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NOTES AND NEWS

Mr. Nanjee Kalidas Mehta, M.B.E.

MR. NANJEE KALIDAS MEHTA, M.B.E., the well-known Merchant Prince of East Africa has sailed by the *Kenya* from Mombasa on Dec. 6 and is expected to arrive in Durban on Wednesday, Dec. 16. He comes to tour the Union and to see the Empire Exhibition. He will be the guest in Durban of Mr. T. P. Devshi and will reside at "The Castle," Mayville, the old residence of Mr. Rustomjee. Mr. Nanjee Kalidas Mehta who hails from Kathiawad is well-known in the commercial and industrial world. He is only 49 years of age. After completing his vernacular education he toured India



Mr. NANJEE KALIDAS MEHTA, M.B.E.

when he was quite young and so enterprising was he that he launched out abroad in a sailing vessel. With his business acumen he soon became quite successful and to-day he is the proprietor of the Uganda Sugar Factory and the Director of two well-known cotton milling companies. He owns besides a dozen ginning factories and tea and coffee factories and huge plantations. He has about ten thousand workers including Indians, Natives and Europeans. Mr. Mehta, the Merchant Prince, has known how to be wealthy and has also known how to spend. He is a well-known philanthropist. He has built many hospitals, schools

and libraries which are run at his expense. In Porbander, his birthplace, he has donated a large sum towards building a school for the depressed classes. Very recently he donated the princely sum of a hundred and ten thousand Rupees for a boys' school and three hundred thousand Rupees for a girl's school in Porbander. Mr. Mehta has visited England, France, Germany, Russia, Spain and other European countries with a view to increasing his commercial and industrial knowledge. In Lugazi, East Africa, in 1929, Mr. Mehta had the honour of entertaining the Prince of Wales (presently H. M. the King). In recognition of his distinguished career and his public charity H. M. the King was pleased to confer upon him the M. B. E. He has also received from the Maharajah of Porbander and Jamnagar the distinguished titles of Raja Ratna and only this year he has been made Raja Mantri by the Maharana of Porbander. We join the Indian public of the Union in according to Mr. Nanjee Kalidas Mehta and Mrs. Mehta and his family a very hearty welcome and we hope that his short stay in the Union will be both an interesting and comfortable one.

Colour Bar In Maritzburg

New by-laws relating to the reservation of seats and other accommodation in public places in the Borough are recommended by the Finance and General Purposes Committee for the approval of the Maritzburg City Council. The by-laws read as follows:—(1) The Council may legibly mark any seat, shelter or public convenience in any public park, garden or recreation ground or in any street or public place in the Borough, and further may legibly mark any apparatus and equipment for sport, recreation or amusement in any public park, garden, recreation ground or the like with the words "Europeans only," "Asiatics only," or "Natives only." When any such seat, shelter, public convenience or apparatus and equipment for sport, recreation or amusement has been so marked it shall be reserved for use by the class named in such marking and by no other class. (2) No person of

any class other than that named in any such marking shall make use of any such seat, shelter, public convenience or apparatus and equipment for sport, recreation or amusement.

We have all along been protesting against the introduction of any discrimination based on race or colour in law and it is to be hoped that the leaders of the Indian community in Maritzburg will not allow the by-laws referred to above to be adopted by the City Council without a protest having been lodged by the Indian community.

Union Delegation's Assurance

Speaking on Friday night at a social gathering held in the Masonic Hall, Parktown North, under the auspices of the United Party, Mr. J. H. Hofmeyr (Minister of Mines, Education, Labour and Social Welfare) referred to the visit of the Union Parliamentary delegation. "Next year," Mr. Hofmeyr said, "India, under the new constitution, will obtain virtual responsible Government, and when that has happened, as far as I can see, nothing will be able to stop India from progressing as South Africa has progressed, until it attains the full status of freedom within the British Commonwealth. But in India to day, there is a great deal of doubt about the future. With the desire for freedom and the aspiration for self-dependence, there are doubts as to whether these ambitions can be realised within the British Commonwealth. We, coming as we did from a Dominion which had obtained full freedom within the British Commonwealth, were able to give the people of India the assurance that their desires could be realised, without going outside the partnership to which we belong. It is an important thing for South Africa that the British Commonwealth should remain strong, united and effective. We do not want to see a great country like India standing outside. The assurance we were able to give was, I think, the real significance of the visit that we paid.

Indian Opinion

FRIDAY, DECEMBER 11TH, 1936

The British Crisis

A GRAVE crisis has occurred in Britain owing to the King having expressed his desire to marry Mrs. Simpson, an American woman, who has, within the last few weeks, divorced her second husband—a Canadian settled in London. While the crisis concerns the British people all over the world it little concerns India or Indians. The reason being that there is no love lost between British Imperialism and India, and India is not interested in the King as representative of a system of Government which has made her a slave country. India is interested in the King only in his personal capacity and fully sympathises with His Majesty in the very precarious position that he holds. In his personal capacity marriage is his private affair in which no one has the right to interfere.

Speaking from a general point of view, however, the position is different. In the past a great deal of importance was attached to preserving the purity of the Royal blood. But let alone the past days. Even in the present days among the aristocracy of practically all the nations of the world preserving of the purity of blood is considered to be a matter of great concern. Not only that but particular care is being taken even over animals that pure breeds are produced. And pure breeds are greatly admired and are very costly to procure. No wonder then that our forefathers showed particular care and concern in preserving the purity of the Royal blood. India in this respect was the most particular. *Kshatriyas*, the warrior race, were so particular that care

was taken that the child, whose mother was unable owing to ill-health to feed it, did not drink the milk of any woman but a *Kshatriya*. The instance of Rama and Sita in the Indian mythology is typical of what took place in the early days among Kings. Since Sita was touched by Ravana Rama sent his own beloved wife in exile. Rama was as sure as the sun rose in the East that his wife was not defiled by Ravana. But the gossip about the King went to his ear and to set a noble example in chastity to the womanhood in particular and to their subjects in general Rama and Sita, the King and the Queen, made a supreme sacrifice of the self in the interests of the people they ruled. There cannot be a nobler example of the devotion to duty of one who is destined to be the King.

It is in this light then that we Indians think of the present grave crisis in Britain. A King should not act in a manner which is worthy of censure even among common men. And when he does so act it is a sure sign of the beginning of the end of his rule. In the circumstances it is not to be wondered at if the British people throughout the world are anxious over the King's desire. The British Cabinet has placed before His Majesty, very wisely we think, the choice between abdication and not marrying Mrs. Simpson.

We would conclude this article in the very significant words of the *Natal Advertiser*: "There for the moment the matter rests. We may be sure that both the King and Mr. Baldwin realise the extreme

importance of an early, full and official statement to put an end to a position that would speedily become intolerable were it allowed to continue. Nor do we feel that this is the occasion to tender advice which unquestionably the King will receive in heaped measure from the dignitaries of Church and State. But the crisis should not pass without a loyal and respectful expression of sympathy with him in this grave predicament. During the course of an apprenticeship which began almost at his birth, he has proved himself again and again. He has a record of devoted service to the State in peace and war and no man of his generation has so many Empire-wide ties as he. His life has been instinct with the desire to help the poor and he is anchored for ever in the hearts of ex-servicemen and women and in those of the inhabitants of the depressed slum-ridden areas for whom he has been so ready and so potent an advocate. Such a man—every inch a King in the true sense of those much misused words—does not throw away Kingship and jeopardise the State for any light whim. The choice is his. He is at least capable of advising himself as are the people who will rush to that task. It is, in our view, profoundly the time to say 'God Save The King.'"

—oOo—

Fountain of Wisdom

The economic activity of man shorn of greed and the cause of friction, affords an opportunity for the realisation of one's inner urge for self-expression. It shifts the emphasis from selfishness to love and releases man from meaningless toil that saps his vitality and gives him work that builds his character and sustains him. When man attains this position, he will as a matter of course obtain his political freedom and his individual dignity.—J. G. KUMARAPPA.

HUMANITY SEEKING EXPRESSION

DR. TAGORE ON LITERATURE

The following are extracts from an article in *The Viswabharati Quarterly* which is translated from a Bengali address of Dr. Rabindranath Tagore to the National Council of Education:

TO view literature as belonging to a particular person, place or time is not to see it truly. What literature has to give us can only be properly apprehended when we realise that through it humanity of all time is seeking expression.

Only the works of such authors as have felt within themselves the sentiment of all mankind, have found permanent place in literature; and its several makers belonging to different countries and epochs are but the workmen who have assembled to carry out a given design. True, the whole plan is never before any one of them, so that mistakes have ever and anon to be rectified by dismantling and rebuilding. But because such workers are possessed of the requisite imagination and skill to work on the unseen design in harmonious collaboration, they are recognised as craftsmen of a superior order and honoured accordingly.

When in the field of the world's work we try to find what man's message is, what his endeavour has been, what aim he is pursuing, we have to make our search in his history as a whole,—to view separately the reign of Akbar, or the annals of Guzrath, or the character of Queen Elizabeth, may serve only to allay our curiosity for historical news. He who knows that Akbar and Elizabeth were but instruments; that the deep purpose running through all history works towards fruition through the successes and failures of man; that mankind strives to become greater and greater by all kinds of union between its units—such a reviewer does not single out for comment any particular individual, however prominent, but seeks to discover and show how humanity is making and breaking, breaking and making, in order to achieve unity from disparity, to realise itself as a whole. Such a spectator is not content with looking at the throng of pilgrims, but returns not till he has had his own sight of the shrine.

Universal Literature

So in the field of what I call universal literature, the thing to be seen is, how man is there giving expression to the joy which is at the source of his being; in what aspect,—whether as sinner, enjoyer, or self-conqueror,—he, in different moods and circumstances, essays to hold himself forth; how through all such aspects and variations his soul is ever striving to know its own significance,

In short one should traverse universal literature for the purpose of knowing how truly man has so far succeeded in establishing intimate relations with the world at large, or what is the same thing, how far he has achieved intimacy with Truth itself. For literature must not be viewed as an artificial product, but as a real world in itself whose whole truth is not revealed to any one individual, because it is ever, like the world of man's work, in the process of being

have had a vision of humanity in its wholeness, we should have seen its inner core at work adjusting itself into different layers; and surrounding it a radiant periphery spreading its influence further and further. I ask you to look on universal literature as such a photosphere of humanity in which at times storms arise, sprays are thrown up, and light contends with light.

Rich And Emotional Life

Whilst you wander amidst the habitations of men, you see them at their incessant toil—the grocer tending his shop, the smith plying his hammer, the porter bearing his load, the business man balancing his books; but you perhaps overlook one thing which I would now bring before your mind, that in his homes, workshops and markets, in the highways and byways of his daily work, through all their squalor, narrowness and penury, there flows an ever increasing volume of rich emotional life.

In the Ramayana and Mahabharata, in innumerable folk-tales, ballads and devotional songs, is distributed to each and all, by day and by night, the nectar welling up in the heart of humanity. Behind the meanest countrymen of ours stand the heroic figures of Rama and Lakshmana, through the dingiest of his dwellings flow the heart-stirring breezes of their forest retreat; his rainy season has been amplified and made more beautiful in the rains perpetuated in our poems and songs, in Kalidasa's Meghaduta, in Vidyapati's lyrics; the petty joys and sorrows of his meagre home are presented to him in larger perspective in the joys and sorrows of royal dynasties told in drama and epic: his heart's yearnings for his little daughter are annually celebrated in the eternal story of Uma's separation from and reunion with her father, the Mountain King; the creations, the radiations of man's heart mitigate with the embrace of their soft, bejewelled arms, the hardness and poverty of man's work-a-day world.

I ask you thus to see universal literature as enveloping all mankind with a halo of beauty and virtue. You must see how his physical life has thus expanded into its surrounding spiritual life,—the larger world that literature has created round his smaller world of actuality.

Re-elected President

WE learn from a Reuter's message from Allahabad that Pandit Jawaharlal Nehru has been re-elected President of the Indian National Congress which meets during the Christmas week at Faizpur.



PANDIT JAWAHARLAL NEHRU

পন্ডিত জবাহরলাল নেহরু

শ্রীমহাশয়ী স্বরনা সঙ্ঘাপরশী
মালুম পডে ডে ডে ইন্ডিয়া আতে বাতালনা
তহেবারিমা মজনারী ভারতীয় রাষ্ট্রিয়
মহাসলানা প্রমুখ তরীকে পন্ডিত জবাহর-
লাল নেহরু ইরী সুটবামা আন্যা ডে.

created; but which, nevertheless, even in its incomplete stage, holds within itself the ideal of perfection towards which it is progressing.

We cannot see the tensely-fluid core within the sun, which is in constant process of transformation, but which nevertheless is being manifested to us by its photosphere, through whose luminous activity the sun is continually giving itself up and uniting itself with all the universe. If we could similarly

A SOUTH AFRICAN ON INDIA

IMPRESSIONS OF MODERN BOMBAY

The following is the second of a series of articles contributed to the *Rand Daily Mail* by Mr. Leif Egeland M.P., a member of the South African Parliamentary Delegation that recently visited India. Further articles will be reproduced in subsequent issues of **INDIAN OPINION**.

TO a South African familiar with the phenomenon in his own land of the rapid drift of population to the larger cities and the corresponding decline of the smaller towns, it is surprising to find that close upon ninety per cent. of India's teeming millions are not in towns at all. They live in the villages, of which there are well over half a million dotted about the *mofussil* or rural hinterland. Whereas in England and Wales no less than four-fifths of the population are classed as urban, according to the last Indian census, only eleven per cent. resided in the towns. Moreover, in the whole of this vast country there was no more than thirty seven cities with a population bigger than the present European population of Durban.

Some of the villages looked quite idyllic as I saw them from the train when the countryside was fresh and green after the monsoon. Their clusters of huts, occasionally stone but more often clay and not unlike native kraals, were generally surrounded by a low wall and shaded by tall palms, while buffalo and cattle lazily cooled themselves in a nearby pond.

According to a well-known Indian author, the village remains "the ancient rendering of a fine civic ideal" and the very embodiment of simple life. In the past each village was a separate and self supporting unit, a tiny self-governing republic isolated from its neighbours.

To drive through the average village, however, or to spend some time within its walls shows how deplorably backward and unhealthy in many respects conditions there are. One begins to realise how desperate is the need on a bigger scale of uplift activities such as are advocated and practised in one way or another by such men as Dr. Tagore, Mr. Brayne, of the Punjab Administration, Mahatma Gandhi and others.

Appalling Poverty

According to Pandit Nehru, the leading Congress politician, India to day is a poor and dismal sight behind all the splendours of the imperial frontage. Certainly there is appalling poverty both in towns and in the country. The villager, poor gullible illiterate and improvident as he generally is, is often

in debt to his landlord but still more often to the (usually) unscrupulous moneylender.

In the Punjab alone the numbers of the money lending classes went up by over four times in forty years, and in 1911 there were nearly two hundred thousand of them in the province. The total sum owed by agriculturists throughout India has been computed at well over eight hundred millions sterling for the year 1934. Whether this figure is correct or not, there can be little doubt that the total rural indebtedness is staggering—so staggering as to make one wonder whether any real solution will come before an autonomous India succeeds in forcing through revolutionary changes.

Everywhere, in the villages as in the town slums, the chief difficulty is the same, namely overcrowding. There is no means of escape, and the standards of living can hardly help being continually lowered by the increasing pressure of population.

In the decade preceding 1931 the population of India went up by over ten per cent., a net increase of just under eighteen times the entire European population of the Union. It is estimated, moreover, that the present frightening fertility of India results in the birth of one thousand people every hour, and that an extra three millions are each year absorbed into the villages.

The Only Hope

With immigration not available, and nothing short of millions emigrating could be of any real effect, and with the degree of absorption into industry being lessened by the steady advance in labour-saving machinery, only big-scale irrigation seems to promise, for a time at least, some relief against a failure in the food supply. According, however, to a competent observer, Edward Thompson, irrigation by itself "cannot prevent India gradually sinking into a kind of rural slum, definitely below the general standard of living in most of the world, a reserve of cheap labour whose people and whose products will be excluded by countries wishing to maintain a higher standard."

Meanwhile, it seems clear that many years must elapse before the villager is in a position to exercise a direct and decisive political influence in either provincial or federal affairs. India's immediate future will depend on the wealthy and educated minority, who number perhaps twenty millions to-day but are increasing rapidly alike in numbers and in political consciousness.

I have written at considerably greater length about the rural situation than

my own experience or observation of village conditions warrants, partly because its significance is apt to be overlooked, and partly because the subject is not without interest to South Africans with our own rural problems both inside and outside the Native Reserves.

A Sharp Contrast

The large and thriving city of Bombay presents a complete contrast to the type of village I have described. Of the three leading commercial centres we visited, Bombay impressed me the most vividly, perhaps because to us also it was the "Gateway of India."

It is a town of beauty and of bustle, cosmopolitan and clean so far as the commercial centre and the residential quarter on Malabar Hill are concerned, vividly Indian and crowded in its bazaars and suburbs. The modern city bustles rather with promise of the future than recalling the heritages of the past, and is remarkable for broad promenades, dignified buildings, monuments (several being statues erected to honour men still living), luxurious clubs, residential palaces, magnificent up-to-date docks and for much else.

It is a city, too, of lovely views, the finest of which is the panorama from Malabar Hill, from the cotton chimneys on the far left across the city and harbour of the magnificent blue curving sweep of Chowpatty Beach on the right. It was on Chowpatty nearly a generation ago that Tilak the fiery patriot familiarised Bombay's thousands to a revival of the annual *Ganpati* immersion festivals connected with the Elephant-Headed Ganesh, the Hindu God of wisdom and goodwill.

Our arrival in Bombay happened to coincide with the *Ganpati* celebrations, which I found taking place on this beach appropriately close to the spot where Tilak was cremated and where there now stands a striking statue to him. Surveying such a panorama, one does not cavil at the claims of "Bombay the Beautiful" to her proud motto, *Urbs prima in Indis*, nor can one help marvelling at the growth from the tiny island settlement which, in 1626, formed part of the Portuguese Infanta's dowry to Charles the Second and which was by him leased to the East India Company for the princely sum of ten pounds a year.

Varied Headgear

The Cosmopolitanism of Bombay was strikingly evident in the picturesque variety of Indian male headgear. The flowing turban of the Punjabi contrast-

ed strongly with the round and oval headress of the Bania, the peaked hat of the Bhatia, the spheroid of the Borah or the peculiar clovenhoof headgear of the Parsee.

Of all the communities of India I found these Parsees, who number in all little over a hundred thousand, the most interesting and remarkable. Unswerving adherents still of a religion of Sun Worship, whose prophet was Zoroaster and whose Bible the Zendavesta, they were driven out of their original Persia by Islam nearly thirteen centuries ago. So thoroughly did the Muslims drive that there survive only about ten thousand Parsees in Persia to-day. Nearly three hundred years ago a small immigrant band of Parsee exiles erected the first of their "Towers of Silence" high up on the Malabar

Hill, since surrounded with fashionable residences. Since then this light-skinned and highly intellectual minority, have been remarkably successful as professional men, politicians, judges and business men. Parsee women, with their graceful carriage, clear skins and delicately modelled features, remind one of of French or Russian ladies.

Parsees claim—perhaps with justice—that their gruesome method of disposing of their dead is hygienic and better than ours. This method is exposure on the roofs of the temple Towers of Silence till the flesh is devoured by vultures and the bones dried by the sun and eventually dissolved to dust. Be this claim as it may, I found it hard to repress a shudder when looking up at the grim Towers

half-hidden in park-like gardens, with here and there the dead blackened stem of a palm that had died as a result of vultures perching upon them for post-prandial siestas.

"East is East and West is West," so run the oft-quoted words of Kipling, who was born in Bombay, but in his birth place as elsewhere the twain are meeting. In Bombay, too, where plutocrats dwell in palaces while homeless slum-dwellers are among the thousands who doss down on the pavements of the bazaars, and where up-to-date motor hoots its way past primitive springles carts drawn by plodding bullocks, East and West are jostling one another and tending towards an ultimate synthesis.

(To be continued)

"IF I WERE A DICTATOR"

MR. SRINIVASA SASTRI'S SPEECH

THE Rt. Hon'ble V. S. Srinivasa Sastri, Vice-Chancellor, Annamalai University in the course of a long and humorous address on "If I were a Dictator," stated that Dictatorship was of two kinds, ancient and modern, and that while the former was the choosing of the person by the people unanimously when there was disorder to put things right and then to disappear when order prevailed, the latter was the rising of men into power to further their own private and personal ends with no tendency to retire.

If he were a dictator he would carry out certain political and social reforms. In the speaker's opinion, constitution of a federal type was not necessary and that the old unitary constitution wherein the central government was strong and had in its hands the main sources of power would work well. Then, he said, the Native States coming as they did under the British protection and paramountcy were being organised for the purpose of butteressing the British Raj and not for promoting the future welfare of the country. He would therefore give the states the proper place under the paramountcy of British India so much so that there may be one political India, where there would be no communal clashes, and which for all political purposes will be an India of Indians. The Provinces would be made to cooperate under the strong centre with certain financial limitations. If left to themselves they will tend to differ from one another when they would hardly appear to belong to one unified political organisation.

Regarding the present educational system, the speaker observed that it was a failure. The system of education

should be such as to produce a race of intellectually efficient people within a specified period of time. "It requires capable planning, abundant caution and systematic pursuit. Under provincial autonomy some provinces will progress in education while several others will lag behind. Elementary education must be made a national concern and the financing of it should be in the hands of the central Government. It should be controlled by the system of giving grants as in America and in England also to a certain extent, and there should also be a system of inspection which would bring elementary education under one head. If elementary education is so organised with a determined person at the head of the administration, illiteracy can be abolished in the course of a generation. Our departments must be under the control of men abundant with rich ideas and able to put them into action within a limited time. They should have a clear sighted vision and forethought, subject of course to financial consideration." All this, Mr. Sastri said, he will do if he were made a dictator

Regarding religion Mr. Sastri said that all religious organisations such as Hindu Mahasabha and Muslim League should be abolished ruthlessly and that people must assemble under a single banner of India. Men past 35 may not agree to this new discipline since they were creatures of ancient customs and practices. Mr. Sastri appealed to the young to strike a new line.

He then referred to the recruitment of public servant and said that men possessing moral integrity, best talent, and highest character must alone be

recruited. Public servants should be servants of the public and not a section of it. They should give their best to the entire people. It would be a very bad day for the country if the best brains should take to law and to trade, and that third rate men should flock to public services.

The speaker agreed that women should be given right of property to a certain extent. If social reforms should take root they should have the will of the public behind them. Harijan children should be educated in separate schools when alone they will have their intellects improved. They are akin to feel inferiority complex if admitted into the existing schools. In the same way separate temples would be built for Harijans and they should be kept clean and attractive. In the speaker's opinion Hindi was the only tongue that should be an All-India language and he desired that encouragement should be given for learning it.

Mr. Sastri's Wire

The Rt. Hon' V. S. Srinivasa Sastri wired to the *Hindu* as follows from Annamalainagar:

Pray allow me to implore your readers not to take quite seriously my speech on Saturday at Yillupuram. Some people gathered casually and surprised me by asking what I would do if I were a dictator. It was a half playful, private talk. I expressly and repeatedly stipulated that nothing should be reported to the press. I am grieved that the understanding was dishonoured. In private musings fancy runs riot, wishes buried deep revive and one indulges in Utopian dreams, only remotely related to problems and programme of practical life.

FUNDAMENTAL UNITY IN RELIGION

MUSLIMS SPEAK ON GITA

THE fundamental unity of all religions and the need for humanity to go deeper and comprehend the same unity amongst diverse forms of expression was emphasised by Nawab Akbar Yar Jung Bahadur who addressed a public meeting at Raja Narsing Raj Devdi, Hussain-i-Alam, Hyderabad (Decan).

The meeting was held in connection with the celebration of Sri Krishna's birthday by the Young Men's Kayastha Association. There was a large gathering of Muslims and Hindus present.

After a prayer song composed by Maharaja Sir Kishen Pershad Bahadur, Nawab Akbar Yar Jung Bahadur addressed the meeting. All religions, he said, were after all one and identical in spirit in spite of different forms. Each age had raised the fundamental question, the why and wherefore of human life and in each age had religion attempted to give an answer to it and the answer, notwithstanding minor differences due to special geographical or psychological considerations, remained fundamentally identical. The emergence of different religions was due to the different emphasis they laid upon their respective answer to the same old and fundamental question of the goal of man. All religions postulated two fundamental principles, namely, belief in Divinity and the immortality of the soul.

The speaker, continuing, quoted from the Quran, a number of instances to show how in fundamentals Islam and Hinduism were identical. Prophets of whatever religion, he added, brought to man the tidings of the Lord and were to be respected and cherished by all human-

ity, irrespective of their individual religious principles. It was to be regretted that men should lose sight of the inner unity of religions and magnify little external expressional differences and thus produce discord and disharmony which were quite antagonistic to the true teachings of any religion in the world. It was better if in the interests of inter-communal unity, mutual sympathy and fraternal understanding, the Hindus and Muslims understood and realised the underlying of their respective religions.

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Message Of The Gita

The message of the "Gita" was, according to Nawab Akbar Yar Jung Bahadur, conveyed in one word "Act" to act regardless of its consequences. In other words, Karmayoga, was the fundamental teaching of Lord Krishna to Arjuna in the Bhagwat Gita, Duty was to be adhered to and man ought not to falter for any consideration of kinship or possession. The Mahabharata was one in which singleness of purpose and deep devotion to duty were manifested. The Gita was a great book full of divine

knowledge. The lecturer appealed to Muslims to study the Gita and to follow its teachings.

In conclusion Nawab Akbar Yar Jung Bahadur said that it was religion that helped man in attaining Divinity and raised him from mere animal existence. Man could not reach his goal unless he got out of the trammels of narrow prejudice and comprehended the Reality as fundamental and realised the unity of religions.

Nawab Mirza Yar Jung Bahadur said that during his recent visit to Europe he was received not as a Muslim but as an Indian. The voice of man when it reached the infinite and throbbed the innermost regions of the soul was one irrespective of the form out of which that voice emanated. Who would not acclaim Tagore, for instance, as his own brother, said the speaker addressing the Muslims. In fact, the philosophy of Lord Krishna was better practised in European countries than in India.

The president remarked that the present conflict of the world and all the problems of the Orient and the Occident could be interpreted in the light of the Gita and this inspiring book would certainly afford real and lasting solution to all problems. It was the outcome of great spiritual experience and the culmination of ages of profound thinking into the eternal verities of life by the great saints of ancient India. Muslims had as much right and need to derive solace, inspiration and guidance from teachings of the Gita as the Hindus themselves.

GREETING TO MAHATMA GANDHI

Unity (Chicago) writes as follows in its issue dated October 5:—

IN a world beset with such horrors in the present and such menaces for the future as defy all adequate description, the attention of millions turned silently but irresistibly a few weeks ago to far-away India, to get news of a little man who was ill of fever. Daily the despatches came, telling of temperatures rising to 105 degrees and of growing weakness in the patient. These despatches occupied only an inch or two of space, hidden by enormous headlines about Germany, Spain, Japan, China, and our own presidential election here in America, but to myriad of persons

they seemed to cover the only event of real importance at that moment in the world. In due time came the reassuring word that Gandhi was well again. As so many times before, the Mahatma's frail flesh had conquered disease and returned to health. Gandhi in his own triumphant demonstration of the worth of his dietary and other rules of life, and of the fundamental spiritual truth of the mind's ascendancy over the body! We may therefore believe that Gandhi's birthday this month will find him as vigorous as ever, and as hard at work for India and her people. In the glad and grateful remembrance of this day *Unity* would join, and across the wide seas that flow between East and West send greetings to the great leader of a

great and heroic nation. The scene has changed in India in recent years, but only in outward appearance. The stupendous work of emancipation goes on, as a mighty people fit themselves, slowly but surely, for a freedom destined to be won not by force of arms but by inner force of character. There is no surrender in India, no acquiescence. A new constitution imposed by masters upon slaves can establish no contentment. Deep down in the hearts of men—at the "grass-roots" as we call in this country—the Mahatma and his followers are busy, sowing the seeds of that new life which shall some day flower into beauty. These are Gandhi's greatest hours, as they are India's surest promise of redemption.

South African News In Brief

Hertzog And King's Position

AT the conclusion of his speech at Smithfield on Saturday afternoon, General Hertzog replied to a series of questions. A bearded farmer asked: "General, what is the position of our King—what is going to happen to him now?" The Prime Minister replied: "My friend, let us as Afrikaners show our delicacy and finer feelings by refraining from discussing this matter at a public meeting. If one's father or one's brother does wrong one does not discuss it publicly."

Dr. Malan On The British Crisis

Dr. D. F. Malan, the Nationalist leader, touched on the British constitutional crisis in a speech at Calvinia last Friday afternoon. According to a special correspondent of *Die Burger*, he said: "This is a matter which has stirred not only England, but the whole world. I understand that the British Government, which is definitely opposing the King's intention and which will probably have to resign if the King decided not to abdicate, has asked the Governments of the various Dominions to express their views on the matter. "If we were to put the question to the Nationalist people in South Africa, then the answer would undoubtedly be that monarchies are becoming more and more *effete* in the modern world. (Hear, hear.) The number of monarchies has decreased considerably during the past few years. As far as South Africa is concerned the monarchy might as well be abolished. (Loud applause). South Africa will be happiest as a free and independent republic."

Mr. Hofmeyr On Mixed Marriages

An emphatic statement that he would rather leave politics than give up his principles on Native question, the marriage of Europeans and non-Europeans, and certain aspects of the Jewish question, was made on December 4 by Mr. Hofmeyr, Minister of Mines, Labour Education and Social Welfare, when he addressed a social gathering in his constituency, Johannesburg North. Mr. Hofmeyr maintained, however, that on each of these matters he had acted within the principles of the Party and the policy of the Government. "It is sometimes said that as a result of my attitude my position has been weakened and that I have no longer the confidence of the Prime Minister," he said. "If that is so, would you expect that two of the most important portfolios in the Government would have been entrusted to me? Is this a sign that I have lost the confidence of my leader?" Mr. Hofmeyr said he realised that during the last year he had sometimes put a strain on the loyalty of some of his followers. More than once

he had to choose between what he thought his duty and what seemed to him to be his political advantage, but he had had always chosen what he considered to be his duty. "I went to politics with certain principles which seemed to me worth while," said Mr. Hofmeyr, "and I would rather leave politics or be forced out than surrender those principles." He would be able to prove that on each point he had acted within the principles of the Party and the policy of the Government. He adopted a certain attitude on the Native question, but there was the fullest freedom allowed and he was within his rights in using that freedom. "I wish to say on behalf of the Government," he added, "that the Government is not prepared to introduce legislation to prohibit marriages between Europeans and all sections of the non-European population, for the goal to be achieved can best be achieved on other lines."

Union's Future Progress

Mr. R. B. Bennett, ex-President of Canada, was guest at a luncheon given on December 8 by the Mayor of Johannesburg, Mr. Donald Mackay. There was a distinguished gathering present, including Mr. J. H. Hofmeyr, Minister of the Interior, and Mr. F. C. Sturrock, Minister without Portfolio. Mr. Bennett said that he was touring the countries of the Empire and one of the things that had impressed him most was the love of freedom and liberty in the nations comprising the British Commonwealth, "We in Canada think of South Africa as that legendary city paved with gold," he said. "Your gold and diamonds have done much to create admiration and envy in many parts of the world. You have, however, many things in common with Canada and you have wonderful riches, but the greatest riches you possess are in the character of your people. South Africa was striving to obtain peace in the country and her efforts were to be commended. There has been no civilisation south of the Equator which has left its mark on a page of history," said Mr. Bennett. "These great Dominions are now laying the foundations of what I believe will be great nations which will shape the course of history."

Non-Europeans In

United National Party

The controversial question of whether non-Europeans should be allowed to become members of the Party was discussed in committee by the Congress of the United National Party. There was two motions before Congress. The first, from Kakamas and Loxton, urged the Party to take a final decision on the question of Coloured membership. The other, from

Kuruman, proposed that non-Europeans should be prevented from becoming members of the Party, and suggested the creation of a separate organisation for them. After a long debate *Reuter* was informed that Congress had decided to form a separate organisation for non-European supporters of the Party. The example was cited of the Dutch Reformed Church Mission which had separate Churches, separate Church Councils and Synods for non-Europeans. The United National Party will adopt this principle in future that no Coloured person will be admitted to the European section of the Party, nor will Europeans be permitted to join the non-European section.

Judgment In The Rand

Police Case

Colonel A. A. Gilliers, Chief of the Railway Police, was on December 4 found guilty on the main charge of defeating the ends of justice and was sentenced to five years' imprisonment with hard labour by Mr. Justice Greenberg and two assessors, Messrs. C. W. F. Atkinson and A. A. Stanford, in the Rand Supreme Court. Samuel Sandig was found guilty of the alternative charge of corruption and was sentenced to two years' imprisonment and a fine of £500, which is the maximum penalty provided under Act 4 of 1914. Archie Sandig was found not guilty and was discharged. At the opening of the trial Lazarus Sandig pleaded guilty and was sentenced to nine months' imprisonment, and at the close of the evidence the fifth accused, Detective-Sergeant L. E. B. van Niekerk, was acquitted.

Sugar Exports Closing

December will probably be the last month for sugar exports this season. During the month over 10,000 tons have been booked for shipment and this amount is the smallest that has been ordered since exports started in the middle of the year. To-day over 124,000 tons have been shipped, with October the peak month and November next in volume. Owing to the fact that the majority of the mills are still crushing, there is a possibility that in January there may be a small quantity of sugar shipped. This amount, however, will not be much. Owing to a comparatively low sucrose content early in the season, crushing did not begin until rather later than usual, and during the course of the year heavy rains interfered with milling to some extent, and during the recent prolonged spells all mills and planters ceased milling and cutting until conditions improved and the sucrose content increased.

India Letter

[FROM OUR OWN CORRESPONDENT]

Colour-Obsessed

SO soon after the visit of the Hofmeyr goodwill delegation it is something in the nature of a rude anticlimax to read the reports, sent by our Johannesburg correspondent, says the *Bombay Chronicle*, of the conferences recently held by Europeans in two provinces of South Africa. The Cape whites, under the leadership of Doctor Malan, demand "maintenance of European Christian civilization" by drawing "a clear colour line." It is suggested that marriages between Europeans and non-Europeans be forbidden by law, that white and coloured teachers should not be allowed to work together in schools and that non-Europeans should not be allowed to employ Europeans. Even more scandalous proposals were mooted at the Government Party Congress at Pretoria. Members of Parliament and even Ministers indulged in the most vitriolic of Indians and Asiatics and segregation of the coloured population and their economic boycott were demanded. A similar attitude was again adopted by the Transvaal Europeans who showed themselves to be no less implacable enemies of the coloured people. This display of anti-Indian and anti-Asiatic feelings is an index of the racial prejudice which obsesses the whites in South Africa. It also shows how little we can depend upon pious platitudes of goodwill delegations. Not until the Government of India take up a really strong attitude backed by suitable action are the South African whites likely to come to their senses and the Government of India will not take strong and effective action until they cease to be "a subordinate branch of the British Government"—until, that is, Indians become masters in their own country.

Egyptians An "Inferior Race"

According to the German 'racial science' the world is divided into 'Jews' and 'non-Jews,' and 'Aryans' and 'Non-Aryans.' In accordance with this racial classification the Turks are 'Aryans' while the Egyptians are 'non-Aryans.' The Egyptian Minister in Berlin was so upset by this classification that he recently made representations to the German Government. He was assured that although the Egyptians were scientifically an 'inferior race,' yet for purposes of trade and politics they would be treated as the equals of the Turks and other non-Jewish foreigners

Mr. Sastri As A Dictator

Many people, big and small, occasionally like to dwell says the *Tribune* (Lahore), upon the Utopia they would create if they were dictators. Though thus the theme which Mr. Srinivasa Sastri had taken up for his recent address at Vellapuram was not novel, the vision he unfolded was characterised by a practical statesmanship which is far from Utopian. Mr. Sastri, of course, is not enamoured of the new-fangled federation. He pins his faith to the unitary system of government, and caustically points out that in the coming order of things, the Princes are being organized solely for buttressing British paramountcy. Many will concur in Mr. Sastri's contention that elementary education must be made a national concern and financed by the Central Government if progress throughout the country is to be uniform and rapid. Mr. Sastri's prescription that under his dictatorship all religious organisations—it will be more correct to call them communal—like the Mahasabha and the Muslim League should be abolished ruthlessly will also be endorsed by at any rate the younger generation. Only by assembling under a common banner can India achieve true nationhood.

Sir Tej Bahadur's Donation

The Rt. Hon. Sir Tej Bahadur Sapru has offered a donation of Rs. 900, to be paid in three instalments of Rs. 300 each, to the Allahabad University to be given in scholarships to poor students on certain conditions and in the manner decided by the Vice-Chancellor.

Mahatma Blesses Poet

Mahatma Gandhi after attending the Purnahuti ceremony of Bharat Mata temple visited Kalabhwan at Nagri-pracharni Sabha. There he presented a copy of "Maithili-Appreciation Volume" to Poet Maithili Saran, the celebrated Hindi poet, who completed his fiftieth year last summer. Mahatmaji in presenting the volume to the poet with other books, blessed the poet. There was a huge gathering at the function. Mr. Shivprasad Gupta, Kaka Kalelkar, Mr. Mahadev Desai accompanied Mahatmaji.

Write Books In Simple Language

"I claim to be the self-chosen representative of the millions living in the villages and I appeal to you, literary men, to write books in simple language which they can understand," declared Mahatma Gandhi in the course of his concluding address to the Gujerat Literary Conference. He also appealed

to the literary men not to write exaggerated descriptions of women. Remember that woman was first your mother, then your wife and then write," concluded Mahatma Gandhi.

'We Are Servants Of People'

"We are the servants of the people and I want my subjects to understand that I am under the people to serve them and not to rule over them. I respect the man who is straight-forward and points out my mistake more than a sycophant who addresses me as Bapu, Bapu, and not acquiescence to everything I say." With these words his Highness Maharaja Shri Digvijayasingji, Jam Sahab of Navanagar, asked his subjects always to look upon him as their friend than their ruler, at the tea party given in honour of Mr. Jamnadas M. Mehta, the Mayor of Bombay, at the Chowpatty Band Stand recently. The function was organised by the residents of Bombay connected with the Jamnagar State over which H. H. the Jam Sahab presided. About 500 guests including distinguished ones were present. Replying to an address presented to him eulogizing his services in the economic and political life of the country, Mr. Mehta expressed his deep gratitude for the address and hoped that it would be an inspiration for him to still serve the public more in future.

Indian Labour In Malaya

An announcement may shortly be expected regarding the proposed deputation to Malaya to examine and report on the conditions of Indian labour. But the question of selecting the personnel appears to be still engaging the attention of the Government. At one time the name of Mr. V. S. Srinivasa Sastri was being mentioned, but I heard from Madras members in the Assembly that for reasons of health he may not be willing to undertake this responsibility. Owing to the imminence of the provincial elections and the pre-occupation of members with their own political affairs, it is also not likely that many members of the Assembly will be prepared to go to Malaya just now. Several questions on the subject were addressed to Sir G. S. Batpai during the last session of the Assembly, but he was not able to give any definite information. Anyway it is hoped in political circles that Sir Girja will settle the personnel soon and see that it commands the entire confidence of the country.

Things In General

Rural Licensing Board

THE following Rural Licensing Board members have been appointed by the Administrator for a period of one year from November 1:

ALEXANDRA COUNTY: The Magistrate, Umsinto (Chairman), Robert George Archibald, Thomas Bruce Bremner, Herman Walter Payne, Arthur Austin Wood; **ALFRED COUNTY:** The Magistrate, Harding (Chairman), Hugh Liddell Lennox, Hugh Sibthorpe Moore, Charles Edward Stuart, John Henry Jelkoop; **DURBAN COUNTY:** The Magistrate, Pinetown (Chairman), Frederick William Athersnob, Herbert A. Green, Nelson Pond Palmer, J.P., John Herbert White; **IXOPO AREA:** The Magistrate Ixopo, (Chairman), Francis Christie, Philip Henry Grant, Joseph Evelyn Newlands, William James Blackwood Stone; **KLIP RIVER COUNTY:** The Magistrate Ladysmith (Chairman), Lieutenant-Colonel David Creswell, Major Frederick Edwards, Arthur James Oldacre, Major Edward Albert Otto Schwikkard, C.M.G., J.P.; **NORTHERN DISTRICTS:** The Magistrate, Vryheid (Chairman), Jacobus Uys Friend, Maritz Liebenberg, Christoffel Herman August Lilje, Captain Henry Wilkins; **MARITZBURG AREA:** The Magistrate, Maritzburg (Chairman), Archibald Hugh Cookburn, Wilhelm Friedrich Gebers, James Hunt Holley, Robert Dennis Talbot; **UMVOTI COUNTY:** The Magistrate, Greytown (Chairman), Henry John Comins, Theunis Jacobus Maritz, Charles Tatham, Thomas Ignatius van Rooyen; **VICTORIA COUNTY:** The Magistrate, Verulam, (Chairman), Frederick Addison, Charles Rhodi James, George Parmenas Ladlau, Raymond Trevennen Polhinghorne; **WHENEN COUNTY:** The Magistrate, Estcourt (Chairman), Thomas Edward Turner, J.P., Captain James Woodwies Johnston, V.D., Colonel David Watt Mackay, C.M.G., O.B.E., V.D., Philip Jacobus van Rooyen, J.P.

Indian Housing Scheme

The Durban City Council is now pushing ahead with its sub-economic housing scheme for Indians. The General Purpose Committee had recommended that the scheme at Cato Manor and Springfield be proceeded with, and that the City and Water Engineer be authorised to prepare plans and specifications for 50 dwellings in each area; further that the layout plan in respect of the two schemes be prepared in such a manner as to permit of extension at a future date. The houses will be built in blocks with not less than six, and no more than ten, to the acre, with yard space in front and at the back,

Increase In Patients At The

Addington

The last annual report of Addington Hospital reveals that in 1934 there were 1,403 Indians and Natives admitted to Addington Hospital compared with 351 Europeans and 99 Coloureds. In 1933 there were 870 Indians and Natives admitted and in 1932, 1,516. In 1934 a total of 8,526 Natives and 1,387 Indians were treated at Addington Hospital during the 12 months. These figures indicate the huge number of out-patients, who attended the hospital.

Indian Visitor On World Tour

A welcome reception was given in honour of Mr. S. D. Das, B.A., journalist, tourist and lecturer by the Das Reception Committee (formed especially for his visit to this country) last week at the M. K. Gandhi Library Hall, Durban. Mr. P. G. Desai presided. Mr. Das touched upon his travels round the world and mentioned that South Africa was the only country he had not, till now, visited. He said he was very pleased indeed to note that Indians, although in faraway countries from India, find the time to meet their fellow Indians from India. No matter what may be the case one should not lose sight of India—her past culture and tradition—and her people. Mr. Desai said that Mr. Das had graduated at the age of 18. He had toured the world and had obtained a first hand knowledge of the conditions and the state of the Indians. Other speakers were Messrs. Leo R. Gopaul, S. J. Randeria, T. M. Naicker, E. Thomas and B. D. Lalla.

Sastri College Magazine

Volume number four of the Sastri College Magazine is a neat little production. The contributions are all from the College students. The subjects vary containing items of interest, notes and reports of the College. The get-up is good and is edited by Mr. Prag Rama.

Shoes From Mosque Stolen

Two Natives, each aged 18, were brought before Mr. F. H. C. Behrmann in the Ladysmith Magistrate's Court, charged with theft. The Crown alleged that they each stole a pair of shoes from outside the Mohammedan Mosque while the owners were at prayers. The first accused was found guilty and sentenced to six months' hard labour. He admitted four previous convictions—three of theft and one of housebreaking and theft. The second accused, who pleaded not guilty, said he bought the shoes from the first accused and sold them for 7/6. He was also found guilty and sentenced to six months' hard labour. Five pre-

vious convictions were admitted—three for theft and two for housebreaking and theft. Both accused had been discharged from the Ladysmith gaol the previous day.

Sydenham Ward Indian

Ratepayers' Association

The annual general meeting of the above association will be held at the S. H. Y. M. S., Hall Essendene Road., Sydenham, on Sunday, December 13, at 2.30 p.m. Land-owners and residents of the District are earnestly requested to attend and hear the activities of the Association. Business: 1. Minutes; 2. Committee's report; 3. Re-Condensation of houses; 4. Election of officials; 5. General.

Hindi National School Clairwood

In the presence of a large gathering at Jacobs Road, Clairwood, Mr. M. Rajcoomar, a prominent member of the Indian community, laid the foundation stone of the new Hindi school on Sunday December 6. The function was opened with a havan ceremony performed by Pundit Ramsoomar Maharaj. The Chairman welcomed all those present, and Mr. T. L. Nanoo, on behalf of the Committee, expressed the aims and objects of the Patshala. Other speakers were Messrs. H. S. Done, B. Gopaulsingh, S. R. Choudhree, R. P. Das, S. Ramlogan, B. R. Singh, S. Gopal, and R. G. Pillay. Mr. M. Rajcoomar presented the sum of £10 and free labour towards the building.

Andhra Maha Sabha

On Tuesday, Dec. 8, a farewell reception was accorded to Mr. S. V. Naidoo of Tongaat, who is about to leave for India shortly, by the officials and members of the Andhra Maha Sabha of South Africa, at 145 Prince Edward Street, Durban. The president Mr. V. M. Naidoo in presenting a bouquet to the guest spoke eloquently of the services rendered to the Andhra community in the furtherance of the Andhra education in Tongaat and Districts, and lately his activities as a member of the Andhra Maha Sabha. Mr. Naidoo takes with him the community's and the Sabha's best wishes for a happy sojourn in the Mother-country and a safe return. Other speakers were Messrs. B. Naidoo, A. P. Naidoo, D. V. Naidoo, A. J. Naidoo, C. R. Naidoo, and B. Veerasamy Naidoo.

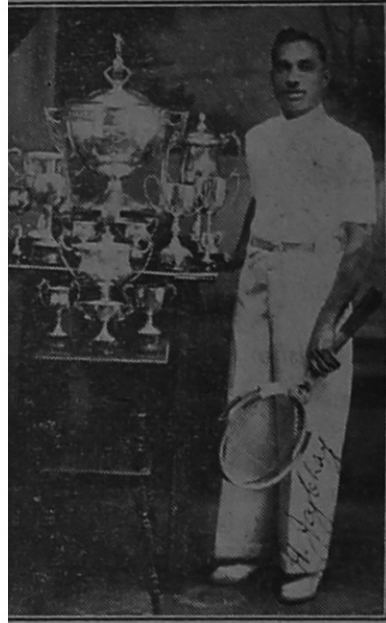
The Sporting World

Fairbreeze Dipavali Sports

THE prize distribution and the sports of the Fairbreeze Hindi Sabah, took place in the school ground recently. There was a very large gathering of parents, friends and children. Mr. A. Jeeawon Headmaster, and Mr. R. Boodhai, Senior Assistant of the Fairbreeze Government Indian School, are in charge of the Vernacular school since its inception, two years ago. Mr. A. Jeeawon said that there are over 80 children attending the vernacular school. The teaching commences after 3.30 p.m., twice a week. There are 20 children in standard IV and the remainder in different classes. Mr. A. A. Gandhi of Messrs. Gandhi & Co. Ltd., distributed the prizes to the children, and very much appreciated the way in which the children were so very nicely taught and trained in a short period of two years. Other speakers also eulogised the hard and painstaking efforts of the teachers. The committee thanks Messrs. Jithoo of Sydenham, C. C. Naidoo and Daibee Dowley, who so carefully managed the sports of the children. Mr. S. Mohideen distributed the prizes to the successful winners.

Brilliant Tennis By H. Jajbhay

Transvaal's dearth of really class Singles play was demonstrated in the finals at the Bantu Mens' Social Centre



Mr. H. JAJBHAY

at Johannesburg for the Singles Championship wherein 63 entries were received which included the star players in the Transvaal, of the Coloured, Indian

and Bantu races. H. Jajbhay, (the holder of the championship) in defending his title, played brilliant tennis throughout the tournament, and practically in every round, he beat his opponent by at least one love set in each match and thus qualified for finals against J. D. Rosenburg. The finals (a five set match) was played on Saturday December 5. Mr. Jajbhay made an impressive start, and played well on his backhand, he hit like fury, and his drives were such that there could be no answer to them, whereas Mr. Rosenburg was playing well on his forehand, but the champion was determined, and won the match. Score: 6-4, 6-3, 5-7, 6-0. The Trophy was then presented by Mr. W. Ernest, who congratulated Mr. Jajbhay, for his fine victory and record. Further speeches were made, Mr. J. Rathebe, Secretary B.M.S.C., also spoke. Mr. Jajbhay in winning this championship for the third time, and the 18th championship within two years, has broken all previous records in South Africa, which included Western Province Singles and Doubles, Transvaal, Singles, Doubles and Mix Doubles, Bantu Mens' Singles and Doubles, South African Indian Singles, etc.

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