villages in all parts of India. Villagers, unaccustomed to travel, began to move about. They saw the glamour of the cities, the way city people dressed, and the things they had in their houses. They stood open-eyed in the city bazar and they went back to their villages changed people, with a desire for strange new things.

In a city such as Bombay, the impact of the West meets one at every turn. Speeding motors, tram cars, electric sign boards, lavish window displays, well-stocked shops, sewing machines, bicycles, radios, moving picture theatres,

and so on and so on. The East is becoming interested in *things*—in the pursuit of material possessions.

Jesus, as a Oriental, knew that the happiness of man is not dependent upon things. When Mr. Gandhi declares that the test of civilization is not the way it increases wants, but the manner in which it encourages their voluntary reduction, he is simply emphasizing again the message of Jesus that a man's life cannot be measured by his possessions. A man may be poor in the midst of wealth, for life is more than food and the body is more than clothing. The man himself must both be fed and nourished.

Religion in India is to a considerable degree, a matter of ceremonies. In all the religions, my own included, it is the orthodox formalist who is accounted good. But Jesus had another idea of goodness. It was neither the priest nor the Levite who helped the man in distress—it was the Samaritan. In other words it is not the meticulous ceremonialist of any religion who is *per se* to be accounted good. Goodness is found in the most unexpected quarters. The good man is not necessarily the man who make the loudest professions or who scrupulously conforms. The good man is the man who demonstrates his goodness by his deeds. Just as a tree is known by its fruit, so a man's life speaks louder than his words.

For Jesus, religion was not a refuge. In India today, religion is interpreted almost entirely in personal terms. A few years ago I attended another All Faiths Conference. For three days we listened to no less than twenty speakers representing all the major religions of India. In that whole conference there were but two papers which made an attempt to interpret religion in other than personal terms. Some said this, and some said that, but nothing was said concerning the relation of religion to India's economic and social problems. Jesus believed that the man who attempted to save his life would lose it. For him, religion was an adventure, a call to action, a whole hearted giving of one's self for the furtherance of good causes.

Jesus assured his followers that they were the salt of the earth. Any one who was present in India during the stirring days of 1930, could not fail to realize the importance of salt. Salt had become a national political issue. There were salt marches, salt meetings, salt raids and salt arrests—until the people from one end of the country to the other became salt conscious. In a

tropical country like India, everyone understands the use of salt. It is not only that which gives taste to food, but it is also an important preservative. The religious man, therefore, to be the salt of the earth must not only give an essential flavour to society, he must also be a preservative against social decay.

The humanitarian religionist has a real crusade on his hands as he endeavours to establish a connection between religion and social change. The orthodox of all religions stand ready to invoke religion as the preserver of the *status quo*. But I do not believe that it is this kind of preservation that Jesus was talking about. I believe he had a keener insight. Jesus knew that a society left to itself tends to become corrupt. Its morality might have been adequate for another generation, but a new generation, calls for new morality. "You have heard that it was said to them of old time," said Jesus, "but I say unto you." And this, "I say unto you," must be repeated by each succeeding generation. Unless religion is to exist simply as an outworn curiosity it must hold up a higher standard, give a peculiar flavour to society, and protect society from inner decay.

Just as the morality of religion must be a higher morality, so the life of the religious man must be a richer life. Jesus was not interested in the religious man who could not be distinguished from the rest of the crowd. He was not interested in a religion that was simply an average religion. "You claim to be religious," he said, "what are you doing? What do ye more than other people?" It is but natural that religions which place the supreme emphasis upon rites and ceremonies should produce a considerable number of average people. For unless there is ethical challenge in religion, there is little stimulus for a man to rise above the common level. "What am I doing?" "I go to the temple, mosque, or church. I say my prayers; I am ceremonially clear, or a communicant in good standing. What more you desire? Jesus' reply would be, "What about your ethical insight? Do you see evils where other men do not see them? Have you a conscience that is attuned to social wrong? Are you content to be simply an average man? There are plenty of good men in the world, but the religious man should be better. What worthwhile things are you doing that other men are not doing? What do ye more than others?"

To hold up high ideals is often costly, but Jesus believed that the process is worth everything that it costs. The man who sold his lesser pearls in order to buy the pearl of great price was entirely satisfied. The religious reformer has a difficult task before him. He not only has to overcome the *inertia* of the illiterate but also the active opposition of the orthodox. He needs this word of encouragement: "Persist, faint not; the pearl is worth all that it costs."

Some time ago I paid a visit to a famous Hindu pilgrimage centre. Pilgrims were present from all parts of India, bathing in the sacred pools and worshipping in the temples of their favourite dieties. A considerable number of those who came to this centre might be classed as sight-seers, but the majority of the pilgrims were seeking after righteousness. "Happy are those people who hunger and thirst after righteousness," said Jesus, "for they shall be satisfied."

It is my conviction that many religious seekers in India have become satisfied. They have attained an inner personal harmony and face the world with a supreme calm. But I cannot help wondering whether the majority of these people really knows what it means to face intense hunger and thirst. I cannot help contrasting those who claim to have found personal peace with Mr. Gandhi, fasting for 21 long days, not for himself, but for the sake of others. Here was a man who underwent a severe ordeal of inner purification, in order to make himself worthy to lead a great movement of social uplift. That is the kind of thing that I think Jesus was talking about. "Happy are they who hunger and thirst after a purified society, a just social order; for if their hunger and thirst become intense enough, they will be compelled to do something about it."

The beauty of this message of Jesus is that it is a message of growth and progress. Through partaking of food, hunger is temporarily appeased. It is satisfied for present, but it is only a short time until the body hungers again. And so it is with the quest for a purified society. Each achievement may give temporary satisfaction, but it has within it a leading on quality which compels one to undertake new ventures. As long as we continue to live in an unrighteous world the hunger and thirst will be upon us, and happy are they who seek to satisfy it.

The whole world is now acquainted with the principle of passive resistance as it was applied by the Indian Nationalists. "It was the new testament," said Mr. Gandhi, "which really awakened me to the rightness and value of passive resistance. When I read in the Sermon on the Mount such passages as 'resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn

to him the other also,' and 'Love your enemies; pray for them that persecute you, that ye may be the sons of your Father which is in heaven' I was simply overjoyed.....The *Bhagavadgita* deepened the impression, and Tolstoy's *The Kingdom of God is Within You* gave it a permanent form."

The "Love your enemies" which Mr. Gandhi felt was speaking to his own soul, is speaking to others. Though few in India as in the West have heard the voice, the message remains. Here is a way out of both internal and international difficulties. "Let your love be so inclusive that it knows no barriers of caste, creed, or nation. Expand your capacity for friendship until it includes all men, even those who are working against you. Love overcomes all divisions. Put your trust in love." More and more thinking men the world over are coming to accept this position. Their courage will inspire others. Confidence will breed confidence. The way of love will triumph.

Jesus had a passion that every man should be living up to his possibilities. The lost coin should be put back into circulation. The lost boy should be restored to his father. The man who is living at a lower level than his best is not performing his proper function in life. This statement of Jesus is in direct contrast to the widespread fatalism of much of India. Fatalism says, "This is my lot. It is ordained of God, I can do nothing about it." One of the major hindrances to our national progress is just here. Too many of our fellow citizens are content to remain on a level lower than their capabilities might entitle them to attain. The malignant spirit of fatalism cannot be exercised by a word or by a sentence, religion consistently entreats men to come up higher, to live out the fulness of their being, it is certain to have a wholesome influence upon those who hear. The lost coin may still be placed in circulation.

Jesus thought that every man should make the full use of his talents, but the corollary to this teaching is that society should at least provide men with a reasonable opportunity for the exercise of their abilities—and that, as we all know, is a pretty difficult proposition. But religion dare not shy from this task.

It must talk social justice in season and out of season, until men actually begin to apply intelligence to the solution of economic problems. This is not a message for India alone. It is a universal message, and India will do well to heed it.

Finally, Jesus recognized his mission as a constructive one. He did not come to destroy Judaism, but to fulfil it. And that same spirit must be the keynote of modern religion. If we see defects in other religions, others see equally glaring faults in our own. He who criticises, should criticise to

strengthen. He who observes weakness in the religions of others, should also stand ready to correct the shortcomings of his own religion. It is futile to close one's eyes and to say, "Here is all truth." It is futile to engage in sterile conflict with other religions. Faced by the tremendous forces of irreligion in modern life, there is but one reasonable course for men of idealism to pursue. Let each religion strengthen the other. Let each religion purify the other. And let all religions in whole-hearted co operation, face the world, meet the world, and change the world.

—Indian Social Reformer.

—o—o—

## The Fate Of The League Of Nations

The "Unity" New York writes:

IN the complete collapse of the League of Nations, there arises the question as to what is to be done. There in Geneva is the great palace of the League. Is it to stand, like the pitiful Hague palace, built with such confidence by Andrew Carnegie, as a monument of defeated hopes and buried ideals? That the League has failed there can be no longer either doubt or denial. After each fiasco, League champions have asked for more time, and have proffered endless excuses and explanations. But the collapse in the case of Italy and Ethiopia, following so hard upon the collapse in the case of Japan and China, has a finality about it that is appalling. The League system, upon which Great Britain has leaned so heavily, has simply broken down. It no longer works, if indeed it ever did. Foreign Secretary Eden, of London, is in his own particular way as forlorn as Haile Selassie, of Addis Ababa. Now comes the question—what to do! The answer to this question, in our opinion, is to be found in the fact that the League of Nations has never been strong enough, has never been used for genuinely world interests, has never been organised to serve mankind, has never been granted the position, the power, or the purpose to preserve peace in defiance of the war-making nations of the earth. Something much more than the League has ever been is obviously needed. Therefore must there be no talk of abandoning the League of Nations, or of curtailing its prerogatives. Rather must there be an attempt to create a new League, so to speak, which will mark as great an advance over the present League, as this League in turn marks over the old Hague Conference. We agree with the *New York Times*:

"A world ashamed at the breakdown of plans for collective security must set to work to make better ones...By some means the civilized world must make it certain that events like those which have taken place in Ethiopia cannot again occur. It may be done by binding agreements among separate nations. It may be done by a powerful organization embracing all countries. But in one way or another it must be done, if civilization is not to be compelled, from time to time, to inspect itself and be ashamed of what it discovers."

# India Letter

[ FROM OUR OWN CORRESPONDENT ]

## 1937 Congress To Be Held In A Village

**K**HIRODA, a village near Faizpur in East Khandesh district has been selected as the venue of the next Congress session. Supporting the proposal to hold the session in a village Mahatma Gandhi writes:—"If the plans are properly laid and preparations undertaken in advance the Reception Committee will be able to put up a brave show at a comparatively less cost than is usually incurred at these national gatherings. The committee must not aim at reproducing a city in the village. That would be doing violence to the whole conception. They should aim at giving the city people, who, let us hope, will gather in thousands, such hospitality as a model village should be able to supply. In other words, we should see in December a miniature edition of village India in Khiroda. By wise planning the organisers will find there is practically nothing that a model village cannot supply in the way of hygienic comforts, proper food, proper sanitation and, in the case of sickness, proper medical aid. These are not to be had today in the generality of villages. Therefore, I have used the expression "model village." A model village should lack nothing that is required for a healthy living. But everything in a village has to conform to the village scale, which need never be shoddy and be, at the same time subdued. For lightning, I would suggest electric lights, though it may be a long time before our villages are able to have electricity. The whole show should be an object lesson both for the villagers and the townsfolk.

## The Meaning Of Brahmacharya?

In reply to a question asked by a lady Miss Mabel E. Simpson (U.S.A.), as to the meaning of *Brahmacharya* Mahatma Gandhi writes as follows in *Harijan*:—

"Its root meaning may be given thus: that conduct which puts one in touch with God. The conduct consists in the fullest control over all senses. This is the true and relevant meaning of the word. Popularly it has come to mean mere physical control over the organ of generation. This narrow meaning has debased *brahmacharya* and made its practice all but impossible. Control over the organ of generation is impossible without proper control over all the senses. They are all interdependent. Mind on the lower plane is included in the senses. Without control over the

mind mere physical control, even if it can be attained for a time, is of little or no use."

## A. I. Muslim League Council

At a meeting of the All India Muslim League Council the following gentlemen were elected to fill up the vacancies in the Council for the various provinces:—

**PUNJAB:**—Syed Amjad Ali, Sardar Mohammad Nawaz Khan, Mian Ferozuddin, Chaudari Fateh Mohammad, Sheikh Hamiduddin, Mian Abdul Haye, Sheikh Mohammad Amin, Mir Maqbool Mahmood, Chaudhari Afzal Haq, Maulana Mazhar Ali Azhar, Chaudhri Abdul Aziz, Kawaja Ghulam Husain, Chaudhri Ferozud-Din, Khan Bahadur Raja Mohammad Akran Khan, Shaebzada Nawazish Ali, Sheikh Khurshaid Ahmad Saheb, Mian Abdul Aziz, Ghulam Rasool and Prof. Inayat Ullah.

**U.P.:**—Syed Zahid Ali Zahzposh.

**MADRAS:**—Nawab Guhlam Ahmad and Shaif Mohammad.

**N.W.F. PROVINCE:**—Sardar Abdurrah Nashatar.

**BENGAL:**—Abdur Rahman Siddiqi, I. G. H. Arif, Shamshuddin Ahmed, Raja Karim, Wasimuddin, Mirza Mohammad Shafi, Abdulahil Baqi, S. A. Wasiq and S. A. Zaman.

## Muslim League Election Programme

The Muslim League Parliamentary Board adopted the following programme for ensuing elections:—

(1) To protect the religious rights of the Mussalmans; (2) to make every effort to secure the repeal of all repressive laws; (3) to resist all measures which are detrimental to the interest of India, which encroach upon the fundamental liberties of the people and lead to economic exploitation of the country; (4) to reduce heavy cost of administrative machinery, central and provincial, and allocate substantial funds for nation building departments; (5) to nationalise Indian Army and reduce the military expenditure; (6) to encourage development of industries, including cottage industries; (7) to regulate currency, exchange and prices in the interest of economic development of the country; (8) to stand for the social, educational and economic uplift of the rural population; (9) to sponsor measures for the relief of agricultural indebtedness; (10) to make elementary education free and compulsory; (11) to protect and promote Urdu language and script; (12) to devise measures for the general amelioration of the condition of Mussalmans; (13) to take steps to reduce

the heavy burden of taxation; (14) to create healthy public opinion and general political consciousness in the country.

## Sir H. Surhrawardy's Gift To Calcutta University

Sir Hasan Suhrawardy, ex-Vice-Chancellor of the Calcutta University, has made over to the authorities of the University ten shares of the face value of Rs. 1,000 for creating an endowment to commemorate the memory of his wife, the late Lady Shabr Banu Begum, out of the interest of which a medal, to be called the "Lady Hassan Surhawardy Medal," will be awarded annually to a lady graduate of any of the Faculties of the University who writes the best essay on Health Education.

## Barber Goes To London For Higher Training

For the first time in the history of Amritsar a Muslim graduate, Mr. W. D. Victor, son of Master Badr-ud-Din, the well-known hair-dresser with upto date saloons in Amritsar, Lahore, Rawalpindi and Murree is proceeding to Europe, visiting Italy, France and England for higher training in his profession of hairdressing and other departments connected with the treatment of the hair. Mr. Victor, who is a well-known figure in Murree, being a clever hair-cutter and dresser, left Amritsar for Bombay en route to Europe and was seen off at the Railway Station by a large number of his friends. His father Master Badr-ud-Din is the President of the Punjab Raja Conference.

## "History Of Congress"

At a meeting of the Executive Council of the Bengal Provincial Congress Committee, a committee was formed to examine and find out the portions in the "History of the Congress", compiled by Dr. Sitaramiah, containing reflections on the late Deshbandhu Chittaranjan Das and other Bengal leaders and to request the A.I.C.C. to expunge those portions from the book as also to suggest new materials concerning the Congress movement in Bengal that should be incorporated in the book.

## World Congress Of Dentists

The Ninth World Congress of the International Dental Federation will be held at Vienna, Austria from the 2nd to 8th August, 1936. The purpose of the congress is to further the progress of dental science and to promote better relations among the members of the dental profession in different countries.



# THE INDIAN POSITION IN SOUTH AFRICA

CONDITIONS are such in this country that our very existence is in a very precarious condition. This is not an unduly pessimistic statement but a fact which will prove itself, in other words—an axiom. What efforts are being put forward to combat this dreaded position, you may ask? The somewhat doubtful future that we all fear is not having much attention paid it by most of our leaders of public opinion simply because each has his own selfish outlook about the matter. What I may ask is the use of forming bodies (public of course), babbling a great deal of nonsense about this reform and that reform on the public platform, and trying to show the Indian community that everything done is done for the benefit of the community in every respect.

At present there exists two separate bodies each, as it were, attempting the throat of the other. Herein lies our weakness. We are powerless against the wiles of the oppressor. Our community lacks the united spirit it should possess, hence we cannot expect to be as successful as others for the simple reason that we do not show a united front. Much has been said and spoken about the Agent-General's marriage, and it is unfortunate that such a stir should have been caused considering the fact that the Agent's marriage was an entirely

By "FREE LANCE"

personal matter, which concerned him only. That the European press should be flooded with letters concerning this, coupled with the fact that mass meetings were held results of which have been that the Indian Government was requested to withdraw the Agent from South Africa, only lowered us in the eyes of the Europeans. And this is no small matter.

## The Colour Question

Needless to mention the colour bar is rampant throughout the whole Union, and the various restrictions brought about because of this only goes to prove this fact.

In all spheres of life one is confronted with this problem, whether it be an ordinary hawker or a wealthy merchant, all come under the same category. The one selfish apparent motive of the ruling race in this country in bringing about laws and restrictions detrimental to the darker races arises out of the fear of either being ousted or in time to come domineered by dark races. In the printing, furniture, and other manufacturing trades one is confronted with the question of colour bar. The stigma placed on the various workmen concerned, especially to intending apprentices are all unfair as they are unjust. One might

say that it would be an impossibility for an Indian in this country to think of being apprenticed as an engineer or an electrician or in any field of work from which he is strictly barred. It may be argued that we are better off than we were a little while ago. This is absurd when we consider that we have been deprived of so much that there remains little or practically nothing else to be deprived of.

In Durban alone there are about 80,000 Indians, what went the population be ten years hence! Are we to depend on a kind providence in order to enjoy the rights we deserve?

## What Of The Future?

Neither luck nor a kind Providence will help us for the future. We are eighty per cent. children of this soil. Can we boast that we enjoy the freedom that such people enjoy? Nay, even our rights are curtailed and we are a people without a franchise to illustrate I liken it to a man that is bound, food is given him also other things as his oppressor thinks fit, but he cannot fight for freedom or for his rights. We are truly in this unfortunate condition and as mentioned in previous stages in order to attain to some ideal at least we should show a united front. The dissolving of separate bodies and the formation of one powerful body to represent the Indian community is desired.

## South African News In Brief

### National Council Of Women

#### On Indian Education

ONE of the most complete memoranda yet presented to the Natal Education Commission was put before it in Durban on Wednesday July 22 by the Durban Branch of the National Council of Women. The Council was represented by the Chairwoman, Mrs. D. Strachan, Mrs. E. M. Steele, Mr. M. Asher, Miss Lawrence, Mrs. S. K. Elgie and Miss Alice Acutt. The National Council's recommendations for Indian Education were:—That primary education for Indians should be free and compulsory. That more primary schools for Indians should be established. That wherever numbers permit separate schools should be established for girls and boys. That at least one Government school for Indian girls' primary education in Durban is an urgent necessity. That special schools be established for Kindergarten and nursery classes. That special schools be established for technical and agricultural education. That facilities should be provided for the medical inspection of Indian schools. That the age of ad-

mission should be five years. That the curriculum should include singing. That the education vote for Indian schools should be increased, and that the *per capita* grant per Indian child should be increased.

### New Annexe Of H.Y.M.A.

(Maritzburg)

The official opening of the new annexe of the H.Y.M.A. (Maritzburg) was performed on Saturday afternoon by Mrs. Gordon Watson, wife of the Administrator of Natal, in the presence of prominent Europeans and Indians. About 250 Indian school children, all of whom were presented by the association with a packet of sweets, were also there. The new annexe was built by Mr. Koopie Murrie in memory of his mother and was to be used for religious educational and charitable purposes. Mr. A. T. Moodley, president of the Hindu Young Men's Association and other speakers referred to Mr. Murrie's services in eulogistic terms. Mrs. Shirely referred to the very valuable work of the Association and pointed out to the need for a young

women's association to co-operate with young men's organisation so as to get better results. Mr. Murrie expressed the appreciation of the Indian community for Mrs. Watson's presence to open the new annexe. Mr. Moodley presented Mrs. Watson with a golden key, with which she formally opened the new building. In the course of her speech Mrs. Watson said the Association's building was open to all sections of the community for the purpose of holding meetings and lectures. Since 1935 the premises of the association had been placed at the disposal of the Education Department for the purpose of conducting a girls' school. "It is at such time as this that I want to impress upon you" said Mrs. Watson, "that when you are willing to help each other the Europeans are all the more willing to help you." They had a very good friend in Mr. Koopie Murrie and it was their duty fully to realise and appreciate what had been done by one of themselves. The gathering then adjourned to the new hall where tea and cakes were served.

### Muslim Work For Vernacular Education

A mass meeting of the Muslims of the Dundee and district was held at the Mosque, Dundee, on Sunday July 26. The many speakers stressed the urgent necessity of suitable building being immediately erected for the vernacular education, the present buildings being insufficient. Those present elected a committee to collect funds and the committee acknowledges with thanks the following donations: Messrs. P. O. Ebrahim & Sons, £250; Ayob Noor Mahomed & Sons £250; M. Amod £200; M. Hassim £50 15s; A. K. Ismail £50 10s; Jamalooddeen £25; G. H. Meer £20 10s; A. H. Rawat £10, Total, £856 15s.

### Thrift Cup For Indian Schools

Mr. O. B. Pillay, the Indian Postmaster, Non-European Post Office, Pretoria, has very kindly presented a beautiful silver Cup for Thrift Competition among the Indian Schools of the Transvaal Province.

### Rand Indian Scouts Leave Durban

Eighty Indian Scouts from the Transvaal under the Rev. B. L. E. Sigamoney went to Maritzburg from Durban on Saturday July 18. They stayed at the St. Paul's school. An interesting programme was drawn up for the Scouts' visit, but, owing to pressure of time, they were not able to complete it. They visited various places of interest and played friendly soccer matches. A banquet in honour of the visitors was given by the Maritzburg Indian Teachers' Society on Monday evening and on Tuesday, the Scouts left for Rand by train. Rev. Sigamoney heartily thanked the various bodies for the kind hospitality extended to the Scouts during their stay.

### Lady Ali Anxious To Visit India

In an interview with the correspondent of the *Natal Advertiser*, Lady Ali wife of Sir Syed Raza Ali is reported to have stated that she was looking forward to visiting India when Sir Raza's term of office was over. It will be her first visit, although she has a great many friends over there. If her husband takes leave next year they will probably spend the holiday in England.

### First Hindustani Girl In S.A.

On Wednesday July 22 the Indian Culture and Study group accorded a farewell reception to Miss Singh, daughter of Mr. and Mrs. B. R. Singh and granddaughter of "Ranee" and the late Mr. Rati Paul Singh in the M. K. Gandhi Library, Queen Street. Mr. Brijmohan D. Lalla presided. Miss Ansiya Singh is the first Hindustani girl in the Union to matriculate. She sailed on Thurs (ay) following in the *Balmoral Castle* to study medicine at the Edinburgh University. We congratulate the parents and wish her every success.

### New Telephone Tariff

A new telephone tariff is to be introduced into Durban on August 1. The City Council has unanimously decided to inaugurate a tariff consisting of a basic annual charge for both domestic and business uses for £3 12s. with 1d. a message for every call made. The present charge for domestic telephone users is an annual charge of £5 with an allowance during the 12 months of 500 free calls. All calls in excess of this number cost 1d. each.

### Mr. Swaminathan At The Cape

That South African Indians should organise as one body in order to conserve their resources and consolidate their strength was urged by Mr. T. Swaminathan, founder and organising secretary of the Indian Colonial Society, in an address to the Capetown Tamilians. Since Mahatma Gandhi's departure the whole of the Indian community of the Union had been left in the lurch. He condemned the policy of exclusion of non-white race to separate unoccupied tracts of the world, which was based on the purely imaginary fear that the black man would one day overpower the European. Mr. Swaminathan sailed for South America from Capetown on July 20.

### East London Hindu Society

At a specially convened meeting of the East London Hindu Society the president moved a vote of condolence to Lady Crewe and her family on the occasion of the death of Sir Charles Crewe. The meeting rose in silence as a mark of respect.

The meeting also expressed its profound regret at the death of Mr. Abbas Tyebji in India and offered prayers that his soul may rest in eternal peace.

### Nizamia Muslim Society

The secretary of the Nizamia Muslim Society beg to extend its appreciation to Mr. S. M. Vawda of Newcastle for sending 14 new membership applications from his district. The membership has now increased from 150 to 175. The officials of the society visits twice weekly the Greys Hospital.

### Shri Krishna's Ashtamee

The chairman, Mr. S. D. Maharaj writes:—The celebration of Shri Janam Ashtamee in honour of the birthday of Shri Krishna will be held at the Shri Vishwaroop Temple, Tongaat on August 9. All Hindu devotees are requested to attend.

### A Letter From King Of Egypt

Mr. Mahommed Cassim of "Mecca to Medina" Cafe, Durban has received the following letter:—Sir, "I have had the honour of submitting your letter of May 18th 1936, to His Majesty the King. My august sovereign, who commanded me to convey you his best thanks."

### ORIGINAL CORRESPONDENCE.

#### Shri Krishna Ashtamee

To the Editor "INDIAN OPINION"

SIR,—SHRI KRISHNA ASHTAMEE the birthday of Lord Krishna falls on Sunday, 9th August, 1936.

Numerous Temple Officials will be engaged in the "Latest nautch girl hunt," to make it the most outstanding item on their programme to celebrate the great occasion. The majority of the Hindu community to-day are so illiterate that they do not even know their religion. The Temple hall which should be used by the Temple authorities in inviting prominent and learned Hindi students to deliver lectures, recite religious hymns, or to read and translate passages from religious books such as the Bhagwad Gita are used on such religious occasions for dances. It is time that the leaders of the Hindu community gave a serious thought to this question and made some improvement in existing state of affairs.

I am etc,

M. H.

### Obituary

#### Death Of Mr. Rogers Joseph

The many friends of Mr. Rogers Joseph will be sorry to learn of his untimely demise on July 16, 1936, at 9 p.m. in the Frere Hospital, East London, Cape Province after an illness of four days. The late Mr. M. Rogers Joseph formerly of Durban, was only 33 years of age and was a well known sportsman. The sad news of his death has come as a great blow to all soccerites in the Cape, and to his many relatives and friends in Natal, because, mainly through his energy and devotion the Frontier Indian Football Association has been proud of the expansion of sport by the affiliation of the Pirates Football Club, which had been one of his ambitions. Mr. Joseph was in the employ of Madame Albert and Mr. Albert who very kindly offered to defray all costs of the funeral. Mr. Rogers Joseph was a fervent and staunch Roman Catholic and a very good supporter in religious and social activities. He was loved by all sections of the community. Many people attended the funeral and a large number of floral tributes were sent by his many friends. The sympathy of the whole Indian community of East London is extended to his sorrowful wife, his mother, Thavarani brothers and to all the members of the family.—Contributed.

### WANTED

A Muslim Lady teacher, to teach Arabic and Hindustani to Girls from age 6 to 15.

Apply:

ISMAIL & ABDOL KARRIM,  
15, Berg Street, Potchefstroom.

# The Sporting World

## Central Factory Wins

IN a friendly soccer match played on Kearsney ground on July 19, the Central Factory Seniors defeated Kearsney by 1-0. Juniors drew. A banquet was given in their honour at which the following were the speakers Messrs. V. C. Naidoo, C. V. Naidoo, A. Coopasamy and Sundram Gopal.

## Transvaal Indian Scouts At Mt. Edgecombe

The Mt. Edgecombe Indian School Old Boys Sports' Club with the assistance of the Natal Estates Central Body and other elders, entertained the Transvaal Indian Boy Scouts on Wednesday July 18. The Scouts were taken to the Natal Estates Sugar Factory where Mr. J. W. Bower the manager welcomed and was pleased to see them. He wished that their visit to the factory would prove an educational one.

A game of soccer was played with the Juniors: M. I. S. O. B. beat Transvaal by 2-0. Seniors: Transvaal beat M.I.S.O.B. by 3-1. After refreshments Mr. V. Vinden on behalf of the M. I. S. O. B., the Central Body and residents, thanked the scouts for the visit and fine display of soccer. Other speakers were Rev. B. L. E. Sigamoney and Mr. Peter Pahliney who spoke on behalf of the Scouts.

By "Rambler"

## Mt. Edgecombe Soccer Results

The following are the results of matches played last Sunday at Mt. Edgecombe:—M. I. S. O. B.—Ottawa 1-0; Natal Estates—Stanger Stars 2-1; Natal Estate Rangers (B)—Manning Stars (B) 1-2; Natal Estate Rangers (A)—Manning Stars (A) 1-3; N. E. Temples Juniors—Verulam, draw; N. E. Temples Juveniles—Verulam 2-1

## Sporting Chips.

THE latest test match score is All-India (second innings) 390 for five wickets (Mushtaq Ali 112, Merchant 114. Scores: All-India (first innings) 203. England (first innings) 571 for 8 wickets declared.

A most exciting match of the season, was witnessed by a large number of both Europeans and Indian spectators on Sunday July 19 at the Queen's Park Sports ground Vrededorp between the Dravidian F. C. and Daffodils of Nigel. The match resulted in favour of the Dravadians by 5 goals to nil.

A friendly Football match was played between Jawahar Football Club and Young India Football Club at Natal Spruit ground Johannesburg on the 22th July and the match was won by Jawahar F. C. by 3-1.

The Dravadians and the Kohinoor F.C. played last Sunday at the Queen's Park Ground Vrededorp. Immediately after the kick off the Dravadians scored a goal. The second goal followed within another ten minutes when Chetty the brilliant forward took a swift shot from the 25 yards area into the net. On resumption of play the Dravadians scored another goal and thus won the match by 3-1.

Durban Sunday League met Weenen County at Estcourt on Sunday. Both teams were equally matched. The game was very thrilling. After several efforts Weenen County brought the score to 5-4. Final whistle blew with Durbar's colours flying. Durban Sunday League will now meet Newcastle at Currie's Bountain.

Durban defeated Maritzburg in the Intertown match by 3-1.

Schools defeated Shamrock at Ladysmith by 2-1.

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# ઈન્ડિઅન ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે  
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૪ મું.

ફ્રીનીક્સ, શુક્રવાર, તારીખ ૩૧ જુલાઈ ૧૯૩૬

અંક-૩૧.

## નોંધ અને સમાચાર

હીંદી કેળવણી પર નેશનલ કાઉન્સિલ ઓફ વીમેન

નેશનલ કાઉન્સિલ ઓફ વીમેનની ડરબન ની શાખાએ કેળવણીની તપાસ કરવા બેઠેલાં કમીશન સમક્ષ ગયા બુધવારે વીસ્તૃત અને સંપૂર્ણ યાદી રજુ કરી હતી. હીંદીઓની કેળવણીના સંબંધમાં તેણે નીચે પ્રમાણે સૂચના આપી હતી:

હીંદીઓ માટે પ્રાથમિક શિક્ષણ મફત ને ફરજિયાત હોવું જોઈએ.

હીંદીઓ માટે વધુ પ્રાથમિક શાળાઓ થવી જોઈએ.

ન્યાં ન્યાં સંખ્યા પુરતી હોય સાં સાં છોકરાઓ અને છોકરીઓ માટે જુદી શાળાઓ થવી જોઈએ.

હીંદી છોકરીઓ માટે ઝોળામાં ઝોળી એક સરકારી પ્રાથમિક શાળા ડરબનમાં હોવાની અલ્પત જરૂર છે.

કોન્ડરગાર્ટન અને નરસરાના વર્ગો માટે ખાસ શાળાઓ થવી જોઈએ.

ઔદ્યોગિક અને ખેતીવાડીનાં શીક્ષણ માટે ખાસ શાળાઓ થવી જોઈએ.

હીંદીઓની શાળાઓની દાકતરી તપાસ માટે સગવડો થવી જોઈએ.

નીશાળમાં દાખલ થવાની વય પાંચ વર્ષની થવી જોઈએ.

શાળાના અભ્યાસક્રમમાં સંગીતનો પણ સમાવેશ થવો જોઈએ.

હીંદીઓની શાળાઓને માટે વધુ ખર્ચ થવો જોઈએ અને વીઠાર્થી દીકરાંમાં પણ વધારો થવો જોઈએ.

રૂલ લાયસેન્સીંગ બોર્ડની જોડુકમી

એસ્ટકોર્ટની રૂલ લાયસેન્સીંગ બોર્ડે હો કર અને પેડલરના લાયસેન્સો માટેના હીંદી અરજદારોને માટે એક નવો ધારો કરેલો જણાય છે. જુલાઈ તા ૨૨ મીએ એ બોર્ડ તરફથી ૧૪ હીંદીઓની અરજીઓ સાંભળવામાં આવી હતી જે સઘળી એવી શરતે બોર્ડે મંજૂર કરી હતી કે જે પી. અથવા પોલીસ સોર્ન્ટ પાસેથી અરજદાર તરફથી સારી ચાલ ચલગતનું સર્ટીફિકેટ રજુ કરવામાં આવે એસ્ટ-

કોર્ટની રૂલ લાયસેન્સીંગ બોર્ડની આ જોડુકમી નહીં તો બીજું શું ગણાય? ખરાબ ચાલચલગતવાળા માણસોની સાંભાળ લેવાને શું મેલ્ટ્રેડ બસ નથી.

નાટોલ ઇન્ડિઅન કોંગ્રેસ

નાટોલ ઇન્ડિઅન કોંગ્રેસના કમિયલોઉ સેક્રેટરી મી. અમદુલ્લા મુસાએ અગસ્ટનો ટેલીફોનનો સંદેશ મોકલી કોંગ્રેસની વાર્ષિક જનરલ મીટીંગ ને ઓગસ્ટ તા. ૨૭એ ભરાવાની જાહેર થઈ હતી તે અચોક્કસ મુદતને માટે મુલતવી રહી હોવાનું જાહેર કરવા અમને જણાવેલું છે. તેવી મીટીંગ ભરવાના અગાઉ એક પ્રયત્ન થઈ ચુક્યો હતો અને નવ મહીના સુધી વખતો વખત મુલતવી રાખ્યા પાદ છેવટે પ્રયત્ન નીષ્ફળ નીવડ્યો હતો. હવે બેનાનું રહ્યું છે કે આ વખતનો પ્રયત્ન કેવો ફળે છે. પ્રારંભ તો બહુ હીમત આપનારા નજર ચણાય.

કોનીડાડમાં મી. કોડરરાવનો અનુભવ

મી. પી. કોડરરાવ જેઓ સર્વન્ટસ ઓફ ઇન્ડિઆ સોસાયટીના એક અગ્રગણ્ય સભ્ય છે અને જેઓ ના. શાસ્ત્રીજી ને વખતે હીંદી ના પહેલા એજન્ટ-જનરલ તરીકે આ દેશમાં આવ્યા તે વખતે તેમનાં પ્રાઇવેટ સેક્રેટરી તરીકે આવ્યા હતા તેઓ છેલ્લાં વર્ષેક થયાં યુનાઇટેડ સ્ટેટ્સમાં વ્યાખ્યાનો આપી અને અભ્યાસ કરી રહ્યા છે. તેઓ ટુંક મુદત પર ન્યુયોર્કથી બ્રીટીશ ટ્રીનીડાડ જવા ઉપક્રતા હતા તે વખતે તેમને અસાધારણ અનુભવ થયો હતો. શીપીંગ કંપનીએ તેમને જણાવ્યું કે તેઓ જો પા. પ૦ કંપની ઓરીસમાં મુકે તો તેમને ટીકીટ આપી શકાય. જણાય છે કે ટ્રીનીડાડ તેમજ બ્રીટીશ ગીયાનામાં ઇમીગ્રેશન કાયદો એવો છે કે બીજા અને ત્રીજા વર્ગના ઉતારાઓ ને ટ્રીનીડાડમાં જન્મેલા તહી હોય તેઓ ટ્રીનીડાડમાં સ્થાયી રહેવાથી નહિ કરી દે તે સામે બાહેધરી તરીકે આ રકમ તેઓ પાસેથી લેવામાં આવે છે. મી. રાવે કંપનીને જણાવ્યું કે તેઓ ટ્રીનીડાડ માં રહેવાનો ઇરાદો રાખતા નથી અને ફરટ કલાસમાં મુસાફરી કરશે. પરંતુ તેમ છતાં તેમને ટીકીટ નહિ આપવામાં આવી અને પા.

પ૦ ની રકમ તેમને રોકડી અનામત મુકવી પડી. તે પછી સ્ટીમર પર લણા કેનેડીયન ઉતારાઓ હતા. તેઓમાંના કોઇ પણ મી. રાવ સાથે બોલતા નહોતા અને કેમ જાણે અસ્પૃશ્ય ન હોય તેમ કેકપર તેમને એકલા લજ દેવામાં આવ્યા હતા. ડાઇનીંગ રૂમમાં તેમને માટે એક ઇલાયદા ટેબલ પર એકલા ખાવાની સગવડ કરી આપવામાં આવી હતી. આવો કડવો અનુભવ મી. રાવ જેવા માણસને એક બ્રીટીશ મુલકમાં જતાં લેવો પડ્યો હતો. ફીનીયામાં હીંદુસ્તાન એ એકજ એવો દેશ જણાય છે કે ન્યાં કોઇ પણ માણસ છુટથી દાખલ થઈ શકે છે અને છુટથી તેનો લાભ લઈ જઈ શકે છે. અને તેમ છતાં હીંદીઓએ તેા લલે ગમે સાં જતા હોય અને ગમે તે દરજ્જાના હોય છતાં હકુતજ થવાનું રહ્યું આ પણ એક કર્મની ગતિ છે. પરંતુ એટલું તો સ્વ-કાર્ય ધીના નહિજ ચાલે કે હીંદુસ્તાનને આ પોતાના પાપોનું ફળ ભોગવવું પડે છે.

અભયચર્ચના અર્થ

અમેરીકાના મોન્ટ શહેરમાંથી મીસ મેથલ ઇ. સીમ્પસન નામના બાઇએ "અભયચર્ચ" ની વ્યાખ્યા માંગેલી તેના જવાબમાં મહાત્મા ગાંધીજી 'હરિજન' માં નીચે પ્રમાણે લખે છે:

"એનો (અભયચર્ચનો) મુળ અર્થ આમ આપી શકાય: ધન-ઇશ્વર-ની સાથે અનુ-સંધાન કરી આપે એવો આચાર.

"આ આચાર એટલે બધી ઇંદ્રીઓ પર સંપૂર્ણ સંયમ અને એ અભયચર્ચ શબ્દનો સાચોને પ્રસ્તુત અર્થ છે.

સામાન્ય રીતે લોકમાં એનો અર્થ જનનેદ્રિય પર માત્ર સ્થુળ કાણુ એવો થઈ ગયો છે. આ અકુચિત અર્થે અભયચર્ચને હલકું પાડ્યું છે. બધી ઇંદ્રીઓના ચોખ્ખ સંયમ વગર જનનેદ્રિયનો સંયમ અશક્ય છે. એ બધી અન્યોન્ય આધાર રાખનારી છે. નીચલી જૂમાંક પરનું મન પણ ઇંદ્રીઓમાંજ ગણાય છે, મન સંયમ વીના, માત્ર સ્થુળ કાણુ થોડો વખત રાખી શકાતો હોય પણ તે જુજ કામનો કે નકામોજ છે."