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NOTES AND NEWS

European Nurses Resent Washing Non-Europeans In Hospitals

THE Cape Provincial Council, we learn, has decided that European nurses object to nursing and washing non-European patients and has adopted a resolution, asking that all hospital boards should be compelled to provide non-European servants to wash non-European patients in hospitals where non-European nurses are not available. Mrs. H. C. Wood, secretary of the South African Trained Nurses' Association told the *Natal Daily News* correspondent, that the procedure in the hospitals of the Cape Hospital Board was for male orderlies to carry out personal duties in the male non-European wards. In the female non-European wards these duties were carried out by European nurses. The Board had no knowledge of any objection to this policy, and the Trained Nurses Association had always valued the experience gained in nursing non-Europeans. "It will be a good many years before we have a supply of non-European nurses who can nurse their own people," Mrs. Horwood added. "The question is, are we humane or not? Are we going to nurse these people until non-European nurses are available, or are we just going to leave them alone?"

Durban's New Railway Station

Durban's new railway station is to be entirely rebuilt at an estimated cost of £388,544. The only feature which attracts us is "that a separate station will be erected for non-European passengers who will reach the platforms by a subway and will not mingle with Europeans."

Is This An Improvement In The Situation?

The two instances mentioned above are far from signifying any improvement in the non-European situation in the Union in general and in the Indian situation in the Union in particular. On the contrary it gives a direct lie to those who say that the situation has improved.

Native Education

"Nota Bene" writing in the *Natal Mercury* under the caption, "The Bantu Scene" has collected from the various

Education Departments—the statistics referring to Native education. The following are the results. The Protectorates: Basutoland, 84,000; Bechuanaland, 15,000; Swaziland, 10,000. The Provinces: Natal, 80,000; Transvaal, 102,000; Cape Province (including Transkei), 177,000. Total: 468,000. No reply, says the writer, has come from South West Africa or the Free State, but we know their numbers are comparatively small. The figures received are authoritative, and up to the minute though none of them is for 1938, of course. They do not include, as far as I can gather, the children in private schools, which do not receive a grant-in-aid from the Provincial Education Department. The numbers, moreover, are rapidly increasing all over the land, so that the figure of 500,000 children who will be actually in school, say at the beginning of 1940, may be reckoned as a safe and conservative estimate. This gives one food for thought, says the writer, with regard to the future of the Natives and whole complex problem of race relations. He further states, in Natal it is estimated that there are 250,000 children of school age, of whom fewer than a quarter actually attend the various schools. This is probably rather under than over the average in the country generally. Apparently, the bulk of the children leave school after passing Standard III, though the number going on to the higher classes is steadily increasing. In any consideration of the problems emerging from these most interesting figures it must always be remembered that there is no such thing as compulsory education for the Bantu, and that free education for them has hardly started, though in all cases the fees charged are really low, according to White standards. In conclusion the writer states, an interesting subject for a debate by those interested in such matters would be this: "What are the advantages and disadvantages to the Bantu and to the European of Native education as at present carried on?"

One can come to the following conclusions from the above information: (1) There is an intense desire on the part of the Native to learn if he is given the opportunity. (2) The State should not

kill that desire but it should take every possible step to quench the thirst for knowledge. (3) Enlightened masses can be of better service to the State than being kept eternally in ignorance. (4) It is folly to believe that knowledge is only the monopoly of the White man and that the only means of self-preservation is to keep those under him in ignorance. (5) It is an evil thought and bound to react upon the White man. (6) It is a virtue to impart knowledge, a vice to deny it. (7) Virtue always triumphs over vice.

What Utter Impudence!

The belief that it would be possible to pass the Federal Scheme in India in the same spirit of compromise in which Provincial Autonomy had been carried out was expressed by Lord Willingdon, speaking at the Annual Dinner of the Royal Asian Society at London. According to a Reuter's message Lord Willingdon said that:

Indians as a race, be they princes in their palaces or ryots in their huts, were naturally the best mannered people in the world—a people who would respond to fair and just treatment and never forget acts of kindness and sympathy. From his experience of India during 16 years, he was perfectly certain that, what Pandit Nehru was saying to-day in London would not be the wish of 90 per cent of his fellow-countrymen in India. He was convinced that for many years they would want and would ask for British help in their administrative lives. He was of the opinion that India would remain a faithful, useful and helpful member of the Commonwealth of Nations.

Indians in South Africa are keenly interested in India's fight for independence and are anxiously watching the developments that are from day to day taking place. We have watched the reign of Lord Willingdon in India when he was the Governor of Bombay and also as the Viceroy of India. We do not know that a single Indian, knowing anything about India, has a good word to say about Lord Willingdon. His reign of terror during his last term of office as Viceroy is yet quite fresh in the minds of Indians, and his soft-soaping words cannot but

be described as utter impudence. Nay, it is a little more than that. It is an insult to the many thousands of injuries he has inflicted on India during his regime, for he has tried to impress upon Britishers that Pandit Jawaharlal Nehru, whom the whole of India reveres as a hero is not voicing the true feelings of India. Nothing can be farther than

truth than that. We are glad, however, to know that Lord Willingdon is of opinion that India would remain a faithful, useful and helpful member of the Commonwealth of Nations. That India has always desired to be but its fulfilment is dependent upon the faithfulness of British statesmen like Lord Willingdon which, we fear, is hopelessly lacking.

their innermost hearts. The Afrikaans-speaking section, on the other hand, though once conquered, want their independence in this country in its complete form and are attached only to South Africa. Both these sections cannot live together in amity unless the deep-rooted sentiments of both are respected. An outsider has to divide his sympathy equally between both the sections.

Indian Opinion

FRIDAY, AUGUST 19TH, 1938

Union Politics

THE one outstanding question in Union Politics to-day which is occupying so much time in Parliament is the question of the national anthem. It has become a life and death question to both sections of the ruling race. Since the declaration of the Prime Minister on that issue the next all-important speech must be and was that of the Deputy Prime Minister, General Smuts. His speech has disappointed the Dominionites, and gladdened the hearts of the Malanites. He did not say it in so many words, but one could read in between the lines, that the Dominionites had to reconcile themselves with the status now given to "God Save the King," whatever it may have been in the past, and that "Die Stem" as the national anthem of the Afrikaans-speaking section had come to stay.

General Smuts has been criticised for his evasiveness and for playing with the prefix "a" and "the." It has been said that in an election speech at East London he said that "God Save the King" was, and would always remain "the" national anthem of South Africa, while the Deputy Prime Minister explained in Parliament, that he had used the prefix "a." The East London *Daily Dispatch*, whose name was mentioned by General Smuts, gives the following explanation:

He, (General Smuts), conveyed the impression that *The Daily Dispatch* had approached him after the meeting to find out whether he used "a" or "the" because of a difference of opinion among the reporters present.

Actually there was no difference of opinion among the reporters, who, though working at separate tables, all agreed that General Smuts had said, "God Save the King" will remain the national Anthem of South Africa for ever."

The Cape Times, which had a staff reporter present, published General Smuts' statement in that form and the Reuter report and our own report were in the same terms.

The following morning General Smuts was asked if he had said "a national anthem" or "the national anthem" and his reply was that he had used the preposition "a."

Whatever General Smuts may or may not have said at East London, what he did say in Parliament was that "if 'God Save the King' was made the

national anthem there would be no place for 'Die Stem', and that definitely lays down the present policy of the Government. No one can have any cause to find fault with that. But it would not be wholly true to declare that "God Save the King" was never the official national anthem of the Union. We do not know of a single occasion ever since Union was established when "God Save the King" was not played at official functions held under the auspices of the Government.

The truth, however, is that times have now changed, and just as the Union Jack is no longer the only official flag of the Union and the English language no longer the only official language of the Union, even so can "God Save the King" no longer remain the only official national anthem of the Union.

Dr. W. P. Steenkamp has vividly described the feelings on the question of both the sections. "One could touch the pocket of the Englishman or offend him in other ways," he said, "but when his flag or anthem were touched he became a mad man." On the other hand, describing the character of the Afrikaans-speaking section, he said, "We come of a stock that died in thousands for their principles and the things they held dear....." "God Save the King" typifies the period of English supremacy when we were throttled in the dust."

The Government had to handle a very delicate situation in the face of a strong opposition of Dr. Malan's Republican Nationalist Party, and one must admit that no one in their position could have handled it better. It was a question of allegiance to the King of England or to their own independent country run on democratic lines.

There were two distinct sections with two distinct sentiments in this country and both had to be respected. The Britishers, though they call themselves South Africans, are, nevertheless, still attached to England as the powerful Kingdom and the sentiment "Britannia Rules the Waves" is carved in

But after all said and done, there is no doubt, that the Britishers in this country must cultivate a more and more nationalistic outlook, for no nation likes to be burdened forever with the feeling that it is a conquered nation. A time comes when that feeling rebels within one's self and one wants to free one's self from the yoke. One can be on the friendliest terms with the power that once ruled over him and yet maintaining one's own complete independence. That is the sentiment that is prevalent among the Nationalists of South Africa to-day, and all freedom-loving people cannot but respect that sentiment. To expect the Nationalist, holding the sentiment he does, to continue to have the same respect for the British national anthem as the Britishers have, is expecting a bit too much.

But the same rule cannot apply to the Britisher, if he claims to be a South African in the fullest sense of the term. He can have the fullest respect and veneration for his own British national anthem, but he should, at the same time, be proud to have a purely South African national anthem and should respect it as much as it would be respected by any Nationalist. This would be the ideal stage. But that stage has, obviously, not yet been reached and duality, in all matters of deep sentiment, as is already existing in the matter of language and the flag, will have to remain, "until such time," as Dr. Steenkamp has very rightly said, "as the all-powerful hand of time has erased all these differences of nationality and has effaced them, and posterity will laugh at our controversy to-day and will laugh at our petty souls."

But, where does South Africa's vast non-European population come in, in this picture? What is to happen to them while the two ruling sections are busy fighting over a question of deep sentiment attached to a flag, a language or an anthem? Surely those who have such burning patriotism in them cannot be blind to their duties and responsibilities to the voteless and voiceless people over whom they rule and whose trusteeship they have assumed! While we are in full sympathy with the nationalistic sentiments of the Afrikaans-speaking section of South Africa, we cannot but condemn their attitude towards the non-European people, among whom Indians are included, as bordering on barbarism.

NATIONAL ANTHEM ISSUE

FURTHER DEBATE IN PARLIAMENT

FURTHER speeches were made when the debate on the national anthem was resumed in Parliament. The Dominion Party members expressed their indignation at General Hertzog's amendment which they interpreted as amounting to say that "The King" was no longer the national anthem.

General Smuts, Minister of Justice made an interesting speech. The following are a few extracts:

The statement issued by the Prime Minister laid down, said General Smuts, that one anthem should not be played on official occasions without the other and that there should, in the use of the two anthems, be perfect equality of treatment. He thought this system ought to be quite satisfactory and would be accepted by both sections. "The only practical solution in dealing with questions of sentiment which go very deep is to give equal treatment to the sentiments of both sections. We have to bear in mind that you cannot come to any clear cut solution immediately.

"In South Africa we have to deal with a nation which is in process of formation from the two sections. The feelings and sentiments of both sections have to be considered and to me it is clear that we cannot get on without doing it.

"The method we have adopted has been applied to many other matters in this country. If we tried to ride rough shod over one section we should see very soon that the good work which has been done in this generation would soon disappear."

General Smuts said that if the suggestion of the Leader of the Opposition was carried, they would have an anthem which would embody the sentiments of one section only. If anything was done to force an anthem on the people there would be an explosion.

Equally impossible was the view of the Dominion Party, who wanted the recognition of "God Save the King" as the official anthem of the Union.

Mr. Marwick: Didn't you say that "God Save the King" would remain for ever?

General Smuts: As I was saying.....

Mr. Marwick: Didn't you give that promise before the Election?

General Smuts: Will the Hon. Member please give me a chance?

Mr. Marwick: I am asking a relevant question. (Shouts from Ministerial benches of "Keep quiet")

Mr. Speaker: Order.

General Smuts: If "God Save the King" was made the National Anthem for ever, there would be no place for

"Die Stem." We fought the General Election over that policy and we won it.

Mr. Marwick: But your promise?

General Smuts: Just as the Nationalists call for 100 per cent. for their point of view, the Dominion Party want it 100 per cent. as they desire.

Mr. Marwick: But what did you say?

General Smuts: Mr. Speaker, must I submit to this?

Mr. Speaker: I must ask the Hon. Member to stop interrupting.

General Smuts said that the country would never submit to "Die Stem" not having a place in the Union, for "Die Stem" had been embodied as one of the national anthems of the Union. If "God save the King" was accepted as the only national anthem, it would only endanger its position.

South Africa was not a country of extremes. The policy was to regard and respect the sentiments of both sections and to make concessions to both sides.

Dr. Malan: That was the attitude of the old South African Party.

General Smuts: Neither the view of the Dominion Party nor the view of the Nationalist Party will work. The only view that will satisfy South Africa is that embodied in the amendment of the Prime Minister.

"The only thing to make a national anthem official is public usage based on universal consent and practice. The Transvaal and Free State never had "God Save the King" as their official national anthem. They did not agree to it.

"There is not that General consensus which is the only basis for a national anthem, therefore the statement in the preamble of this amendment—namely, that from the legal and constitutional point of view there is no official anthem in this country—seems to be a truism.

"If we in practice sing both "God Save the King" and "Die Stem" on ceremonial State occasions, we are doing full justice to the sentiments of both sections of the community and it does not matter what is official and what is not."

It had been stated, continued General Smuts, that he had expressed views which were in conflict with the amendment. He did not agree. He could see nothing in the Government's amendment which was in any way in conflict with anything he had said.

"What I have said is that "God Save the King" will remain a national anthem for ever."

"At East London, where I first made this statement, the editor of *The East*

London Dispatch came to me and asked me to be quite clear, as there had been some difference of opinion at the Press table. I made it clear to him that I had said "a national anthem."

"I repeated that statement at subsequent meetings"

"God Save the King" would remain a national anthem in this country for ever, said General Smuts.

"And so it would be under this amendment. Until the people of both sections come to an agreed solution, nothing that I said—could say—could prevent the people from coming to an agreed solution such as is contemplated here.

"We all hope the day will come, but it is not to-day and it is not to-morrow I doubt whether I shall see the day when both sections will agree on a matter of such deep sentiment.

"There is only one way of dealing with the problems of South Africa—problems of race and sentiment—and that is by way of agreement. Let us look forward to the time when South Africa will be ripe for agreement in these matters.

"We have satisfied Afrikaans sentiment by playing "Die Stem" on a footing of equality with "God Save the King."

Both sections were satisfied with "50-50." He considered that an enormous step had been taken forward. "Do not let us force the pace."

"This amendment of the Prime Minister is the only step we can take. It is the only step to which the people of the country will agree. It serves the purpose for the present—let the future take care of itself."

Food Preferred To Symbols

Another interesting speech was made by Dr. W. P. Steenkamp (U.P. Calvinia) on the same question.

Speaking in English, Dr. Steenkamp asked: "Are we going back to the bitter animosities of the Boer War or are we heading for a new South Africa respecting each other's traditions?" The Nationalists and members of the Dominion Party are willing to sell national unity for a song—that was all that "Die Stem" or "God Save the King" were. The Economic aspects of South African politics appeared to leave both Dr. Malan and Mr. Marwick cold. Poor whites tuberculosis, starving children and other national problems were lost sight of. Dr. Malan was fighting for symbols.

"What we want is food, not symbols." In what language did the respective

leaders of the Opposition want their national anthem? If it was in English the "hypersensitive purified souls of the Nationalists" would be offended. If it was in Afrikaans the "purified souls and hypersensitive natures of the Dominionites" would be offended

The Solution

What Dr. Malan failed to realise was that one could touch the pocket of the Englishman or offend him in other ways, but that when his flag or anthem

were touched he became a madman. "Does Dr. Malan want pandemonium in this country? Does he want civil war? Does he want this country to be turned into a mad-house? Does Mr. Marwick understand the character of the Afrikaans-speaking section? He forgets that we come of a stock that died in thousands for their principles and the things they held dear. He forgets that "God Save the King" typifies the period of English supremacy when we were throttled in the dust.

"The solution is clear to me. We must be one nation with one national outlook and one deep loyalty to South Africa, with two languages and if necessary two flags and two anthems.

"Let the people in this country sing what they like, and see the flag they like until such time as the all-powerful hand of time has erased all these differences of nationality and has effaced them, and posterity will laugh at our controversy to-day and will laugh at our petty souls."

NATIVE PUNISHED WITHOUT BEING GUILTY

JUDGE'S CRITICISM OF MAGISTRATE'S MISCARRIAGE OF JUSTICE

A MISCARRIAGE of justice, which could have been prevented by proper inquiry by a magistrate, led Mr. Acting Justice Jarvis to make a strong statement from the Bench of the Natal Supreme Court on August 11, regarding the proper investigation of alleged offences against the law relating to Native tax payment.

The statement was made in a written judgment read by Mr. Justice Hathorn, the Acting Judge-President.

In his judgment, Mr. Acting Justice Jarvis said that a Native named Mqatsha Sitole had been convicted of contravening Section 8 (d) of Act 41 of 1925, in that he had unlawfully represented a tax receipt belonging to another Native and in his possession to be his own. The alleged offence had occurred at Greytown.

The Native had pleaded not guilty, had been found guilty and had been sentenced to one month's hard labour. Sentences had been passed on June 21 and on August 5 the Magistrate concerned had written to the Registrar stating that Sitole had served his sentence of imprisonment and since his release it had come to the Magistrate's knowledge that, when he had produced the receipt which had been the subject of the charge, Sitole had already paid his 1937 tax and that the receipt for that year had only just come to the Magistrate's possession.

The Magistrate had stated that the receipt which had formed the subject of the charge had belonged to Sitole's father and that apparently because Sitole was completely illiterate he had unwittingly contravened the law, and it was obvious that he had obtained no benefit from producing his father's receipt. The Magistrate had said that

had these facts been known to him at the time of the trial he would not have passed any other sentence than that of discharge with a caution.

"It seems from the record in the case that there is no doubt that Sitole had produced a receipt which was not his own, but it is difficult to understand why the Pass Officer, who gave evidence, did not further investigate the matter and discover that the receipt produced was that of Sitole's father," said his Lordship. "If he had done so and had also ascertained that the Native was illiterate, he possibly would have been in a position to give evidence that the production of the wrong receipt was due to a genuine mistake on Sitole's part.

"Indeed a proper investigation of the circumstances would in all probability have avoided a prosecution.

"Even if the Pass Officer did not take the suggested steps, it is still difficult to understand why the Magistrate, who tried the case, did not make some further inquiry into the circumstances under which the Native produced the wrong receipt.

"The receipt produced by Sitole was in the name of Nyati Sitole and it seems to me that a few questions to the accused before the Magistrate passed sentence would have disclosed who Nyati Sitole was and would have brought to light the fact that the accused person had in mistake produced his father's receipt and further investigation would have disclosed the fact that he had paid the 1937 tax.

"Had the circumstances in this case been investigated as they should have been, it would have been clear that there was no intention on the accused's part to evade tax or to escape prosecution for not having paid tax.

"Due to failure to investigate this matter properly an illiterate and ignorant Native has served a term of imprisonment which he never should have served.

"I feel it is my duty to impress strongly upon Magistrates that they should investigate very carefully the circumstances under which the provisions of this Act are alleged to have been contravened in order that an injustice such as has arisen in this case may be obviated.

"In my view there never should have been a conviction at all in this case and it is obvious that the accused produced the wrong receipt by mistake."

The conviction was, therefore, quashed and the sentence set aside. Mr. Justice Hathorn concurred.

[Note:—The public is interested to know if the Native concerned has received any compensation for having been wrongfully punished. A question that crops up from this case is that the Native had done a wrong thing unwittingly owing to being illiterate and ignorant and consequently suffered punishment. How much more punishment is deserved, then, by the Pass Officer and the Magistrate concerned who were intelligent enough to know their duty?—Ed. I.O.]

TAGORE'S MESSAGE TO CHINA

THE following is the full text of the Poet Rabindranath Tagore's message to the people of China, which was sent to them through Professor Tán Yuan-Shan, Director of the Sino-Indian Cultural Society, at Visvabharati, and which has been recently handed to Marshal Chiang Kai-shek and broadcast all over China at his desire:

"Your neighbouring nation, which is largely indebted to you for the gift of your cultural wealth and therefore should naturally cultivate your comradeship for its own ultimate benefit, has suddenly developed a virulent infection of imperialistic rapacity imported from the West and turned the great chance of building the bulwark of a noble destiny in the East into a dismal disaster. Its loud bluster of power, its ruthless orgy of indiscriminate massacre of life, demolition of education centres, its callous defiance of all civilised codes of humanity, has brought humiliation upon the modern spirit of Asia that is struggling to find its honoured place in the forefront of the modern age. It is all the more unfortunate, because some of the proud powers of the West, tottering under the burden of their bloated prosperity, are timidly condoning the blood-shedden politics of the standard-bearers of their own highly reputed civilization, humbly bending their knees at the altar of indecent success that has blasted some time-honoured citadels of sacred human rights.

"At this desperate age of moral upset

it is only natural for us to hope that the Continent which has produced the two greatest men, Buddha and Christ, in the whole course of human events, must still fulfil its responsibility to maintain the purest expression of character in the teeth of the scientific effrontery of the evil genius of man. Has not that expectation already shown its first luminous streak of fulfilment in the person of Gandhi in a historical horizon obscured by centuries of indignity? However, Japan has cynically refused its own great possibility, its noble heritage of 'bushido' and has offered a most painful disillusionment to us in an unholy adventure, which through even some apparent success of hers is sure to bend her down to the dust, loaded with a fatal burden of failure.

"Our only consolation lies in the hope that the deliberate aggression of violence that has assailed your country will bear a sublime meaning in the heroic suffering it causes in a promise of the birth of a new soul of the nation. You are the only great people in the world who never had the snobbishness of extolling the military power as one of the glorious characteristics of national spirit, and when the same brute force of militarism with its hideous efficiency has overtaken your country, we pray with all our heart that you may come out of this trial once again to be able to justify your trust in the true heroism of higher humanity in this cowardly world ready to prove traitor to its own

best ideals. Even if a mere physical success be immediately missed by you, yet your moral gain will never be lost and the seeds of victory that are being sown through this terrible struggle in the depth of your being will over and over again prove their deathlessness."

Insulting And Humiliating China's Womanhood

Japan has bombed many places in China from the air, killing thousands of women, children and non-combatant men and wounding, maiming and disabling larger numbers of the civilian population. China is a vast and densely populated country. The death of even a few millions will not depopulate it. Yet, massacre is massacre everywhere, and cannot but be felt as a cruel blow. But worse far from the slaughter of innocents are the outrage and humiliation, worse than death, to which girls and women are being subjected in some areas in China. They are being stripped naked and compelled to expose themselves while being photographed by Japanese cameramen in this condition. We have received photographs from a reliable source, showing girls and women in this condition. They are not fit for reproduction, nor have they been sent to us for that purpose. They were meant to be seen by the Congress President, to whose Calcutta address we sent them on June 11 from Ghatsila in a registered closed cover, containing a covering letter and some appeals for help on behalf of China.—*Modern Review*.

WHAT IS THE MATTER WITH MONEY?

As A Store Of Value

WHEN we come to money as a store of value we find another set of difficulties as well as a great advantage. This storage function resulted from the historical origin of money. The first kind of money was not metallic coins or stamped pieces of paper, but cattle or ornaments such as cowrie shells. Later, iron, copper, silver and gold were used as money. In each case the thing chosen had value in men's eyes and was a commodity of trade. Hence for many centuries money has itself been a commodity. We all trade with it, exchanging it for the other things we want. All commodities have their price, of course. The thing exchanged for money, when money is sold, has to be other commodities, though the values of the other commodities are measured in money unit terms. Ever since bartering or exchange in kind was abandoned, all prices have been in terms of money.

The money commodity is rented more than any other form of personal pro-

By
RICHARD B. GREGG
In "The Modern Review"

(Continued from last week)

perty. This rental of money we call loaning or borrowing. The rent price of money is called interest. Those who specialise in the storing and renting of money are called bankers.

Since money is a tangible store of value and hence a commodity, its price, like that of all commodities, fluctuates somewhat according to supply and demand. Probably this cannot be wholly prevented. Fluctuations in the price of money are the same as fluctuations in the standard measure of value. If we could separate the storage function from the measure and exchange functions, we could greatly reduce these fluctuations in the price of money and prevent immense losses and hardships.

While money is highly useful as a tangible, measurable store of value, nevertheless we need some sort of restraint laid upon it, so that it would not be regarded as the ultimate, absolute value. The state of the arts and sciences constitutes a big slice of real economic value and security for both the individual and community. Yet prior to the arts and sciences and aside from them, a constant and regularly active mutual trust and its manifestation in many forms are the source of economic value and security. This trust in turn rests upon a strong common purpose, and interest and liking of people for one another, and non-violent modes of solving conflict. Such conditions are summarised in the word *peace*. These conditions consist of a combination of inner attitudes and outer activities consistent with the inner feelings. But a money economy makes security depend on individual selfish acquisitiveness instead of on Trust. Trust grows when men serve first and foremost the com-

munity and the common purpose. There has sometimes been an element of service and community purpose in the making of private fortunes, but it has not often been predominant. Money splits up community security and plays upon men's fears,—fears of the future and of each other's motives, fears that compel them to compete with one another to a harmful degree. Money has worked on us so long that it is now hampering the further development of science, art and technology.

Since exchange plays a great part in our life, and since money combines the three functions of exchange, measure and storage, we tend to think of money not only as a symbol or a store of value but as itself the supreme value. This idea that money is the supreme value developed into that ancient delusion called Mercantilism, the idea that money is the only real wealth. This in turn is probably responsible for our harmful tariffs, the common reluctance to import as much or more than we export, the fear of "an adverse balance of trade."

In former days economic security de-

pendent much more upon the mutual support afforded by the institutions of family, community, clan, tribe, caste, or church. Those institutions constituted the store of social and economic value for the individual as well as for society as a whole. Religion supplied the deeper moral and spiritual values. Now that all those institutions have weakened, we have tried to fill the need for a store of value by means of money. It is quite likely, however, that the actual process was the other way around,—that the use of money for this purpose did not come about because the old securities and values had decayed, but that the use of money was one of the important causes of the breakdown of those institutional forms of security and value.

Nowadays we have to possess and use money in order to exist. Since it is the store of value and seems to be the one sure means to economic security and to the survival of human life, people rank it above all other prizes. For example, people will risk their health in order to make money because money will buy

the services of doctors, nurses and hospitals. Again, men will sometimes commit crimes and breaches of trust in order to win money. With money they can acquire prestige, high social position and always the services of skilled lawyers. It has even been suggested that sometimes police, district attorneys, or juries can be purchased and judges influenced by the power and prestige of money. So the attainment of money wealth seems to some worth the risk of honour and character. Money seems the supreme value. In a civilisation based on exchange, money is the primary means to power.

As Simmel pointed out money makes possible great secrecy. By means of it one can hide vast wealth in very small space. This secrecy of money disguises many of its harmful aspects.

Because money is a store of value it becomes a symbol with emotional content. For purely rational purposes, this emotional content is a disadvantage and confuses thought, just as it would confuse science if the terminology of science were poetic and emotional.

(To be continued)

American Notes

(BY H. STEFAN SANTESSON)

Boycott Of India Trade Commissioner

ALONE among the New York organisations, the India Political Council announced on July 3 that it would boycott the reception next morning for the Hon. Mr. H. S. Malik, India Trade Commissioner arriving on the *Queen Mary*. The participating organisations at the reception at the pier were to be the India League of America, the India Chamber of Commerce, and the India Welfare Society. The Council declined to co-operate with the Chamber in view of Mr. Malik's official status, and in view of his reported former association with the C.I.D. A letter declining to co-operate, was sent to the Chamber; releases were issued to the Press; and notices posted in the principal workers cafes and restaurants calling for a united boycott of all functions honouring Mr. Malik.

Dinner Honouring Haridas Muzumdar

A dinner was held at the Ceylon India Inn in N.Y., on June 19, honouring Dr. Haridas Thakordas Muzumdar, prominent Nationalist publicist and biographer of Gandhiji. The speaker included Dr. Leon Rosser Land, Associate Minister of the Community Church, the Hon. Mrs. Lewis Stuyvesant Chanler, head of the New History Society, the Rev. Clarence V. Howell, Mr. Krishnalal

Shridharani, President of the Hindusthan Association, Mrs. Lillian Solomon, prominent Quaker, Mr. William D. Allen, Editor *World-in-Brief*, Sirdar J. J. Singh, President, India Chamber of Commerce, Miss Frances Grant, of the Roerich Museum, Rev. C. Liem of the Korean Church, and others. Mr. Ramlal Bajpai and Dr. Land presided jointly. The Committee of Sponsors of the Dinner included also Roger Baldwin, Alice Stone Blackwell, Richard Gregg, Dr. John Haynes Holmes, Bishop Paul Jones, Professor Paul Radosavgevich, Oswald Garrison Villard, Norman Thomas and others.

Joint Luncheon With The India Welfare Society

The Council participated in a luncheon of the India welfare Society on June 5 at the Afganistan Restaurant in New York. Mr. Luther Georges, Persian lawyer, presided. Speakers included Mr. Frederic Vencatakrisbniah, Mr. Satish Chandra Mondal, Mr. Mubark Ali, Director of the India Welfare Society, Rev. Clarence V. Howell, and Mr. H. Stefan Santesson on the recent events in the North West.

Tribute To Bishop Fisher

Members and friends of the Council met at dinner on May 23 at the East India Curry Shop, in N.Y., to pay tribute to the memory of the recently deceased Bishop Frederick Fisher, friend

and biographer of Gandhiji. Those participating included Swami Bodhananda, Minister of the Vedanta Society, Mr. Taneo Taketa, N.Y. representative of the South Manchuria Railway. Dr. Gordon Halstead, nephew of the late Dr. Fisher, Dr. Wendell Thomas, formerly connected with the University of the Punjab. Mr. Santesson, Secretary of the Council, presided. Mr. Bajpai also spoke.

World Fellowship Of Faiths

A series of luncheons was arranged by the Fellowship during May and June. Many prominent speakers participated including Dastur Manekshaw Dhalla, Shams-ul Ulema, and Dr. Mahanam Brata Brahmachari, a member of the Vaishnava Order.

News In Brief

Throughout May and June the India Political Council arranged a series of local rallies in different parts of the city for the purpose of acquainting the Indian workers with the programme of the Council. Mr. Santesson spoke at the Central Evening High School in Paterson, New Jersey, on the evening of May 18, on the subject of "Gandhi and India." A letter of condolence was sent by the Council to the widow of the late Senator Royal S. Copeland, long a friend of India.

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The India League celebrated the birthday of the Poet Rabindranath

Tagore, at a dinner in early May, and gave a dinner for the three Parsi round-the-world cyclists on June 8.

The Indo-American Association celebrated Buddha's birthday at a very

well attended dinner, at which the speakers included representatives from the Consulates of the Buddhist countries, Mr. B. K. Roy, Dr. H. T. Musumdar, Mr. M. A. Sohrab, and others.

The India Welfare Society's member-

ship is growing. The Society is to open its own club rooms shortly.

Miss Ruth St. Denis, who has joined the staff of Adelphi College, Long Island has been on a tour in the Middle West and the South.

Things In General

Land Laws Commission

—Evidence At Bethal

A MESSAGE from Bethal (Transvaal) states: Mr. H. S. Steyn, a member of the Town Council, gave evidence before the Asiatic Land Laws Commission on Tuesday. Mr. Steyn said Afrikaners had no chance in competition with Asiatic Traders, who lived on their business premises and whose children were always in and around the shops. They grew up in a business atmosphere and absorbed business training from childhood. "I would like to see municipalities prohibit the residence of traders on business premises," he said. There were 20 Asiatic shops in Bethal, where Afrikaners could make a living. The bulk of trade was in the hands of Asiatics, who succeeded largely because they could manage on small profits. Municipalities should have the rights to refuse licences without having to face the risk of being mulcted in thousands of pounds in costs through litigation because of rejection of applications. Mr. Steyn said he was glad to see that in new townships Asiatics were forbidden. On the other hand, many Asiatics in those instances had opened shops on the very borders of such townships. They should be forbidden within a radius of 10 miles of towns. "I do not want to deprive them of some rights," he said, "but let them exercise those rights within limited areas." In reply to Mr. Justice J. M. Murray, the chairman, Mr. Steyn said there were no instances of mixed marriages in Bethal. It was mostly Afrikaners who traded with the Indians. In reply to Mr. S. M. Nana, of the Transvaal Indian Congress, Mr. Steyn said that, with the exception of three, all the stores were confined to one street in Bethal. In 1929 there were 29 traders in Bethal and now there were 20. "I am too proud an Afrikaner to answer the questions of an Asiatic, and if the Commission ordered me to do so, I shall only do so under protest," said Mr. Steyn, at the conclusion of his evidence.

Colonial Born And Settlers'

Indian Association

The president and 50 members and officials of the Colonial Born and Settlers' Indian Association at Maritzburg have tendered their resignations to the association. Mr. V. K. Pillay, the president, in the course of his letter of resignation states, "The time has come for all In-

dians to sink all personal feelings and shape their course for the future with the welfare of the whole of the community as their guiding light. The present state of discord and disunion among us is injurious, to our interests, and it is imperative that this should cease forthwith if we have a spark of patriotism in us. The name, 'Colonial Born and Settlers' Indian Association' has now served its purpose and has become obsolete. Moreover, it is inconsistent because on the one hand we seek to identify ourselves as South Africans and on the other hand, by our name, we persist in perpetuating our separate entity. The arrival of the new Agent-General for India and his wife, who have already manifested an eager desire to serve the welfare of the community, provides us with an opportunity to close our ranks and to present a united front to our difficulties in this country." The 50 resignations include those of three vice-presidents. At a committee meeting of the Colonial Born and Settlers' Indian Association, the meeting passed a vote of no confidence in the president of the association, Mr. V. K. Pillay, who they had decided had worked to the detriment of the association. Mr. J. M. David was elected as the new president.

European And Coloured Pupils And Matriculation

In the Natal Provincial Council Mr. H. Hosking (U.N.P., Dundee) asked the Administrator, Mr. H. Gordon Watson: "In view of the agitation last year in the northern districts of Natal against both European and Coloured children sitting for the matriculation examination in the same class and in the same room, what steps does the Administration propose to take to remedy the grievance in future?" The Administrator replied: "The University of South Africa and the Matriculation Board are the two bodies controlling the junior certificate and matriculation examinations respectively. The Natal Education Department does not make any arrangements in connection with these examinations. Representations are being made to the two controlling bodies, however, regarding the desirability of their making such arrangements this year as will obviate a recurrence of the conditions referred to by the hon. member."

Cape Segregation Ordinance

At a meeting of members of the Teachers' League of South Africa (Claremont branch) Capetown, an emphatic protest against the proposed Segregation Ordinance was voiced on the following grounds: (1) It interferes with the liberty of the subject; (2) It is contrary to the teachings of Christianity; (3) It is a retrogressive measure unworthy of any body of sane and sensible representatives of the people. We therefore respectfully request the withdrawal of this iniquitous measure.

Mr. Knight Arrested

Mr. Wilfred Knight, who has been arrested on an allegation of procuring abortion, has been bailed out on £250 and the case has been adjourned until September 5.

An Explanation

Elsewhere in this issue is published an apology from me as printer and publisher of INDIAN OPINION to the Natal Indian Teachers' Society for the publication in the issue of INDIAN OPINION of June 3 of a letter written by Mr. B. Athmanand Maharaj of Maritzburg. The letter in question had, during my absence in India, inadvertently, owing to pressure of work, been allowed to creep into these columns and it was only after the Teachers' Society had sent a demand for £1,000 damages that it was found to have contained defamatory statements which justified the officials of the Society taking umbrage. I was pained when I learnt of the incident, on my arrival from India, and was prepared to rectify the journalistic error in a manner that would satisfy them. They would, however, be pleased with an apology only in the form in which it is published. The intelligent reader will no doubt understand that INDIAN OPINION was guilty only to the extent that it gave publicity to Mr. Maharaj's letter and that no false or defamatory statements were made by the printer and publisher personally. I deeply regret the act of negligence on the part of those in charge during my absence and trust that this will satisfy the wounded dignity of the teachers concerned.

M. M. GANDHI.

Doings In India

Mrs. Keron Bose Defends Indian Womanhood

DISCUSSING woman's attitude to newspaper at a largely attended session of the Golden Jubilee Conference of International Council of Women at Edinburgh, Mrs. Keron Bose, delegate from India, said it was a mistake to think, as reported in some British newspapers, that Indian women were oppressed without influence. Their influence with men had not been less than that of women in some of the countries enjoying greater freedom. Mrs. Bose complained that English readers had to read too much of religious dissensions and communal riots in India in British newspapers but little of the stand which Indian women were taking to break down the barriers between classes and communities and the work they were doing for national unity.

Jawaharlal On India's Sympathy For China

Speaking at a meeting in the Caxton Hall, London, under the auspices of the China Campaign Committee to meet Dr. Atal, who was leaving for India to take to China the first Indian Medical Unit, Pandit Nehru said that India always had a tremendous sympathy for China. India's desire to help China was most natural owing to the cultural relations which had existed between India and China for centuries. It was inevitable that India should wish to resist the forces which crush her. In India, there had been innumerable demonstrations in favour of China and a fairly successful boycott of Japanese goods. On behalf of himself and the Indian National Congress, he thanked the Chinese Committee for the help and the co-operation which they had given in assisting the departure of the Indian Unit. Over two hundred pounds was raised at the meeting. The Federation of Indian Students in Great Britain donated five pounds, the Chinese India Committee donated 20 pounds, the Chinese Campaign Committee donated 50 pounds, and the Indian Medical Association of Great Britain donated 25 pounds. A group of Indian doctors donated an expensive medical cabinet. The Oxford Majlis gave nine pounds and the Cambridge Majlis gave 7 pounds.

Kripalani's Call For Unity

"Those who are staying out of the Congress in the present struggle do so at their own risk. They will ultimately realise their mistake and come back to the Congress fold," declared Acharya Kripalani, addressing a packed public

meeting at Karachi. The International situation, as it had developed at present, he added, was congenial to India securing Swaraj. He reminded Muslims of their glorious past and appealed to Hindus to sink all differences so that both the communities could work hand in hand for the attainment of freedom.

From Behind Prison Bars

"Though locked up with the prison bars we fully share your anxiety for the struggling heroes of China and recognising them as noble champions of the

immediate abolition of such "barbaric practices."

Journalism Calls For Sacrifice And Service

In the course of a broadcast talk from All-India Radio, Madras station, Mr. C. R. Srinivasan, Editor, *Svadesamitram*, said:

"The press represents essentially a modern art. Its progress has synchronised with the march of democracy; and it has served in turn as the guide and guardian of democracy. Where the voice of the people reigns supreme, there is the vehicle of their thoughts, the press has a definite place and part in the governance of the country. The sanction behind it, I suggest, is the same as that on which all administrations rest, viz, the willing consent of the people. The measure of its power is the measure of its influence with the public. That influence has been built on a foundation of service and sacrifice; journalism, it may be well to stress started as a call and developed into a calling. Those who were engaged in that first were men not in search of a career or a competence. Men of vision and character, with means, sought journalism as a vent for their urge to serve. What is this service they render? Briefly put, it may be described as political education. That education became both important and necessary with the advent of democracy and reacting to the demands of democracy, journalism became a many-sided profession. In India to day the power of the press may well be claimed as the power of the people in every progressive movement in the country. For all that, the press may not claim to be free in India. Its obvious implication is that the people of this country are not free yet. A free press is a necessary concomitant of a free people. The profession of journalism calls for greater fights than any other profession; and it requires a leaven idealism of service and sacrifice, to sustain those who are engaged in it in the face of the many disappointments in store for them. The many-sided qualifications to the profession are not to be picked up at any University nor are they developed easily either by a training course in any newspaper office. Certainly, this profession cannot be turned into a refuge for unemployed."

Apology

We, the Proprietors, Publishers and Printers of "Indian Opinion" wish to express our sincere regret to the officials of the Natal Indian Teachers' Society for the publication in the issue of "Indian Opinion" of June 3, 1938, under the heading of "Original Correspondence" of a letter signed by B. Athmanand Maharaj which contained false and defamatory statements concerning the officials of the Society.

We hereby unreservedly withdraw the false and defamatory statements contained therein and offer our sincere apologies to the persons injured thereby.

M. M. GANDHI,

Proprietor, Printer and Publisher of "Indian Opinion."

12th August, 1938,
Durban.

entire suffering humanity." Thus wrote the political prisoners of the Central Jail, Calcutta, in the course of a letter to Mr. Subhas Chandra Bose, Congress President, enclosing a sum of Rs. 57.4 to the Congress China Day Fund as a token of "imperishable bond of brotherhood." The letter requested the Congress President to organise a similar fund to help the heroic Spanish people. The political prisoners in the Dum Dum Jail also condemned the alleged flogging of political prisoners in the Congress-administered provinces and requested Mr. Bose to appoint a non-official committee for

The Sporting World

Tennis At Tongaat

At the invitation of the Tongaat Indian Tennis Club, a large crowd assembled at the Tongaat Indian Boys' School on Saturday, August 13, at the presentation ceremony of the Simadry Memorial Trophy to the winners, Messrs. R. Kandhai and A. C. Naidoo. Mr. G. V. Naidoo, patron of the club, performed the presentation and in an address thanked the club for the honour conferred on him and wished it every success. The chairman, Mr. M. Hurbans, briefly outlined the formation and subsequent activities of the club whilst Mr. E. V. Naidoo spoke at length on the beauty of tennis and the club and on the policy of the Tec, Tongaat. Prayer was conducted by Mr. S. N. O. Vardacharyulu, and the Tibs Band was in attendance. Amongst the speakers were Messrs. V. H. Soni, M. G. Naidoo, Sheikmoideen, S. T. Naidoo, D. S. Khan, S. Purmansee, S. R. Birbal, G. Hurbans, K. P. Desai and N. Hurbana. Light refreshments were provided by Messrs. E. V. Naidoo, M. Hurbans and G. Hurbans of the Tec, Tongaat.

Van der Walt Draws

In the Capetown City Hall on August 17, Van der Walt drew with the Russian Vladimir Kirilenko, each obtaining one pin fall.

Old Collegians Football Club

Mr. O. M. Pillay, Secretary of the Old Collegians Football Club wishes to convey on behalf of the Club through these columns his sincere thanks to Messrs. R. M. Moorgas and R. Manickam for their kind hospitality extended to his players during their stay at Maritzburg for the Five-A-Side Tournament.

Witwatersrand Indian Football Association

In consequence of a motion of no confidence passed on the officials *en bloc* of the above association at a special general meeting held recently in the Trades Hall, Johannesburg, the following officials were elected for the current season:—President: Mr. S. Rungan; vice-presidents: Messrs. Joe Naidoo, S. Royeppen, B. Singh and S. Marrian; hon. secretary: Mr. S. Singaram; treasurer: Mr. K. G. Moodley; record clerk: Mr. T. S. Govender. This is the first instance

in the history of Indian soccer in the Rand that a motion of no confidence had been passed.

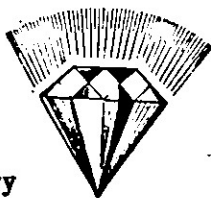
Oriental Sports Club (N'dola)

The annual meeting of the Oriental Sports Club, N'dola, was held at the residence of Messrs. Karondas & Co., recently. The following officials were elected for the ensuing year:—President: Mr. O. M. Patel; hon. secretary: Mr. O. G. Patel; captain: Mr. Morarjee Patel; vice-captain: Mr. G. G. Naik; treasurer: Mr. P. F. Parmar. The secretary's report was submitted and was adopted unanimously. A resolution was passed placing on record the full confidence of the members in the work done by the officers during the year.

The treasurer of the above club acknowledges with thanks the following donations:—Messrs. Bradford Clothing Factory, Lusaka: Mr. Ramabhai £5 5s; Messrs. Dahyabhai & Co., Lusaka: Mr. Vithalbhai £2 2s; Mr. Somabhai Salisbury, £2 2s.

Everything appearing in this issue of a political nature has been written and edited by Manilal M. Gandhi to express the views of INDIAN OPINION.

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