

INDIAN OPINION

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Good For Evil

LET us therefore see wherein lies the strength of Satyagraha. As its name implies, it is an insistence of truth, which dynamically expressed, means love; and by the law of love we are required not to return hatred for hatred, violence for violence, but to return good for evil.

MAHATMA GANDHI.

Indian Opinion

Hindu New Year

OUR people from time immemorial in freedom or in subjection, in prosperity or in adversity, have been greeting each other with good wishes on the celebration of Diwali, whether at home or overseas.

We in South Africa have not failed year in and year out to do so. We wish on this Diwali Day, the Hindu New Year, each other as we wish our compatriots in India and elsewhere the greetings of the season that it may be a bright and happy New Year for everyone and that India will be able to take her place among the free nations of the world.

The World

The Germans were the cause of the War which involved all the Nations in some way or other in which millions of human beings suffered. The Germans sought to establish the supremacy of the Aryans, first by the purging of their country of Jews and the destruction of other Nations. The Germans failed in their attempt but left in their wake a disrupted world in ruins.

The War is over and Peace is declared. But rumblings in many countries continue, in some of which there are internal wars or agitations for independence or for some new form of Government or strikes by workers or riots by the people.

In some countries the ideology of the supremacy of colour is developing. The White races claim that all Non-White races must bow to their will and exist by their grace. The White Ideology has many adherents especially in the countries of the British Commonwealth and some parts of the United States. It will be the beginning of the end of human beings on this earth, if the White Ideology becomes aggressive. It would provoke ultimately a world conflict of colour. No one can be blind to the possibility of such a conflict. The future lies in the hands of the White people. They can give the White Ideology life or render it innocuous.

There is always in the world the question of the economic relations between nations which even now is

exercising the minds of the Allies and is not without concern to the world. This question also indirectly plays a major part in war issues.

The world is in a state of unsettlement and at such times the forces of good are challenged by the forces of evil which are often represented by adventurers.

The world looks to the Great and Good Men of the every nation to lead their nation to peace and happiness in the spirit of universal goodwill.

India

Our brothers and sisters in India have gone through life and death; a living death: many have passed to the Great Beyond: many have also survived to continue in their selfless struggle to win freedom for India. We grieve over those who are no more with the living; though dead they speak to us. Among the survivors Mahatma lives to lead the way.

A development has taken place. The Government of India has decided that Elections shall be held, and from those elected to the Provincial Councils and the Central Legislatures and from the Chamber of Princes a constitution making body may be elected at the instance of the Viceroy.

The Indian National Congress will contest all seats and from the Indian papers from India there is every indication that Congress will win most of the seats for it commands as the National body all nationally minded men and women no

matter what their religion may be. Though some Mahommedans have been under Mr. Jinnah claiming that India should be divided into a Mohammedan India and a Hindu India, many Mohammedans are now veering to the Congress.

SAPA-Reuter message states that Mr. Jinnah declared the position of Mohammedans under Hindus would be similar to the position of Jews under the Germans. This declaration of Mr. Jinnah by its very nature suggests that he is making a desperate appeal to his followers for he probably realises that he is fighting a losing battle. All Indians must realise that the attitude of Mr. Jinnah is in the way of Indians obtaining immediate freedom. The Interim Government proposed by the Viceroy was torpedoed by the failure of Mr. Jinnah to agree at the Wavell talks. That Interim Government could have proved itself to be a means to work out a Constitution for India. A good opportunity was thrown away. But not by the Congress which gave the proposal all its support for the Congress found that the Viceroy was making a serious attempt to bring the Indian Parties together in the formation of a Government though it was to be a temporary Government. But all the same in the formation of which the Indian Parties were to have a say. The Congress members had fought the battle of the soul force with the Government of India and had

brought that Government to realise that it was an undying unconquerable force on which Indians were relying.

The future of Indians in overseas countries is bound up with the Independence of India. This was proved in the case of European wars. The British abroad rallied to Britain. Germans, Italians, and other aliens though naturalised in British countries did not hesitate to rally to the call of the country of their origin. And in numerous other ways even in Peace time this invisible tie works. The home country never loses her magnetism on her children. So it also is and always will be between India and her children away in other parts of the world South Africa.

We live in the land where White Ideology manifests itself in diverse ways at different times in unexpected places. That White Ideology is gaining ground in this country. It had its birth in the early days of this country when the early White Dutch Settlers were surrounded by teeming millions of Natives who were living in a barbaric state. It found its first expression in the Laws of the Volksraad which declared there shall be no equality between the White and the Coloured in the State and in the Church.

In the course of years with the influx of Whites from Europe and elsewhere, this White Ideology has gained support. It is based on the ground of self-preservation. The methods of self-preservation are various. Attempts to reconcile conflicting interests based on colour by those in power who are of one colour must needs be very difficult. That it may not be one sided, the way seems to be the way advocated by the Broome Commission which we our-

selves have consistently advocated that there should be a Round Table Conference between the Indian and Union Governments where the atmosphere would be expected to be the atmosphere of big men whose outlook is the international outlook who would lift the question of the relationship of the Indian and White Races above party politics. This is not a matter which could be settled by the local Indians with the Union Government in the face of the declarations made by that Government in regard to the Indian question. A Deputation of Indians who have hardly been in office a month is rushing to meet General Smuts on the Indian Question. General Smuts has made his declarations. International pressure may cause him to modify his declarations or to withdraw them.

But if the Deputation believes in its enthusiasm to work a change in General Smuts: We turn to another occasion when the last Indian Delegation was in South Africa in connection with the Transvaal Asiatic Land Tenure and Trading Bill which was then before Parliament in the hope of prevailing on the Union Government to reconsider the question of the Bill.

One of the eminent members of the Indian Delegation on being asked what is the position in regard to the Bill replied that the Union Government would not discuss it. And that a member of the Union Delegation later in the course of an informal talk had suggested that he would not mind discussing the Bill with him as an intellectual exercise.

But of course the position of India in the International World has changed. India must speak sooner or later. Let us hope in a manner that will make for her meeting with South Africa at a Round Table Conference to bring about an understanding and friendship which will grow with the years.

Pandit Rishiram Thanks

On the eve of my departure from South Africa, I take this opportunity to convey my grateful thanks to all friends, Indians, Europeans and others who gave such a warm welcome to me everywhere and appreciated my talks. It was my good fortune to visit all the important towns in Cape Province, Natal and Transvaal during these four months, and it gave me great satisfaction and pleasure that our young men everywhere are conscious of their cultural heritage and take pride in the spiritual greatness of their motherland. I am very confident that they have great potentiality of their future progress. In business and social life they are coming up and I think the time has come that they should seriously look to their intellectual and spiri-

tual development. It is a matter of congratulation to the Indian community that by establishing the Gandhi-Tagore Lectureship Trust and putting it on sound financial basis, they have forged a permanent cultural and religious link between India and South Africa. Even the first lecture tour has created so much zeal and feeling of success, and when every year a lecturer comes with new ideas and new energy, it will certainly bring a very great change in the outlook of our own people as well as in that of the Europeans. It is a slow process but very effective and lasting. I carry a very pleasant memory of this town and it will greatly encourage other scholars to visit this country with their message of good will and unity towards all.

Deepavali

By L. W. Ritch.

"Albeit, who wealth and power do most desire
Least fixity of soul have such,
least hold on heavenly meditation."

—"Song Celestial," Book 2.

It has been remarked that souls tread the "nivritti" path only after they have learned their lessons on the "pravritti" path. "From food creatures become," Sri Krishna reminds Aruna, and that "food" is the fruit of the tree of knowledge of good and evil, the food of experiences, which digested or assimilated is sometimes called a man's "prakriti." These "foods" the Lord further reminds His disciple, are "sattvic, rajasic, or tasmic" (or mixed), and the respective characteristics of these three "gunas" are, of course, known to every Hindu.

Perhaps the chief value, to the average one of us, of festivals such as the Deepavali is that for a short while at least, they detach us from the materialistic pursuits that in the main occupy the secular side of our lives, and recall us from the sordid to the sublime. Though but faintly, a glimpse of the pure light of Sattva is for the moment vouchsafed us, and we are prompted to remember that albeit we are enmeshed in the web of desires—the web of our wearing—bond slaves to our appetites, deluded by unrealities, intoxicated with the strong wine of worldly success, we, the Real Self of us, are Purushas, divine Sparks of the One Eternal Flame, children of the one All-Father, who presently exiles, wandering in the outer darknesses, may find our way Home whenever we turn to the Guide that shall lead us there, the Krishna-Self, deep seated in the heart of each.

It has, of course, to be conceded that we cannot all be Gandhis. Mankind consists of individuals at different stages of spiri-

tual growth. Dharmas differ, and each must follow his own. "Better one's own dharma, though devoid of merit, than the dharma of another well performed." But the lowliest among us can aspire, and sincere, worshipful aspiration, inspired with the spirit of sacrifice, inevitably results in inspiration. We cannot all be Gandhis; the Karma-Yogin is not the product of a day; but we may become such as he—devotee, knower and worker—"if we stoutly strive thereto." And let us remember that, to again quote our "Gita," "act is less, far less, than the right thinking mind."

Our sick world and blind stumbling humanity needs leaders who are at the same time exemplars of the Gandhi order, leaders who are not self-seekers but seekers of the Self; but what is no less necessary is that such leaders should have followers, that the voices that call in loving appeal, "Follow me along the Path of Truth which I have found" shall not be voices crying in the wilderness.

Light! More Light! men have cried. But the Light is there; the Sun of Truth has been there from the beginning, even though obscured from time to time. What is wanted is that men shall open their eyes to it, shall prefer it to the darknesses, shall follow it or strive to.

Happily, religion—the tie that binds us to God—has not wholly lost its hold upon us, and while that remains true there is still hope for man.

May that hope speedily ripen into realisation, bringing the world deliverance from its present bondage.

Shanti! Shanti! Shanti!

DEEPAVALI: THE FESTIVAL OF LIGHTS

THE great Indian occasion of Deepavali will be celebrated with a proud and picturesque display of lights. Light is the disperser and destroyer of darkness. In the teachings of the Christian faith, "Let there be light" were the first pronounced words of God in His creation of the world. And His son, in his short life on earth, symbolized the godly life as "light" when he said: "let your light so shine before men that they may see your good works and glorify your Father who is in Heaven." Here then in the words of the Divinities we have the all-pervading lesson of "light."

On this great Devali Day a thousand lights will shine and shimmer all around us, externally. But what is man's state today, internally? Look across your well-laden festive tables, your gaily jewelled persons and glorified homes, and see for yourself the present state of the world—the same world over which thousands of years ago God sent forth His first uttered words: "Let there be light." Has ever this earth been in more accursed and sordid state than at this day, thousands of years after that first divine command? What one particular factor and force then has brought a glorious handiwork of God to this condition before Hell itself pales into insignificance? The answer is summed up in the few short words, "man's greed of gain." The unquenchable, insatiable "greed of man for riches, wealth and the filthy lucre" of gold is the root cause of this unparalleled and unprecedented world-wreckage whereby millions of innocent and unoffending humanity have been brought to their destruction and death.

In this uncontrolled greed of gain, in this unholy pursuit of wealth, Indians forsaking their noblest traditions and teachings, have feverishly joined. We see them in this far-off land of South Africa with their whole life and soul centred for the twenty four hours of the day on the increase of their finances. We see them wholly sacrificed to this search for gold. And all this daily and hourly striving and struggling to gain and to press to the heart one more piece of gold, and that, too, at a time when the whole name, fame and honour of their great nation stand in imminent peril of being cast in the mire and gutters of this benighted land.

Deepavali is the Hindu day of days, and in the midst of the community-wide feasting and merriment the thought comes

up irrespressibly that from Hinduism and from the depths of its profound teachings lays the condition of POVERTY as the unalterable law of life. Indians of that vast world-faith in South Africa, openly transgress this fundamental law of their moral code, and still have the bravery to hold themselves out as orthodox members of the great Hindu faith. Where, in all the Hindu scriptural writings, is there to be found that the Hindu may destroy his soul by his worship of wealth and yet remain a Hindu? By the first tenets of his own religion such an illusionist ceases to be the religious Hindu. He has degraded and dishonoured the first precepts of his time-honoured faith and has outcasted himself from the circle of his religious brethren. With all his profession of a pious life, he has inevitably and inseparably allied himself to that band of the worlds war-begetters, who, by their lust of gold and greed of gain have brought to humanity this present world-wide ruin and disaster. His seeming innocence cannot rescue him however from the unhappy truth that as a wielder of the purse-power, he has contributed his full share to the present world-wreckage, and that from here in South Africa, he has brought starvation and death to his own millions of kith and kin in the home-land of India.

From its first discovery this land has been the happy hunting-ground of the gold-seeker and the exploiter. Many of these degenerates have made their pile by that inglorious career. What, indeed, was the religion of these men? Nothing that we know of except that "gold" was their one object of faith and worship. But a newer and infinitely more slavish and enslaved worshipper of the god of gold has arisen among us. This degrader of the Indian race and destroyer of his religion has so enslaved himself that the last trace of humanity has now deserted him. He has lived in this land to develop a heart of stone: without thought, without pity, without feeling for the depressed and the oppressed. Of the elementary virtues of orthodox Hindu life: love, kindness, tenderness and sympathy he knows little and cares for less. His prayer to Heaven in the silent hours of night, as in the rush and tear of the day comes unconsciously to his lips: "Of the treasures grant me the full measure oh Lord."

By J. ROYEPPEEN B.A. (Cantab)

Let no reader think that I exaggerate, for if the innocent one but knew a measure of the treasure hunter's life in our midst, he would pray devoutly that these destroyers of Indian religious life may cease to exist, and their name obliterated from orthodox Hindu religious society. The festival of lights. Of

what lights, we may well ask? The outward lights of artificial illuminations, or the inward spiritual light that lightens the darkened paths to carry help to the poor and needy? Let your light so shine before men that they may see your good works." That, and that alone, is the simple meaning and significance of the joyous season of Deepavali—the festival of lights.

Diwali Thoughts

By A. D. Lazarus M.A. (Harvard)

At this time of the year when the thoughts of large numbers of Indians turn to those less fortunate than themselves, in order to bring to these the cheer of Diwali, a little mental stock-taking might not be out of place.

At certain seasons in the year the species labelled "Indian," in common with others in the same genus, gives itself over to gastronomic excesses and other manifestations of thankfulness to the Creator for life and existence. Such rejoicings also arouse in one's consciousness an awareness of the plight of one's less fortunate relatives and friends, and such awareness leads to making possible for them also a like indulgence in the good things of life.

The Indian people generally are endowed to a very marked degree, this proclivity to share their joys and sorrows with other people. There occur fortunately and otherwise, many excuses during the year for them to enjoy themselves at the table of mine host. In truth very few of the ceremonies that are the warp and woof of the Indian social fabric are unattended by a feast of some kind.

Is it, one may ask, motivated by religion, or impelled by a pharisaical spirit of self-righteousness, or is it a plain and forceful acknowledgment of one's duty to one's neighbour? May be it has the germs of all three. Be that as it may, it is however true that for most Indians it is a season of giving and lighting the lamp of happiness for others.

Now this "giving" often finds expression or interpretation in the giving of gifts in kind or

in money. These tokens when examined carefully are the least permanent in the pleasure or joy they produce in the life of the receiver. In fact this form of benevolence often recoils to the embarrassment of the giver. The question that follows therefore is, what else can one give to bring a more permanent joy to the lives of others.

There is no answer in one word. Various people have various gifts, other than material endowments, which might conceivably bring a more enduring happiness to others. We all of us have time, energy, skills and talents that often lie hidden like the light under the proverbial bushel. These commodities can, strangely enough, bring great happiness to him that gives and to him that receives.

Right now the community is in dire need of wise counsel and leadership, which involves, not money, (the ostentatious distribution of which often leaves a bad taste) but expenditure of time, energy, tact and patience for the happiness of others. It may be retorted that we have these things operating in our midst. That we have young men and women giving such service in different spheres. Yes, but have we enough to contribute to the welfare of the whole. The evidence at our disposal does not point in that direction.

Then there is the oft discussed lack of Indian nurses to nurse our own sick and suffering in the hospitals. This is too well known to be belaboured here. The time has come for our women to dedicate themselves to this branch of public service. With every emphasis it must be

stated that the need is very very urgent. There surely must be more than three or four women in our midst who could give their energy, patience and skill for the welfare of the Indian people. Nobody seems to mind giving monetary assistance to hospitals and other charitable organisations, but when it comes to giving these intangible talents—the giving of oneself—there is, to our shame, very little response.

Are we so naive as to be conscious of the needs of others only at festive seasons? Our friends and neighbours are with us long after festivities are forgotten and our duty to them must not be allowed to fade

away like mist in the morning.

These thoughts lead one to feel that there must be an urgent redirection of our social thinking and a dedication of ourselves, our skills and talents, to the service of our people in order that that larger and greater more enduring happiness might become the portion of us all. Only two fields were suggested here, but it would not be difficult to think up a host of others that could, in the neighbouring and charitable spirit of Diwali, bring about a continuance of pleasure and joy to our fellow man, for it is by enriching the lives of others that we ourselves can have life and have it more abundantly.

Meaning And Significance Of Deepavali

By S. R. Naidoo, Pietermaritzburg

Deepavali is a national festival among Hindus. Hindus attach as much importance to it as do other nationalities to their national festival. The festival signifies peace. Wherever a single Hindu colony is, the event does not pass by without a celebration of the Festival of Deepavali in keeping with the spirit of large-scale celebrations in India. What is the meaning and significance of Deepavali? In the first place the word "Deepavali" means a string of lights—a festival of lights. People indulged in and enjoyed it as a symbol of freedom from oppression and fear. The significance of Deepavali lies in the deep-rooted belief that humanity as a whole wishes to live in peace and in contentment—contributing to the peace and well-being of the world at large. The spirit of people fought oppression and tyranny whether it took the form of wars or manifested itself in acts of evil by demons, whose selfish desire was to enslave humanity to satisfy their vanity, pride and greed. Such demons there were and will be. Tradition has it that Deepavali marks the complete defeat by Lord Rama of Ravanna, Lord of Ceylon, and his triumphant return to Ayodia, and the destruction of the demon Nakasur by Lord Krishna. The peace that followed these events manifested itself in the will of Hindus in India some thousands of years ago to consecrate the day as a day of peace. It was to celebrate the spirit of freedom from thralldom and yoke of tyranny. As of old, this spirit of rejoicement still prevails with us as a national event, never to be effaced from the mem-

ory of mankind as long as Hindus exist.

But in the observance of the Deepavali festival, apart from the outward beauty of celebrating it, what spiritual lessons does it teach us? In the first place, it teaches us to carry out the principles of our Dharma. Do we practise it as it should be practised? Do we pass the tradition of our literature and culture on to our children so that they may know and fully understand what they, as Hindus, should do? If our religion (our Dharma) is to be practised, it must be lived. I am sorry that my own observations do not sustain me in the confidence that we in this country will maintain that high spiritual value of our religion or that importance to vernacular education if we follow an attitude of drift and indifference. Furthermore, there is noticeable absence of co-ordination and co-operation of our work in these fields. If we have to maintain our work in the field of vernacular education and of religion, we have to nationalise the whole system. Work in piecemeal fashion in any sphere of our public activities will never bring success. We cannot hope to succeed unless the fabric of national work is built upon the sure basis of national unity among the Hindus. The crying need to-day is the work of social rehabilitation of our people—in fact among our poorer class of Indians. As a whole, much concentration of work and energy should be devoted to social work, by which I mean standard of living, hygiene, sanitation and health. People should be helped to raise their social status. With

the elevation of social status, which would also mean economic advancement, the work in the field of vernacular education and of religion would become much easier and more beneficial.

I believe that education must go hand in hand in all social advancement. Just as illiteracy submerges people in a morass of ignorance, so is social backwardness a sign of decay. We should all strive to nationalise our social work to bring happiness to our people.

It is regrettable to observe that our religious and social institutions have never attempted to prepare a long-range plan in the field of religion and social work among our people. We have men and material to promote, on a national scale, spiritual and social happiness among our people. Limited range of work not only circumscribes our sphere of activity, but there is much useless work that is carried on which gives no permanency of success. I have always been optimistic in

the resources of our people, who could do and carry out splendid work in unifying the numerous organisations which exist in each centre and bring about a state of harmony in the field of public work. Our weakness to achieve this lies in the fact that we cultivate an attitude of isolation rather than an attitude of co-operation. To my mind the biggest task the Hindu community will have to face in this country is to maintain a degree of efficiency in their religious and social work. Religion has not only to be taught but must be lived. A vast number of our people are becoming unconsciously irreligious. Our ways of life cannot be divorced from religion, and if we are to maintain a standard of self-respect in this country, we have to teach the true gospel of our religion to our people so that it may permeate our lives and make us feel that we are good Hindus and not Hindus in name only.

Our Deevali Message

By Dr. G. M. Naicker.

The Deevali is a festival of joy. Whatever may be its significance, it has come to represent, in the eyes of the people, as the triumph of good over evil. It is the return of lights after a long period of gloom. In the history of humanity, we find there has always been a struggle between those who held the theory that Might is Right, and those who, like ourselves, were tied at the chariot-wheels, to be driven like beasts of burden.

We celebrate the Deevali as a reminder that tyranny defeats its own ends. It takes a long time before God's avenging arms restore justice to those who are deprived of it. Generations may suffer before the chains are liberated from them, but when the day of retribution comes, oppression is hurled down from its seat. Let us light our lamps as a symbol of the divinity in man, which will always rise higher to the greed and arrogance of those who believe that this world, and all that is in it, is theirs for all time.

But need we in our present state celebrate the Deevali? We are in the midst of a moral suffering which has taken away the joy of life from us; we are slaves in the land of our birth. We do not even enjoy the freedom of the exile. And yet we are living in an age whose darling child is Liberty!

I should like to make one request, and I do so in all humility, to everybody who believes in the symbolical significance of the Deevali. Let us not lose our manliness and dignity though we cannot for the time being avoid being humiliated. Let us not meekly

give way to injustice; rather let us learn to look in the face of it. We must not be downhearted. We belong to a community that has every claim to be treated with respect and consideration. Recognition of our rights may be retarded, but they cannot be withheld from us for ever. Let us be dignified in our bearing and disposition. There is a story that if you look in the eyes of the lion without flinching, you overcome its might. It might be a fable in the case of the king of the forest; it is certainly true in so far as "civilized man" is concerned. Let us make it plain to everybody that, given equality of opportunity, and even when the advantages are not on our side, the Indian does not fear any comparison. We have shown the mettle of our pasture in all the walks of life, no less on the battlefield. We do not believe in the myth of race superiority, but if it comes to any argument, we can say this much: that in our long history we have not shown any predilection for the laws of the jungle and our culture has been such that it has never led us to indulge in the slaughter of our fellow man on any scale.

Thanks

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A Deepavali Night In Chota Bharat

By K. Hazareesingh.

The author of this article was lecturing in Hindu Philosophy at the Royal College of Mauritius. He has just completed his studies in social science at the London School of Economics and is now on the homeward journey.—Ed.

Chota Bharat is, in many respects, a small India beyond the seas. It bespeaks the fervour of their spiritual outlook that, in spite of a hundred years of separation from the Motherland, Indians in Chota Bharat should have remained so loyal to the traditions of their ancestors. The Deepavali is a national festival for all Hindus who live in their isolated corner of the world. I recall a Deepavali night, which I saw in a village called Ramnagar. Not only were the houses lighted, as they should be, in spite of wartime restrictions and difficulties, but clay-lamps were to be found on the roadside, in the adjoining fields, on the branches of trees. From a distance, it was such a lovely sight to behold.

I remember many Europeans, both men and women, were out in the streets to have their share of the pleasure, which obviously was so attractive. There was a touch of Art in the way the lamps were arranged. To them, it was a singular idea to have lamps placed on the top of trees, not to speak of those which they saw on bamboo hedges. "Do tell me, sir," one of them courteously asked, "why is it that there should be such a profusion of lights to-night?" We see," he went on, "that even those who have had a British University education celebrate the festival with as much devotion as the humble folks of the village."

"University education," I replied, "does not tamper with the philosophy of our life. For us religion does not simply mean the observance of a few principles. We may not go to the temples. We believe the temple of God is in the hearts of us all. But make no mistake as to the basic character of our people. They may give the impression that they have gone west because they show no fondness for external things. We show no blind allegiance to any moral code that cannot stand the analysis of a rational mind. Hinduism is not incompatible with logic and reason, and it is because the teachings of our faith are in consonance with Truth that we have not disowned our cultural heritage."

And yet I wondered if all our people shared my views of Hinduism. Deepavali was above all a religious festival, but not everybody attached the same meaning to it. I knew that in the minds of the village inhabitants, the event meant a lot of things. To the majority, the Deepavali was the day when Rama returned from exile, and made his state entry into Ajodhia; to others it was a celebration in honour of

that great social worker, Swami Dayanand Saraswati; while to still a very large number it was an evil day that saw the destruction of one of their kings. It is in this very elasticity that the core of the teaching is to be found. It is because of its adaptability to the changing needs of the time that Hinduism has held its own against the assaults which have been made upon it throughout the ages. However, we do not look back to the dim past when at eventide on Deepavali we light our lamps. We hardly summon to our minds, even the quite recent period which saw the rise of a liberal spirit in our society, for which we are thankful to Swami Dayanand.

The significance of the Deepavali is unmistakable. No matter from which region he comes, the Hindu looks upon it as the vindication of the principle that Truth and Justice will always triumph in the end.

It is also a day of stocktaking; we try to be in an introspective mood, and we see, as if in a mirror, the reflection of our own self, with all our failings. It is an opportunity given to us to clean ourselves of the impurities which have gathered on our soul. From whatever angle we look at the Deepavali, we see that it is dedicated to the worship of TRUTH, BEAUTY, GOODNESS.

I was the guest that night of Srimati Indira Prasad. My friend Shamar Prasad was not at home. He was taking a post graduate course in anthropology at Harvard. He was now away for two years. I thought it was my duty to be with his family for Deepavali. His absence did not make any difference to our friendship. Mrs. Shamar Prasad was indeed having a lonely time, though she seldom complained of it. Lila Devi, their daughter, was in India. She was at Santiniketan. Jagadish, their only son, was keeping his mother company. Just a few days before the festival, Mrs. Shamar Prasad had received a beautiful blue saree, in Kashmiri silk, from New York. It was a Deepavali gift from her husband. In a letter to his wife, Shamar Prasad said that American ladies had taken a strong liking for sarees. No wonder, as it is such an aesthetic form of dress.

The house was illuminated in the same old way as if Shamar had looked after the whole organisation himself. An engineer from Joghore was there to superintend the electric installations. Sullaiman, the High Court Judge, had also come. Ever since the departure of Shamar Prasad, he used to pay regular visits to his family. While our hostess was busy with the Luxmi puja, Sullaiman and I got into a passionate discussion over the ideals of Indian womanhood. He thought the footsteps of Padmani Bhai,

that our women should follow in who possessed not only the finest virtues of her sex, but was also noted for her valour and martial spirit.

"You are setting too high a standard," I said.

"Ideals were never meant to be realised," he replied.

"They should be in keeping with the conditions of the time," my dear Sullaiman.

"Ideals," he went on, "should inspire us to great deeds. Not every woman can be a Sita, but every woman can cherish those high principles of her life which are enshrined in the Ramayana. Even if we achieve a minimum, we should be satisfied. Krishna said to Arjuna, 'Stand up and fight.' Yet we see so many people shirking their responsibilities. 'It is for us to work and not to demand the fruit thereof' is another of your divine precepts. But we do not always act in this spirit. Yet because of these frailties which are incidental to our nature you do not relegate to the upper shelf the Bhagavat Gita. Do you?"

The argument of Sullaiman was conclusive. I could certainly see he had the mind of a judge. Besides he was a brilliant student of Indian philosophy. "I admire," I said, "your knowledge of our religious books. I wish I could show as much familiarity with your great Koran."

"And do you know," he pointedly remarked, "that in India Moslems participate in the Deepavali and your crowd have a good time with us on our Eid."

"Yes, my dear Sullaiman, Shamar Prasad, yourself and myself have been close friends for twenty years. The very fact of your presence in this house on this auspicious day is quite significant. Our friendship is built on the foundation of true brotherly love. We have shown unshaken allegiance to our Mother. We have always responded to her appeal. Why should others," I asked, "refuse to hear the keen call of that melodious voice?"

"We mustn't despair," Sullaiman concluded, "better days might shine."

The puja was over. Mrs. Shamar Prasad and Jagadish had now joined us. Srimatiji apologised for leaving us alone, though we had a guilty feeling for not attending the ceremony. We partook of the consecrated fruits and sweets, which she had brought on a silver plate. As my eyes fell on Jagadish I felt very sad. If only his father were at home what a difference it would have made for him. And to add to the melancholy, there was the heavy absence of Lila.

I could not help admiring the wonderful courage of Mrs. Shamar Prasad. After the departure of her husband, she had to con-

tend with many difficulties. I saw a light in her eyes which impressed me very much. And I said to myself that she managed to wrestle so successfully against adverse conditions because of the fervour of her religious ideals. I realised at that particular hour the overpowering force of faith. It was true that one grain of it could save the world.

Then came the crucial moment. "Mamma, why are there so many lights this evening?" Jagadish enquired in a slow and modulating tone. "You asked me this morning that I should keep very cheery to-day. Did you also wish the birds to be cheerful? I see that you have lighted the trees on which they have their nests. I see lamps on the banks of the river where elderly boys say birds used to sing before. Why, Mamma, they have ceased to sing. Was it because they were left in the darkness? Do leave those lights, mother, if only the birds will sing."

"Yes, beta," Mrs. Shamar Prasad said with a tenderness that could only come from the heart of a mother, "those lights are an invitation to us all to cast away the gloom that may surround us. I hope to see the birds in their merry rounds again. The storms which passed over her some time ago will not come again; the birds will return and you will hear their songs."

"But why is not Lila Didi with us to-night? I understand Papa being in Harvard. We had a telegram yesterday that he was about to leave the States, but I never hear of Didi's return. Why has she left us for good?"

"Jagadish beta, we are celebrating so enthusiastically the Deepavali just because your sister has gone to Santikethan. When she will return, covered as she will be with glory, we shall light twice the number of lamps we have to-night. It is true that I sacrificed my happiness for her sake. But I could not be so selfish as to stand in her way. She was having the greatest privilege that can come to a child of her age: the joy of living with Guru Deva. There have been moments when I felt she ought not to have gone so far afield; but it was like Krishna's flute calling his friends and Lila had to leave us. When Rama went into the pathless wood, Sita shed no tears, bunt on his triumphant return to Ajodhia it was such a day of jubilation that the world has not seen the like of it again. We have sometimes to cross the value of tears before we come to the land where all is bliss. The journey to that land is long and dreary, but if our faith does not waver we will reach it before our earthly pilgrimage comes to an end.

THE CAPETOWN AGREEMENT AND ITS AFTERMATH

By P. R. PATHER

SO many articles have appeared on the Capetown Agreement that I do not intend to lengthen this article more than I should. On the 22nd March, 1946, Act 35 of 1943 commonly known as the Pegging Act, that infamous legislation which has besmirched the pages of the Union Statutes, is due to lapse, and it would therefore not be out of place at the present moment to look back in retrospection.

It would be remembered that the Capetown Agreement was entered into between the Union and Indian Governments as a result of the intensive agitation by the South African Indian Congress against the Areas Reservation and Immigration Restriction (Further Provisions) Bill which Dr. Malan the Minister of the Interior under the Hertzog Government had introduced in the Union Parliament. As a result of the Capetown Agreement arrived at between the two Governments, the Bill was shelved and since 1928 the Union Government has not attempted to legislate against the Indian Government in so sweeping a manner as was envisaged in Dr. Malan's Bill. Dr. Malan in introducing the Bill referred to Indians in South Africa as aliens and a few months after when announcing the terms of the Capetown Agreement in Parliament referred to them as part of the permanent population of South Africa. The kernel of the Capetown Agreement was no doubt the reduction of the Indian population to an irreducible minimum. It was repatriation, pure and simple, but clothed in silk garments. It was the legacy carried forward from the Lange Commission which in an Interim Report, recommended that if a bonus of £5 were offered many thousands of the floating Indian population would return to India—their homeland. En passant it is interesting to observe that the Lange Commission in making such a recommendation extended its terms of reference. The Indian community, being in a state of lethargy at that time, did not challenge that recommendation. Under the Assisted Emigration Scheme—so termed to do away with that obnoxious word repatriation—many thousands of our men, women and children left these shores never to return to South Africa. The tragedy

of the scheme was the bartering away of the rights of thousands of children who were born in South Africa. The Indian community, however, agreed to the scheme in the hope that the resident Indian population would be uplifted within a measurable time. The Union Government undertook to see that the Indian community did not lag behind other sections of the community. The words "other sections" were the cause of a

the other hand the Agreement provided, among other things, for

- (1) An enquiry into the educational needs of the Indian community;
- (2) An enquiry into the housing needs of the Indian community.

In regard to the first the Dyson Enquiry Committee appointed by the instance of the Union Government found that out of a school-going population of

moreover, until 1944 Natal Province did not spend a penny from its own coffers for Indian education.

In regard to the second Sir Edward Thornton headed a Commission which enquired into the housing needs. Despite the Commission's scathing report it was not until 1938 that the Durban City Council made a beginning to erect economic and sub-economic houses for Indians.

Has the Indian benefited by the Capetown Agreement? Yes and No. Educationally and economically, yes, to a certain extent. But in all other respects, no. I have already dealt with education.

The Indian community agreed to the principle of equal pay for equal work. The formation of Trade Unions with the bargaining power they have, has contributed to an all-round increase in the standard of pay.

The Indian "Magna Charta" as the Capetown Agreement was of ten described, was to have given the Indian community a security of tenure in South Africa and to have allayed uneasiness in regard to compulsory segregation. The Pegging Act which was passed in 1943 in the teeth of world opinion against it, and the various Ordinances which the Natal Provincial Council had introduced and which still await the assent of the Governor General in Council, indicated that our security of tenure is still in jeopardy. Except that we are not residually segregated compulsorily, we are by Ordinances and Municipal Bye-Laws segregated in every sphere of our lives. European opinion in Natal for compulsory segregation is gaining ground and is being consolidated for the first time.

Neither the Round Table Conference of 1927 nor of 1932 touched upon the question of Franchise. That, to my mind, was a serious omission. Security of tenure for our people in South Africa can only be assured by the extension of Franchise. We understood that the Capetown Agreement would be revised every five years. Since the first revision in 1932 there have been no further Round Table Conferences. Another Conference is 8 years overdue. To my mind a Round Table Conference between the Union and Indian Governments is the only solution to our complex problem. A solution could only be found if the problem were taken above party politics.

The New Comer

The Age waits expectant, New Comer,
Gazing at your path.
What message have you brought to this Earth.
Life stage
Is set for some drama of yours:
What great words will you offer
For worship of man divine,
The song of immortal realms ringing in your ears.

In the scabbard at your waist
The great weapon lies hid
For fight with evil.
On this muddy road, flooded by sanguinary tide,
Even here where hatred and divisions rule,
A sanctuary of united hearts you may raise
Building a bank of peace.

The unseen mark of victory on your brow—
None knows in what quest is it gained;
To-day your name, still unwritten, we seek
Like the star of coming dawn.
The human child arrives, again and again,
With eternal assurance
That freedom is coming yet
In the new morning light.

RABINDRANATH TAGORE.

sharp difference of opinion between Dr. Malan and the South African Indian Congress, the former maintaining that they referred to Coloureds only and not to Europeans while latter insisted that the Indian community had always taken these words to mean that they would not be allowed to lag behind the Europeans of South Africa. At this distance of time I cannot say whether the South African Indian Congress sought the assistance of Mr. Sastri who took a leading part in the framing of the Capetown Agreement, for an interpretation. Indians were enjoined to conform to western standards of living. The progress of our people in this direction since 1928 is very marked. On

30,000 only 9000 were in schools.

As a result of this enquiry some thousands of children were admitted to schools. At no time in the history of Indians in Natal has there been such a spurt of help as was the case in the erection of schools in respect of which the Provincial Government gave one-third of the cost. The cost of the Sastri College, however, was borne entirely by Indians. The position still remains the same, for, at the present it is estimated that nearly 23,000 children are still out of schools. This is due to the fact that there has been no increase in the subsidy of £5-2-0 per school-going child from the Central Government to the Provincial Government and,

Reminiscences Of India

By P. B. SINGH

THE other day I stood on the deck of a boat bidding farewell to a friend bound for Bombay and as I watched the gay scenes, and indescribable, longing to re-visit India gripped me.

India! What vivid and happy memories I have of the time I spent in her bosom. I have been thrice blessed, for I have been there on three occasions, the last being about 11 years ago. I have lived in a village for over three years and on two occasions have been round the country from Madras in the South to Peshawar in the North, Calcutta in the East and Karachi in the West.

At this time of joyousness when the Hindu World celebrates Deepawali—the "Festival of Lights," my mind visualises the wonderful scenes I witnessed in various parts of India at Deepawali times. In the villages thousands of oil lamps (made of clay) are lit. These are placed in rows on the roof tops, balconies, doorways, niches, at every point of vantage. The myriads of lamps, each winking in the night holds out the promise of a new era—an era of brightness in all things spiritual and material. Throughout the village groups of people, old and young, are seen dancing and singing in a spirit of utter abandon, for "let's play today—tomorrow is another day" seems to be the order for the moment.

The day following is of merriment and pleasure, and at the Bagicha—Park and meeting place—old and young gather to witness the fair and sporting events—wrestling, stick fighting, physical exercises etc.

The spiritual side of the celebrations is not forgotten. On Deepawali eve and the nights following, learned Pandits and Bhajpiks (musician preachers) recite the Ramayana and Gita, reminding the audience of the glorious and immemorial tales of Rama and Krishna.

In the smaller towns electricity plays a big part in the illuminations. I remember very vividly my visit to Hathras City in the Aligarh district, about 10 miles from the village where I stayed. On Deepawali eve I accompanied a few friends on an elephant to see the sights. Veritably, millions of lights, electric and oil, met my gaze, and the scene of beauty and grandeur surpasses my description. I have been at Bombay, Calcutta and Karachi during Deepawali and it is no exaggeration to say that night is turned into day in the illuminated parts of these towns. Buildings many storied in height, are, literally plastered with thou-

sands of electric lights, rich merchants vying with one another to outbid the sun. Millionaire merchants take out music accompanied processions with lamps of all sizes, from Candalebra fashioned petrol lamps to the common cloth end wooden torch which is frequently dipped in oil. Processions during the day consist of elephants, in their gorgeous gold and silver Howdaks and trappings, camels, horses and vehicles of all descriptions, and the grand finale takes place at the Maiden—open space—where sweetmeats are distributed to thousands of people. A notable feature of all Indian celebrations is the feeding of the poor. A glowing example, to which I can give testimony, is of a rich Hindu Halwai (sweetmeat maker) of Karachi, famous for his Halwa in India and Europe, who during certain periods of the year fed almost the entire beggar population numbering thousands. This is understandable, for he started life as a poor hawker and by his industry and honesty, built for himself a place in the hearts of the community—a position worthy of emulation by many rich Hindus here.

To write of India within the limits of an article such as this is difficult, for of all countries of the world, the greatest number of things of increase one's knowledge and add to one's pleasures are to be found in India. Beautiful architecture—Buddhistic, Jain, Dravidian, Saracenic and Indo-Aryan—innumerable magnificent monuments, incomparable Temples and Mosques, multiplicity of religions and languages, unsurpassed mountain scenery, contrasts in customs and dress—these and many other sights prove bewildering to the visitor.

Bombay, with its magnificent Railway Station—Victoria Terminus—its many Colleges and Hospitals (much of it due to the philanthropy of the Parsees), numerous mills and factories, Victoria Gardens, Taj Mahal Hotel (where Mrs. Safojini Naidu lives) the Pinjrapole—an asylum for sick and disabled animals of all kinds covering several acres, Chowpathy, the Beach promenade, where I stood at a point of vantage and so India go by—Marwaris, Jains, Parsees, Christians, Maharastrians, Madrascers, Europeans, Pathans, Sikhs, Bengalis, Gujeratis and many others in magnificent cars, carriages and on foot. The beautiful sarees of the women—worn in

different styles—are a creation of beauty, Bombay is certainly the most cosmopolitan town in India.

Poona the capital of Maharashtra and famed for its association with the great Hindu leaders Ranade, Tilak Gokhale, (it is the headquarters of the Servants of India Society too,) and above all with that great Warrior—the Savior of the Hindus—Shivaji, whose fort on the hill overlooking the town should be a perpetual inspiration to its inhabitants.

Madras is intimately connected with this country for two Indian ambassadors to South Africa hail from that great city in the south—the Rt. Hon. V. S. S. Sastri and Sir K. V. Reddi. Sastriji, who has visited almost every part of the British Empire, lives the life of a simple man. He received me clothed in a vest dhoty and his unostentatiousness and charm of manner are in keeping with his high character and attainments. The Madras Law Courts provide an interesting spectacle. Eminent lawyers, pleaders—are to be seen in Courts, bare feet and in dhoti, and the contrast with the Western attired Barrister is very striking. Owing to the heat most of the Chamber work is done by lawyers in the early hours of the morning. I remember calling on the eminent Advocate, Mr. T. R. Venketrama Sastri, C.I.E., at 7 a.m., and found his office a home of industry. Another great friend of Indians overseas lives in Madras—the Hon. G. A. Natesan, founder and Editor of the well-known periodical *The Indian Review*, whose fearless advocacy of our cause could never be forgotten. One of his contributions to the welfare of the people is the publication at various times of books on every conceivable subject at prices within the reach of the poor.

My visit to Bangalore I shall never forget, for I went there to pay my respects to one of the greatest of men of all times—Gandhiji. My feeble pen cannot do justice to write of this great saint, but a vivid scene indelibly impressed on my mind is worth recounting. Mahatmaji is deeply religious, and whenever on tour engages in prayer at sunset with a large congregation. At Bangalore Mahatmaji was staying at the Guest House of the Maharaja of Mysore, a palatial building of 50 rooms, splendidly furnished, with marble and tiled bath-rooms, situated in beautiful

grounds with acres of lawn. Just before sunset thousands of people gathered on the lawns in the midst of which a raised platform was built. Immediately after sunset, Mahatmaji, dressed in loin cloth and a chaddar, accompanied by friends, made his way to the platform and took his seat. Prayers were led by Miraben—his English disciple Miss Slade—in which all joined, and the service terminated in the entire congregation singing that beautiful simple hymn "Raghupati Raghava Raja Ram, Patita Pawan Sita-Ram." It was a solemn and impressive service at the conclusion of which Mahatmaji, with great difficulty returned to the house, crowds prostrating themselves at his feet and mothers holding out their babies for his blessing! A forlon had to be formed around him, such was the pressure from the huge gathering. Gandhiji left for South India the following day, but so large were the crowds in the streets and at the Station, that the Dewan of Mysore—who had come to see him off—advised Mahatmaji to entrain at a Station a few miles away—to the disappointment of thousands. Gandhiji ki Jai!!

The second City of the British Empire—Calcutta—provides an outstanding spectacle. Nowhere in India do you find so many dhoti clad men than in this great city! Among its many places of interest are to be seen the Kalighat Temple, built on the banks of the Hoogly and famous for its sacrificial offerings, the Botanical Gardens which has a tree of world wide celebrity, the Banyan tree, reported to be over 150 years old, over 7000 feet in circumference and with over 250 aerial shoots! You see the famous Howrah Bridge, teeming with thousands of people the inner spans of which are lifted at certain periods of the day to permit of large ships passing through; the beautiful Jain Temple—one of the richest in India—built in white marble, with mirrored columns and delicate tracery of marble lace work and floors of mosaic. The beautifully kept gardens, fountains of marble and general appearance impress one with a picture of exquisite beauty, and I do not exaggerate when I say it is by far the cleanest Temple in India.

The Calcutta University—reputed to be the largest in the world with over 30,000 students where incidentally, I heard Dr. Tagore deliver an address in the presence of thousands of people who literally worshipped him. Chowringhee, with its wide roads and modern buildings, opposite to which in the Maidan—the playing fields which are the

largest in India. Here all sections of the community have their allotted playing grounds, the Europeans being in possession of Eden Gardens, where all the important sporting events are played. The main turf ground here is almost like a brilliant table and is considered one of the best in the world. During my last visit there the 2nd Test match between India and the M.C.C. was being played. The Indian Team was captained by Capt. Naidu, the tall brilliant batsman, whose record feat of hitting 23 sixes in an innings against Gilligan's M.C.C. Team in 1926 would be difficult to emulate! I was present at a Tea Party in honour of the teams participating and met many well-known personalities, the Maharaja of Patiala, the Maharaja of Burdwan, the Raja of Santosh (President of the Indian Football Association) J. B. Hobbs—the world famous English batsman—who having retired was reporting the tour for an English paper, and many others. During this visit I was able to arrange for the visit of Indian Football team which toured this country in 1934. Football is the most popular game in Bengal, and crowds of 30-40,000 witness the important matches—for which special stands are erected. Calcutta is, world famous for another reason, it is the home of the illustrious Tagore family. The great International Poet and Philosopher—Dr. Sir Rabindranath Tagore—had his palatial residence there. I saw him, a venerable figure, dressed in a long robe, with his flowing grey locks and beard and piercing deep set eyes—the eyes of a visionary. I felt, rather than say, that I was in the presence of a great man of meditation. Another world figure I met—Sir J. C. Bose, the eminent scientist, whose discovery of life in plants created a sensation in the scientific world.

Benares, the most sacred city in India is situated on the banks of the Ganges. It has hundreds of Temples and literally millions of Hindus go there on pilgrimage every year. To die at Kashi the ashes thrown in the Ganges are considered by many to be the attainment of salvation. Indians from all over the world go to Benares to bathe in the holy waters of the Ganges, and the bathing ghats are a picturesque sight at all times. Benares has the reputation of having the largest number of beggars in India. What a pest this has become! Great, big, hulking men, with bellies protruding, lie sprawled at vantage points, begging from every passers by, the money for a meal.

During recent times a great modern educational institution has been built, the Benares Hindu University—covering hundreds of acres of land and costing hundreds of thousands of pounds. The plans of this project are ambitious and the man to whom most of the credit must go is the venerable octogenarian, Pandit Madan Mohan Malviyaji, who during the last 30 years or so has devoted himself entirely to the cause of building the greatest Hindu University in India. The focal point of the entire scheme is a Temple from which radiate the various buildings of the project. The mantle of the learned Panditje has fallen on the shoulders of another great son of India, that eminent philosopher and lecturer, Sir. S. Radhakrishnan, who visited this country a few years ago. He is the present Vice-Chancellor.

Allahabad, apart from its importance as a place of pilgrimage, will always be remembered as the home of the illustrious Nehru family. Pandit Motilal Nehru—prince among men—built "Anand Bhawan" and made it one of the show places of India. Its large park like gardens, fountains, statuary etc. were a thing of beauty, but when I visited Pandit Jawaharlal Nehru and his late wife Kamala Devi, the effect of their great sacrifices to the cause of Hindustan were to be seen all around this historic home, which has been the head quarters of All India Congress for many years.

Sir Tej Bahadur Sapru, eminent lawyer and Indian representative to the historic Imperial Conference at London in 1926, when he championed the cause of the South African Indian, resides at Allahabad. He told me with some warmth of our great General Smuts' attitude at the Conference, when he was "cornered" to make a statement on the Indian question in South Africa. It is common knowledge how the General refused on the pretext that he must consult his Government first.

Delhi is the seat of the Government of India, and is a city of historic importance. It has many ancient monuments, the principal of which is the Juma Masjid, described as the largest Mosque in the world, built by Emperor Shah Jahan. Then the old Fort containing the famous palace and other beautiful buildings—Diwan-i-am, Diwan-i-khas and Moti Masjid. The most striking memorial however, is the Kutab Minar, about 19 miles north east of

Delhi. This is one of the worlds great towers and was built in 1052 A.D. It is 240 feet in height, the base-diameter is 47 feet 3 inches and the diameter at the top is 9 feet. It consists of 5 stories. Winding steps lead to the top, a tiring journey, but the climb was well worth it for I had a wonderful view for miles around.

New Delhi is of recent origin. The viceroy's residence, legislative buildings, secretariat etc. are magnificent buildings costing millions of pounds and were designed by Sir. E. Lutyens, the great British architect. There are many beautiful palaces belonging to the ruling Princes of India, well laid out parks and gardens, long avenues and many modern buildings. The legislative assembly in session provides a colourful spectacle. I saw in the "Talking Shop of India" men from all the Provinces in their national dress. Dhoti clad Parliamentarians with richly embroidered turbans sitting alongside fierce looking, heavy bearded, martial Sikhs and Pathans. And presiding over the assembly the speaker, Shriji V. J. Patel' national leader, elected by popular acclaim to be the first Indian speaker of the Indian legislature. I heard speeches in beautiful Hindustani and Urdu which were a treat to listen to.

I attended the Ram Mohan Roy celebrations at Delhi, where many prominent people paid tribute to the Bengali reformer. My outstanding recollection of this function is a brilliant speech by Sir Ramaswami Mudaliar, leader of India's delegation to the recent San Francisco Conference.

I must not forget one of the worlds great wonders before I concluded the renowned Taj Mahal at Agra, the most beautiful tomb in the world. It is of white marble and was erected by the Emperor Shah Jahau in honour of his queen, Mumtaz-i-Mahal, and took 22000 people 22 years to build. Many eminent artists and poets have tried to describe this wonderful structure in vain, for just as a beautiful flower cannot be described, neither can the Taj Mahal. Other splendid monuments are the Fort and within it the Juma Masjid, the Palace and other rare structures. About six miles north of Agra lies Sikandra where the great Mogul Emperor Akbar built his tomb, a master-

piece of its kind. Akbar was very fond of gems and owned the Kohinoor Diamond—now world famous. This stone was placed in a Casket receptacle and placed in a marble pillar close to the Cenotaph where he was buried, until removed by the Shah of Persia many years later. The diamond is now in the possession of the Royal House of England.

I could write more of India in reminiscent view—the India of the Princes. I have been to Hyderabad (Deccan) Mysore, Patiala, Gwalior, (where I attended a wedding in the Royal family) Jaipur, Jodhpur, Alwar, Patiala, Baroda, Jamnager and others. I have witnessed some of the pomp and pageantry of the immensely wealthy. I have seen too, the poverty of India, the hungry and destitute people with no homes and nowhere to go.

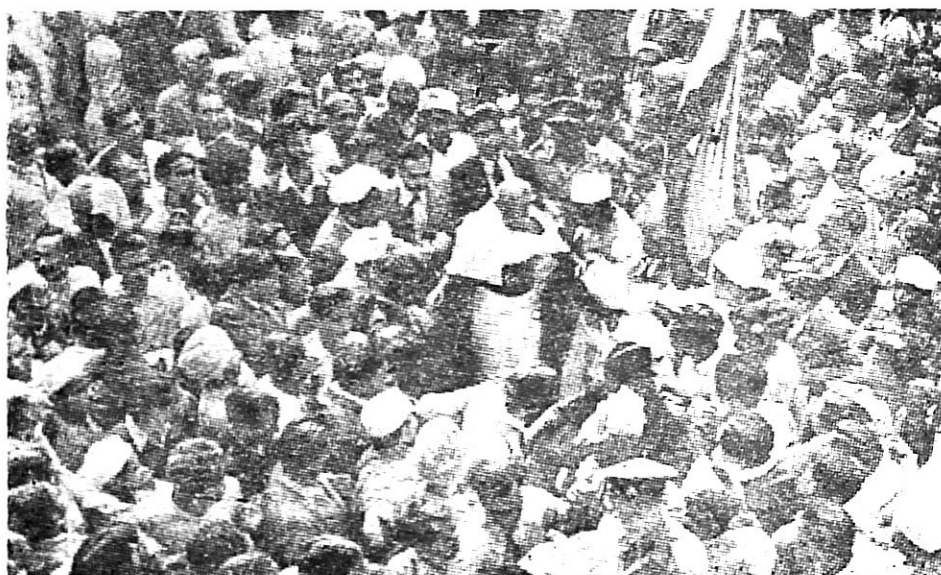
During the recent world holocaust, India's contribution has not been negligible. Hundreds of thousands of overseas troops and evacuees have found shelter and food in India—much of it are at the expense of the overburdened poor of the country. It is a sad state of affairs—and a severe condemnation of those in authority—to find that whereas outsiders have had plenty to eat, the local people have perished in their thousands for want of food. A day or two ago I received a letter from a friend in Calcutta who describes, very poignantly, the conditions which exists there. Food is very scarce, there is little clothing, and thousands of people are starving. Cases of women committing suicide for lack of clothing are reported daily—an appalling state of affairs, for which Britain will pay some day.

I am an optimist—however, and I know that India has a wonderful future. The strong feeling of nationalism among our people augurs well for the future. The days of British Imperialism are numbered. With millions of others, I look forward to the day when a free independent India holding her battered but proud head high will take her rightful place among the comity of nations and contribute to the well being and prosperity, not only of her teeming millions, but to the power drunk, spiritually bankrupt Western Nations of the world.

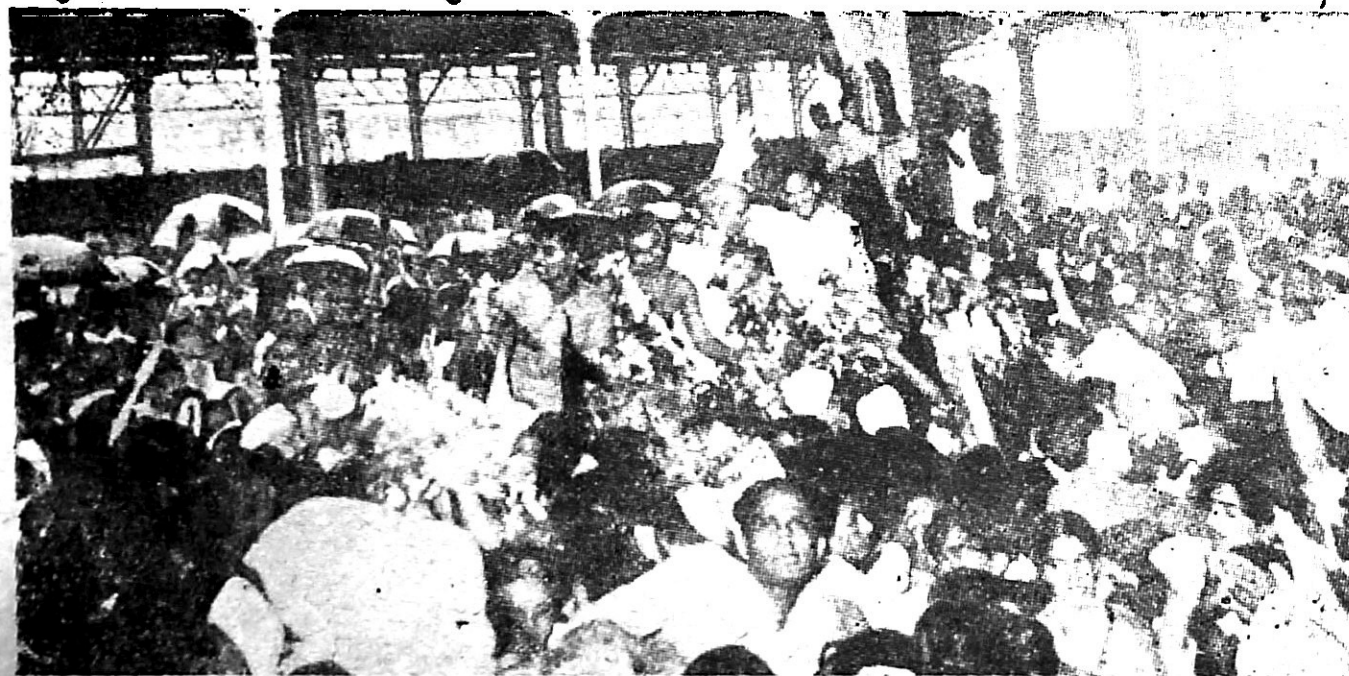
RECEPTION OF LEADERS



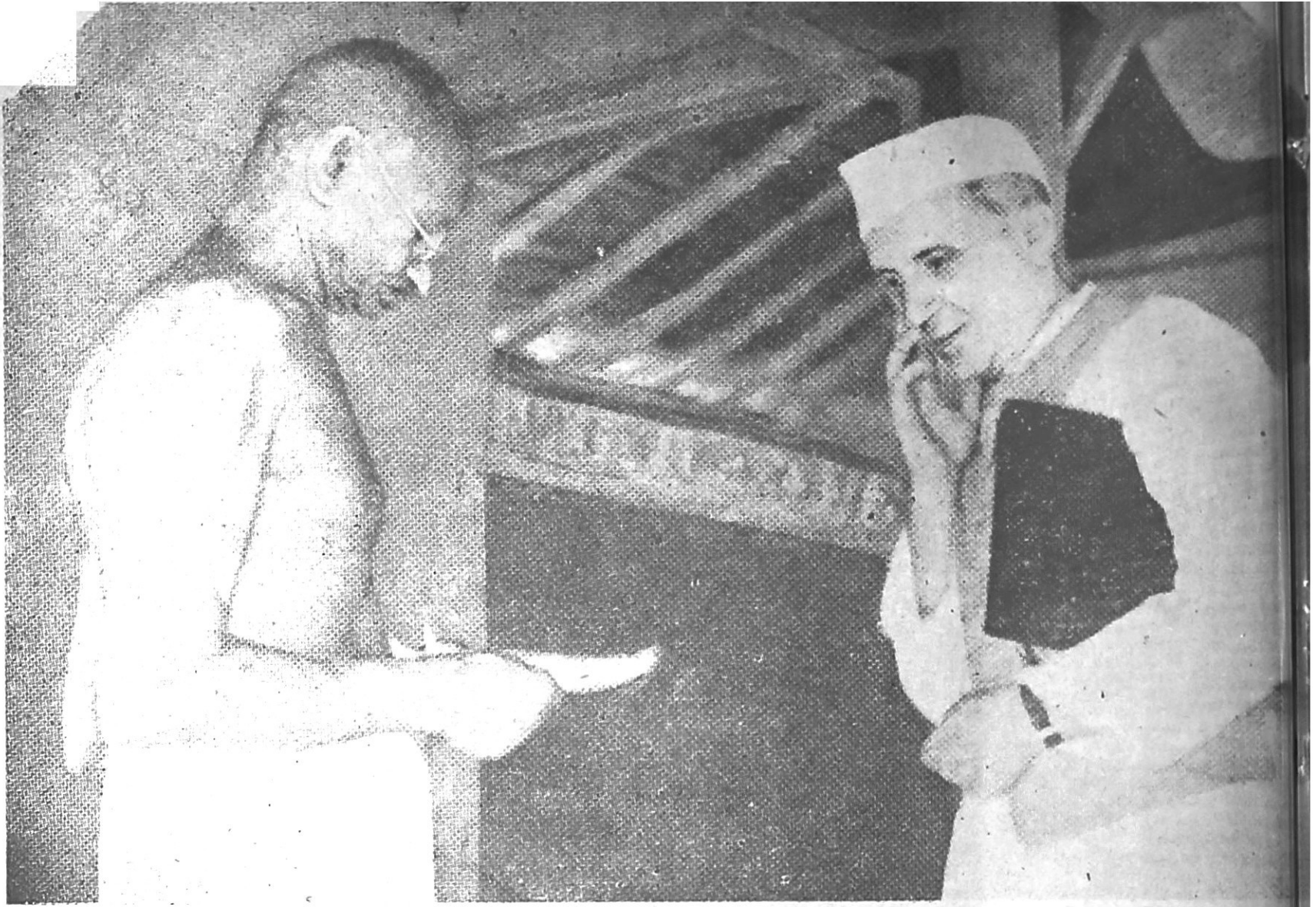
Pandit Jawaharlal Nehru At Bombay.



Mahatmaji At Simla.



Sardar Patel At Bombay.



MAHATMA GANDHI AND HIS SUCCESSOR.

IN bravery he is not to be surpassed. Who can excel him in the love of country! He is rash and impetuous say some. This quality is an additional qualification at the present moment. And if has the dash and the rashness of the warrior, he has also the prudence of a statesman. A lover of discipline, he has shown himself to be capable of rigidly submitting to it even where it has seemed irksome. He is undoubtedly an extremist thinking far ahead of his surroundings. But he is humble and practical enough not to force the pace to the breaking point. He is pure as the crystal, he is truthful beyond suspicion. He is a knight 'sans per', 'sans reproche'. The nation is safe in his hands.

MAHATMA GANDHI!

તેનામાં તેનાથી કોઈ વધે એમ નથી. વતનના પ્રેમમાં એને કોણ પરાની પાછળ દોડે છે કે એ આજીવન ને ઉતારવળા છે. આ જુલુ આને વડે જરૂરનો છે. અને જો તેનામાં ક્ષત્રિયનો જુસ્સો અને આજે ધરવાપાનું છે તેનામાં મુસદ્દીની દીર્ઘદૃષ્ટિએ છે, અને તે શિસ્તને દ્વંદ્વથી અનુસરનારો કોઈ વખત તે કંટાળો ઉપર એવાં સંલેખમાં પણ તે શિસ્તને ચુરતપાનું વળ શકે છે. માતાના આચરણથી અલગ આગળ વિચારવામાં તે પરાક્રમી પહેલે છે. આટલું કતાં તે નમ્ર છે. અને કાયં વેદકૌર્મી અટકાવવામાં પુરો વ્યવસ્થા કરે છે. તે આપના જેવો સ્વચ્છ અને કોઈને વહેમ ન આવે એવો સત્યવા છે. એ તેો શ્રમ વગરના ઉલ્લા અસ્તિત્વનો વીરપુત્ર છે. પ્રભુ એના હાથ સુરક્ષીત છે. મહાત્મા ગાંધી.



Sjt. M. M. Gandhi

SJT. MANILAL GANDHI
Our Editor

and

SHRIMATI SUSHILA GANDHI
Cujarati Editor

who are at present in India with Gandh.



Shrimati Sushila Gandhi

Quit India Patriot

By "A Student" in "Nehru Flings a Challenge."

To-day the supreme necessity not only for India but for the whole world is that India should possess an equal status with other nations in the conduct of war and of peace. Freedom of India is not merely a world cry, nor is it only a world demand; but it is essentially a world necessity. Free India will effect a world of difference as to the strength and morale of the progressive forces throughout the world. This Jawaharlal realised long ago. That is why he has been all the while working for the independence of India. He had very early begun to resent the presence and behaviour of alien rulers. Yet he had no feeling whatever against individual Englishmen. It is not at all a selfish idea in any way. It is moral duty. It is natural enough for every people to make themselves strong enough to resist all coercion and exploitation. This cuts both ways. On the one hand it will lessen the strength of reactionary forces and on the other will increase the strength of the progressive forces in many ways. Jawaharlal knows well and very well enough the dangers of narrow Nationalism. So his sense of patriotism is at once unselfish and humanitarian. It implies the love of his own people as part and parcel of a whole-hearted and practical sympathy for the peoples and nations all over the wide world. Much rests on the manner and spirit with which India frees herself effectively and quickly from the deadly clutches of the inhuman Imperial power, which has deliberately committed multitudinous sins of omission and commission, unparalleled and unsurpassed, not sparing even the innocent and defenceless, including our mothers and sisters and near and dear ones. It would be an unpardonable crime for any human being possessing even an atom of self-respect, sense of justice, love of truth and longing for goodness to permit himself to be prostituted any longer for the diabolical designs and deeds even under the pretext of inability or helplessness, consciously or unconsciously, unwittingly or inadvertently. So the only first step to any good action is recovering our freedom. For that each one and all of us must exert ourselves in our own ways according to our capacity and ability. And Jawaharlal, the avatar incarnate of energy and enthusiasm, has played a most beautiful part in all the aspects of that effort. He has thrown himself whole and soul into the furnace. And more, he has inspired millions to do it, and most, he has enabled us to go a long way on the path, moulding us in strength of body, mind and soul.

For Gandhiji one step is enough. To Jawaharlal one front is enough. The step is the freedom of India; the front to fight against is the imperialist order that holds us, strangles us and leaves nothing undone to oppress and suppress us. And just as the step, in spite of its being only a step, is big enough to comprise innumerable other steps, in the same way fight against this front which represents the concentrated might of a doomed and dying Imperialism is the all important front. Liquid-

ating that might is the right thing to do to-day. It is therefore his vocation as well as avocation. Once we get political freedom we can spare our energies for the freedom of the peoples of other hemispheres and other spheres of freedom.

So the introduction to realising our dreams is becoming truly patriotic, every inch and ounce of our being. What is the test and tenet of such a patriotism? Here are three points someone has proposed: "Have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies. That is the first to become a patriot—the very first step. Instead of spending our energies in frothy talks have you found any way out, any practical solution, some help instead of condemnation, some sweet words to soothe their miseries, to bring them out of this living death? Yet that is not all. Have you got the will to surmount the mountain-high obstructions? If the whole world stand against you, sword in hand, would you still dare to do what you think right? If you have these three things each one of you will work miracles. Examined by these standards Jawaharlal stands first-class first. Though born to rule, he obeys implicitly the commands of the country's cause. Though destined to possess millions and enjoy all the good things of life, he puts himself under strictest discipline, so that he may be instrumental in blowing up the dump of the Imperialist Dirt. Gandhiji has very neatly brought out the significance of discipline in these words: "Steam becomes the mighty power only when it allows itself to be imprisoned in strong little reservoirs and produces tremendous motion and carries huge weights by permitting itself a tiny and measured outlet. Even so have the youth of the country of their own free will to allow their inexhaustible energy to be imprisoned, controlled and set free in strictly measured and required quantities. Shall the youths of this generation do it as well? It is not crushing oneself too much under the influence of puritanical idiosyncracies. It is a deliberate act of choice, an indispensable means for the end in view. He has let go many of his own individual views on matters that count in order that the united front of freedom may march onwards from strength to strength.

The task of the emancipation of humanity is a tremendous, terrific and troublesome task. Before anything can be done, the problem has to be investigated and then the appropriate solution has to be worked out. Jawaharlal is eminently fitted for leadership to undertake such a task, because he is a man of vision, understanding and equipment. VISION is essential lest we miss the be all and end all of the entire existence. It is necessary because we may miss the wood in the trees. Perspective is the key-note of any wise

action. Vision implies ultimate faith in the goodness of man, the purposiveness of the scheme of things and the conception of a harmonious composite whole; it views problems in their relation to the totality of life. For these we need an open, flexible and balanced mind. Jawahar has these qualities to an amazing degree. He could introspect and analyse the situation in the midst of a lathi charge. If anything has saved him from his mongrel and mixed education in Europe it is his broad and elastic mind. It was most unfortunate that in his very childhood "when mind is waxed to receive and iron to retain," he instead of being acquainted with the treasures of his own land, had to undergo training solely based on European culture. But even then the greatness of Indian culture does not fail to attract him, and though he seems sometimes to be partial for European manners and habits, his critical intellect does not fail to notice the superiority of Indian culture. He comes out with the high praises for the same. So, in spite of this initial handicap, he has been able to do away with the shackles. That is the essential thing about him. There is nothing hidebound in him. His adaptability is the test of his vitality. He always keeps the idea of the whole in his mind. "I realise that in the vast elemental conflicts that are raging national issues must not absorb our attention and we must view the picture as a whole."

After vision comes understanding. We may have a vision of the distant scene, but critical intellect is needed to visualise the details and actual inter-connections between means and means and ends and means along with many other things that matter much. For the achievement worth its price, every act should be thoughtfully done and every step should be taken after due consideration; because: "To accept unthinkingly what one cannot appreciate or willingly agree, to produce mental flabbiness and paralysis. No great movement can be carried on on this basis; certainly not a democratic movement." And lastly one has to prepare for the journey. That means hard work, rigid discipline and systematic training to focus the energies on a particular line of action. This is testimony to hard work; "self-learning, self-education, comes afterwards by hard work, not casually. If you imagine you can achieve anything without hard work, you are mistaken." He has scorned delight and lived laborious days. As to self-discipline and self-training he is unsurpassed. See his vision, understanding and sense of equipment in sensing the wrong at the very root in his analysis of the world situation after the World War. "Europe in the middle twenties was trying to settle down in a way; the great depression was yet to come. But I came back to the conviction that this settling down was superficial only, and big eruptions and mighty changes were in store for Europe and the whole world in the near future. To train and prepare our country for these world events—to keep in readiness for them, as far as we could, seemed to be the immediate task."

Vedanta

By Swami Sharvananda In "Prabuddha Bharata"

The real equality of man, nay, of all life, is in the spiritual plane. It is because all men are of the same atman, that all moral codes enjoin the practice of certain virtues like non-injury, love, charity and self-restraint. All ethical philosophers believe that our sense of the good, like our sense of the beautiful, is innate and fundamental and the moral development of man must lie in the line of the progressive realization of the good. Vedanta identifies the good with the true and the beautiful, Satyam, Shivam, Sundaram. And it constitutes the very soul of ourselves. Hence we intuit its existence. Therefore, evidently it will be a false philosophy, if we try to base our moral principles purely upon economical or utilitarian basis, as that can never ennoble our moral nature or improve our moral character. Can utility improve our aesthetic sense? Obviously not. So also the utilitarian attitude cannot really improve our moral nature or refine our ethical sense. The greatest moral men of the world were saints and

sages, and not politicians or business men. Hence it is a plain fact that men can never be made truly moral or ethical, unless they are taught to base their lives on spiritual truth and are disciplined by spiritual principles. Further, a society that is loose in moral disciplines and is cut away from ethical moorings, is bound to lapse into barbarity in the long run. So it is highly important for all social leaders to have a clear understanding of the fundamental basis of human society and human life as well. It is Vedanta that can afford a rational and satisfactory explanation of their fundamental basis. Therefore, in India, the would-be communist must cease to seek guidance or inspiration from Moscow; rather, he should go back to the Upanishads for light and lead, and show to the world a new type of communism or socialism, which alone can save humanity from lapsing back to barbarity. And thus our shudras also can be brahminized and saved.

A NEW OUTLOOK

By Kishorelal Mashruwala In 'Hindustan Times'

The general experience of history is that the regeneration of a people is preceded by a new religion, that is, a new outlook of life. Unless you are able to take to the people a fresh message of hope in life, all attempts of rendering mere humanitarian service will be mere patch-work. You will not be able to create a force which is self-acting.

The conditions of a new outlook of life are:

1. A new meaning and perception of life and the end or aim of life.
2. A new code of conduct which is on the one hand more than the prevailing one, and on the other possessed of rigorous self-restraint, simplicity, cleanliness of body and surroundings, and purity of mind.
3. The establishment of a feeling of brotherhood amongst the acceptors of such outlook.
4. The participation in common programmes individually as well as jointly.
5. The formation of a band who will live, a sort of joint-family life, sharing equally their earnings, happiness and privations; and
6. Freedom from vices of drink, adultery, theft, corruption, deceit, lying, idleness, etc.

Economic uplift on an extensive scale may be taken as impossible without improvement in the morals of the people for whom you work. When people have received a new message of life and realised the importance of improving their morals, they will not need persuasion to take education, to be clean in their habits, to be thrifty in some matters and liberal in others, to be hard-working and honest, and still insistent upon a better standard of life, higher wages, etc. The inferiority complex will disappear with the acceptance of a new outlook.

New Values

A new outlook will necessarily involve new types of activities, training, discipline, etc. Things and acts will be valued in a different way.

In the old order, men are valued by their birth, learning, wealth, etc. Work is valued by the power of the employer and distress of the worker, and things are valued by their scarcity.

In the new order, men should be valued by their character and needs, work by its contribution to the needs of life and things which are primarily necessary to life should be distinguished from those which are of secondary importance, and the former should be invaluable, that is, available to all as easily as possible.

Thus all men are equal; but a man of character would receive more credit than a man without it; a man in distress and need, a woman, a child, an invalid should receive more attention than a man capable of work; food and water and cloth should be as cheap as possible; and work for production of food, water and cloth should be more valued than any other kind of work. Money as such should not have any value at all, i.e., must not bear interest, and land should not be the private property of anyone, just like water or air.

If colonies, associations, co-operative societies or whatever other forms of organisations can be started on these principles, they would form good models. **Individual and Society.**

The greatest religions known to the world have laid stress upon salvation of the individual and/or reward of happiness to the individual after death. Atheism lays stress upon the individual's material greatness in this world. Both have in mind only the individual.

The new outlook regards the salvation both of the individual as well as the whole society and seeks to bring God's Kingdom upon Earth, that is, to uproot disease, poverty, ignorance, inequality, injustice, hatred, selfishness, war, vice, non-restraint, slavery to external powers as well as internal passions, etc.

The old religions have hitherto assumed that life on earth was not expected to be free from all these things. Misery, pain and ill-treatment by man to man were unavoidable in this world and removable only in the next. They even taught that the more the suffering in this world the better the reward will be in the next, and they even encouraged artificial methods of inviting self-suffering as an end by itself. They also made us reconciled to social injustices and miseries and disease and man-made institutions have been ignorantly regarded as God-made.

The old religious outlook should stand cancelled to this extent.

We must know that God could not have designed a world where unhappiness should be the rule. But it is ignorance, vice, disorder and bad order that have created most of human unhappiness and misery, and salvation lies in a progressive campaign against all forces man-made or nature-made, that make life miserable.

The salvation is to be attained here in this world for the individual and the whole world; it is a progressive salvation and not a finite one, except that the individual who works for it will find his complete reward immediately in himself in the shape of internal contentment and peace, if he has laboured well.

In the new outlook:

1. God alone may be worshipped.
2. Life should be respected and served.
3. Gurus or masters or their representatives may be respected, but must not be worshipped as representatives or in lieu of or equally with God, and the salutation due to God must not be extended to any individual soul, however great.
4. Men who win our admiration may be respectfully approached and served but must not be saluted with a sense of inferiority complex in ourselves.

On the Side of God.

To speak metaphorically (and not philosophically) God and Satan are not as mutually antagonistic as the scriptures make us

expect them to be. They often work for the same ends. The difference lies in the means. Satan does not swear by fair means. He has often seemingly succeeded in achieving a good end by foul means. And so his cult is deeply rooted in the common man's heart. It is only by taking a long range view one begins to doubt his wisdom and the breadth of his vision.

But the long-range view has its limitations. At critical periods the long-ranger does not succeed in keeping it and compromises with the short-range policy and agrees to accept the fruit achieved by Satan. He does not dare disown Satanic efforts.

This temptation to resort to any means should be taken as a part of the life struggle in the world. We may fail at times, but let us again and again be on the side of God.

Culture and Civilization.

Throughout the ages there have been in the world only two cultures, the culture of the Mighty and the culture of the God.

The culture of Might is founded on pride of birth, wealth, authority, learning, and science of subjugation. It is based on the assumption that differences of race, colour, caste, intelligence, etc., are intended by God for the purpose of giving to certain people a position of superiority over others. It does not accept that all men are equal, even in the eyes of God. This culture loves majesty, pomp, display, dazzling deeds and monuments, luxuries and sensuous art. It does not necessarily deny God; but it fashions God as a Mighty Ruler and itself as His representative in the world, and regards the part of the world, with which it does not identify itself, to be its God-ordained ryot. It insists upon having a few masters and a multitude of servers.

The culture of Goodness is based on virtue; that is, truth, love, respect for life, equality of all human beings, simplicity, self-restraint, industriousness and generosity. Its God is not an unapproachable "His Majesty," but a chum or a twin brother of his seeker.

These are the only two cultures in the world. It is true that they are often intermixed so that their boundaries are indistinguishable. But there is no third culture as such anywhere in the world.

Two Strains.

But, people speak of various cultures. For example, Western, Eastern, ancient, modern, Indian, European, Chinese, Japanese, Hindu, Muslim, Christian, etc., and carry a sense of pride about one with which they are familiar and of disdain for others. They also have a feeling of concern for the preservation of one against another. But really, these are not cultures, but various civilizations, that is, ideas based on mythologies and fashions and modes of external life and behaviour based on various environmental circumstances, such as place, time, training, habit, real or conventional

necessities, etc. None of these various civilizations has any sacredness about it, except that nourished by habit and vanity. There is no permanent principle in it. A change in any of the environmental factors can bring about a radical change in any of the items of that civilization. Its habits and sentiments are not hereditary as such, though uniform life for a long period might make them appear so. Ideas, habits and manners nourished by a civilization might be good, bad or indifferent. There is no point in carrying a sense of pride for any of its peculiarities. Each must be judged on its capacity to do good to the world, any part of it, however ancient or modern, must be thrown away, if it has ceased to serve humanity well. I do not think that an individual or a society must necessarily look different from others. Whatever speciality one might possess must be regarded as worthy of preservation only if it contributes to the good of the possessor as well as the world. Neither ancientness nor association with a particular religion, race, or region should come in the way of the abandonment of any part of a civilization, if it has ceased to serve its people or has become a mere factor of discord with others.

Every one of these civilizations has its two cultural strains of Might and Goodness. And it will be seen that the culture of Goodness, associated with a particular civilization, has no quarrel with the same culture of any other civilization. But this is not so with the culture of Might. It quarrels not only with the culture of Might in another civilization, but also, if need be, with a branch within itself.

Let us not be vainglorious of our civilizations or of past or present culture of Might, but be loyal to the culture of Goodness, which alone can be the universal heritage of all men.

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The part played by the Indian Army and its stupendous achievements in the Second World War have not been greatly publicised as one would have liked it to be, and I thought it most apt, particularly at this moment when world hostilities have apparently ceased, to give the readers some interesting facts about the Indian Army's attainments. The requisite details have been obtained from "India's Modern Army," written by Charles J. Rolo, which was condensed from a New York publication.

The political controversy has obscured the actual realities of Modern India, yet she has been a major partner in the war against the Axis, and, most important of all, she has made a great contribution to the victory of the United Nations. In actuality she ranks below those of the Four Great Powers, namely, Russia, Britain, United States and China. Despite the unsatisfied national aspiration of complete independence, revolutionary changes have taken place in the rank and file of the Indian Army in this war, and this has been so under British Imperialism. It is somewhat conjectural as to the potentialities of this army, when India has attained its goal of Swaraj, and it will definitely help all other oppressed nationalities to the same objective.

Contingents of India's often "Forgotten" Army have fought on most of the major fronts in this global war and have suffered 150,000 casualties. Their great traditional methods of warfare have practically often, been the deciding factor in the crucial battles in the East Africa, Western Desert, Middle East, Tunisia, Italy, India, Burma and Far East theatres.

The Indian Army has grown from a peace-time strength of 160,000 to more than two millions—double its size at the end of the First World War. It must be remembered that there has been no conscription in India. Volunteers have poured in from every corner of India at the phenomenal rate of 50,000 per month, and indeed the facilities for training and equipment have never kept pace with the Volunteer Supply. The complete training of an Indian soldier takes approximately two years and the end result is the production of some of the world's finest soldiers. Indeed there has been a tenfold expansion of the Indian Army and it is regarded by some observers as a miracle, especially when it is remembered that eight million Indians are doing auxiliary work for the Armed Services (1,200 miles of concrete runways alone have been built since 1939 in addition to barracks, storage depots, etc.). More than five million are employed in war industries and one million are operating India's overburdened railways.

It is rash to consider which component section of the Army played a greater part than another in the battles, as all soldiers are Indians; yet as a matter of interest, but unimportant, 56 per cent. of the troops are Hindus, 34 per cent. Mussulmen, and 10 per cent. Sikhs. The martial classes—the Dogras, Rajputs, the Jats, the Garhwalis, the Gurkhas, Ma-

The Glorious Indian Army

By Khandoolal Maganlal (Cape Town).

rathas and Pathans—consider that the most honourable death is to die bravely in battle, and they are amongst the best and most tenacious fighters. The tall bearded Sikhs, a sect of military ascetics from the Punjab, are world-renowned for their great prowess in battle. Their religion is an offshoot of Hinduism, and they must never be without five things. These five are the five "K's"—Kes or beard and uncut hair, Kangha or comb, Kripan or dagger, Kara or iron bracelet, and the Kacch or white drawers. These various heterogenous recruits have been welded into a tightly-knit modern army and this

age, initiative and fighting ability, as shown by his father, in the saddle.

The Indians have fought this war from the very outset in France. The great triumph was in Egypt; when the Fourth Division inflicted a severe defeat on Marshal Graziani at Sidi Barrani and 20,000 Italians were taken prisoner. The same division was then rushed to East Africa, where in consort with the Fifth Division it took by assault Keren, an almost insurmountable mountain stronghold. They drove the Italians out of Eritrea and secured the Red Sea for the Allies. The Fifth followed up this tremendous vic-

by the Indian soldiers. Furthermore, when General Eisenhower asked Monty for one of his best divisions to reinforce the First Army, Monty replied, "I am sending you a crack division of a crack army," and he sent the Indian Fourth. After travelling 250 miles to join the First Army at Mejez-El-Baba, the Fourth was flung straight into battle. In ten hours it had stormed all its objectives and had surged across the plain into Tunis.

The climax to the Fourth's magnificent record in Africa came when in the final clean-up in Tunisia, General Von Arnim surrendered to the Commanding Officer of a Gurkha unit. The Fourth had been in action continuously for eighteen months and had killed or captured 100,000 of the enemy. Its own casualties were 100 per cent., that is, of the surviving veterans every man had suffered combat wounds. Indian troops took part in invading Sicily and fought all the way up Italy.

Indians fought in liberating Greece and in France. In the latter case several months before D-Day, Indian soldiers escaped from a German prison camp at Epinal, got through to the Maquis and resumed their fight. They fought in the Far East with the same dash and fury. In Burma the Indians outnumbered all other troops.

At this juncture mention must be made of the fact that more than 30 V.C.'s have been awarded to Indian soldiers for their bravery in the field of battle, undaunted courage and personal sacrifice for a cause other than their own. Many of the episodes were recorded in the newspapers and it will require a volume to give each recipient's description of the conditions under which he fought to obtain the coveted award of the Victoria Cross.

Thus in a short survey of the part played by the Indian Army midables. You have achieved the in this War, we see it as a major achievement, not less than any other country in the world; yet Indians have been excluded from post-war affairs simply because she is under Imperialist rule. Today, contrary to what the United Nations have been fighting for—for freedom to all mankind—Indian troops are being used by the British to nip in the bud Nationalist movements in the East Indies, who are demanding and will even fight for the very same kind of freedom.

In conclusion, even Pundit Jawaharlal Nehru has made it clear that Indian troops must not be used to suppress National uprising of Indonesian or other colonial peoples. It is monstrous that our people and our armed forces should be employed to suppress those for whom we have the greatest sympathy.

In The Mid-Day Sun

(Africans Toiling In Phoenix Canefields)

I watch them at work the whole day long,
Labouring in the mid-day sun;
Day after day I hear them in song,
Chanting in the mid-day sun,

And they sing as they work, and work as they sing,
Labouring in the mid-day sun;
And their axes they throw and their axes they swing,
Sweating in the mid-day sun.

And day after day they work and they toil,
Labouring in the mid day sun;
Black men all—sons of soul,
Labouring in the mid-day sun.

G. S.

Phoenix, 1985.

task, which appeared to be formidable, has been greatly overcome. Similar consolidation can be anticipated on the political front, but the divide and rule methods used by the Imperialists has definitely set the clock back on this issue.

The language problem has also been overcome by the adoption of Urdu as the Lingua Franca of the Army. The Indian soldier now learns Urdu as a part of his basic training, and all British officers have to know it.

A Corps of Indian officers has been built up. In 1939 there were only 307 Indian Commissioned officers; to-day, however, there are 11,000, 45 of them serving on the Headquarters Staff in New Delhi, and more than a hundred with the rank of lieutenant-colonel commanding battalions. These officers are graduates of Dehra-Dun, the Sandhurst of India, and the Academies of Mhow and Bangalore.

The most revolutionary change is seen in the complete mechanisation of the cavalry forces. They are to-day known as the Indian Armoured Corps, while the infantry is completely motorised. Since their mechanisation the Indian soldier does not lack cour-

tory with a 200 mile advance into Ethiopia and forced the surrender of the Duke of Aosta, Viceroy of Musso's East African Empire. The veteran Fourth and Fifth Divisions next held off the Nazis in the Western Desert. They forestalled the enemy occupation of Iran, Iraq and Cyprus and helped to rout the Vichy French in Syria. When the heavily defended Damascus Airport was stormed by Rajputs and Punjabis, the Vichy Commander remarked admiringly, "You Indians are formidable."

When Monty turned the tide in the Western Desert, Indian troops in the vanguard again and again spearheaded the 2,000-mile sweep of the Eighth Army. It was the Indians who cracked open a gap for the British Armour at El Alamein. It was a Gurkha knife assault on the German machine gun nests in the narrow defiles of the Matmata Heights that enabled Monty to turn the Mareth Line. Next they bit deeper into Tunisia.

The fourth entered Sfax and Sousse very soon. The whole episode appears to be incredible, but historical proof has it that the most incredible has been achieved

INDIAN UNITY

By O. M. SONI

IN the light of present universal developments, political, economic and social, unity among Indians, both in India and abroad, is not only essential but indispensable and of vital importance to national salvation, self-respect and dignity.

The invasion of India, 200 years ago, was made possible for the European Powers, when the people stood disunited. Territory after territory was conquered by a handful of Britishers, by playing one section of Indians against another, until eventually about two-thirds of India came under direct British rule.

The establishing of power by despotic methods went hand in hand with plundering and looting, as a result of which dark clouds of rebellion, arising out of general discontent and suffering, were gathering on the horizon. The storm broke out in 1857, in the form of the so-called Sepoy Riots. In reality it was not a Sepoy Riots, but a last united attempt by the armed forces—Hindus and Muslims of India to overthrow British despotism. However, unfortunately, this attempt was a failure for lack of vigorous leadership and organisation.

It was in the crucible of this experience that the weapon of divide and rule was forged and given some definite and effective shape on British policy in India. Henceforth, the first object was the complete disintegration of all Indian forces that were likely to show the slightest united opposition to British rule. This object was achieved by the proclamation of Queen Victoria, to stop further annexation of Indian territory to British India. The remaining one third of India was to be left in the form of sporadic Indian States, 'enjoying internal autonomy' but their external affairs to be controlled and they were to remain British dependencies. In effect they were, to be vast islands of humanity isolated from each other so that any attempt at inter-States unity would prove a great difficulty, if not a failure.

The vastness of British India in itself was a special problem, the people of which if united could afford a serious threat to British rule. This problem was solved by firstly, dividing the British Indian army into specific groups. The Hindu troops were separated from the Muslim and were kept in strict isolation from each other. Secondly, communal wedges were driven into the whole social structure, with special attention being paid to the preservation of the 'religious

freedom and rights' of each religious group and the gradual elimination of literacy. For therein was the secret of perpetual British rule in India.

It is with these methods, familiar also in the Middle East and other subject countries, that India was subjugated and misruled for the last 200 years, a period within which the technique of divide and rule has been almost perfected. The effectiveness of these methods have today become a national disease in India, for which the only cure is a strong antidote of the maximum amount of national unity.

Disunity, super-imposed on a people by a foreign power, is a growth from without inwards and not from within outwards. Hence it is superficial and fortunately can be eradicated but only under a progressive programme of a national government; a programme which must necessarily dispel all fear based on religious domination of one section by another.

Symptoms of disunity at present, though fundamentally superficial, form a real threat to the issue of India's freedom, in its crisis under Imperialism. Lack of co-operation and maximum unity, form the largest stumbling block on the path of the national movement led by the Congress. Therefore the question of unity should be given priority in any future programme of a national movement or a constituent assembly.

We are living in an age when ideas of isolationism and sectarianism, often based on narrow nationalism and a religious basis, expounded by half-baked protagonists of thisism, have become almost obsolete in every free and progressive country, where religion is fast disappearing from the political field, to take its place in the home, where it rightly belongs.

These are not Feudal days when some small countries lived in comparative safety, when others were at war. These are days of world wars, the currents of which are so powerful, that nearly every country, directly or indirectly, is drawn into them, sometimes against the will of the people, as in the case of India. The material resources of India have been taxed to the maximum. Her soldiers have been used as cannon fodder for no national return whatsoever. Instead, Indians abroad have been subjected to humiliation and anti-Indian legislations. India has not been represented at the San Francisco Conference, for the two Indians who went there did not represent

the people. They only represented the whim of the Viceroy, while the real and sincere leaders of India were languishing behind prison bars of British justice and fairplay. India was not represented at the formal surrender ceremony of Japan, although India played a major part in the Pacific war. The repetition of these incidents, which are national disgrace, can only be avoided if Indians in India and abroad stand solidly united against the great forces of evil that are working against them and the geographical integrity of India is kept intact.

Under a foreign rule the social and political standards of India have been reduced to the minimum. The illiteracy is shockingly high, amounting to about 90 per cent. The average income of an Indian is one of the lowest in the world. His average age, as a result of malnutrition and an overworked body, is 23 years,

compared with 50 years in countries free from foreign domination. Out of his squeezed flesh and crushed bones are built great towers of wealth and military might of Imperialism.

Do all these facts, which are stark realities, set our minds rolling towards nationalism? Do not they appeal grimly to our conscience and suggest that it is high time that we looked a little beyond the domes of our temples and mosques, which might help us to look at the wood instead of being lost into the threes? Yes they do. Then let us discard our age-old grievances and petty differences. Let us rejuvenate our minds with determination to restore national freedom by fostering maximum amount of unity among Indians both in India and abroad. For unity is strength. It is the only key to the gates of freedom. And therefore essential, indispensable and of vital importance.

A Retrospect And A Thought

By Rev. B. L. E. Sigomoney.

The present moment seems to call for a very short survey of the Indian position in this country and to be particularly suitable for it.

The human race has just emerged from a death struggle in which two great ideologies were in conflict. The ideal for which the victors fought and won, was to give mankind an opportunity to live. In this titanic struggle, the Indian all over the world contributed his share in attaining the objective.

The first lot of Indians who set foot on South African shores was in 1860. They were invited by the Europeans in Natal to come and co-operate with them in developing South Africa. Promises were made by the European settlers to induce Indians to migrate. Records can prove, and do prove, that the Indians were badly betrayed. Not one of these promises were kept. For 85 years Indians have lived in South Africa; they have toiled on year in and year out. They have contributed to the development of South Africa in no small measure. They have stood side by side in the early days, just as to-day, to defend the shores of South Africa from aggression.

The Indian men and women who by their labour, who by their blood and tears, transformed Natal from being a jungle into a Garden Colony, to-day are being made to suffer by oppressive legislation, which will hamper their very existence and movement.

Eighty-five years is a very long time in the life of an individual, and what can the Indian show for it? Only chains and fetters! which are made heavier as the years roll on. The Indian community has not been granted the very elementary rights of citizenship. It is inconceivable that those who are in power and those who have been in power have persisted, no matter to what party they belong, in keeping the Indian down. The cause for this inhuman and unchristian suppression is fear—fear that the Indian

will swamp every other section of the community. This is the motive power that drives the European to be so hard and inconsiderate towards the Indian.

Is that fear justified? Of course not! The Indian is a good mixer and he can adapt himself to any conditions, and can do anything in the industrial world. In fact, he is a great asset to the whole community.

The ideals for which the whole world fought against Nazism and Facism must be translated into action, otherwise it would be sheer hypocrisy. One thing is sure, all the oppression in the world, and particularly in South Africa, against the non-European races will be of no avail. History has proved it, and history will repeat itself in South Africa, that in the Divine plan of God, no nation will lag behind. The emancipation of the non-European races in South Africa is assured when that stage is reached, the trumpets of victory will blow and the citadel of prejudice, fear, race hatred, race oppression will collapse like a pack of cards; then standing on the mountain top will be the hero who will call all the non-Europeans in South Africa to action.

God wills that every man should be free, and no "atomic bomb" can stand against the Will of God to persecute and oppress one race by another. Field-Marshal Smuts, in addressing the non-European soldiers, who were presented with medals for bravery on the Wanderers Grounds, Johannesburg, on October 5, 1945, said: "We will not forget. South Africa will not forget."

The non-European in South Africa is watching the Field-Marshal as to what he actually meant. Time will show the true meaning of his memorable words, in the same way as time will bring hope and freedom to all non-European peoples in South Africa.

Bandé Mataram! Long live India!

Nehru On Asiatic Countries And World Peace

Lucknow, Wednesday.

THE place India, China, Japan and other Asiatic nations should occupy in furthering Asiatic freedom and co-operation within the framework of world peace was discussed by Pandit Jawaharlal Nehru, the Indian nationalist leader in an interview. There was a time, he said, when Indians looked up to Japanese and admired their great achievements. Then there came a time when the Japanese began to resemble too closely the aggressive imperialists of the West and, instead of being champions of Asiatic freedom, their lust for dominion and imperialist expansion led them to the conquest of Asiatic countries. Korea was deprived of her freedom, China was continually harassed and threatened and later she was attacked while in the birth pangs of a new freedom. All this changed India's attitude towards Japan, said Pandit Nehru. The old admiration gave place to resentment. Our sympathies went out out to China and the other countries attacked by Japan. Now Japan has met disaster in her imperialist adventures. That is the fate which will befall every other nation today which aims at world domination. World considerations and national interests must induce Japan to give up her old dreams of conquest and expansion. Nor should she think in terms of revenge for there is no end to the hatred and revenge cycle. The Japanese have shown extraordinary qualities which have turned in the wrong direction. She must now use them to build anew on a stronger foundation and she must reject militarism and imperialism and make Japan a country of free democratic institutions which threatens no one and is feared by no one. Japan had caused a deep injury to China materially and spiritually and it is her special task to gain Chinese goodwill. Ultimate peace in the Far East depends on Chinese and Japanese co-operation and such co-operation can only be based on freedom. If Japan follows this policy she will not only heal the deep scars of war but she will also cure the deeper spiritual injuries caused to herself and others and bridge the gulf which now separates her from other nations, said Pandit Nehru. India and other Asiatic countries will outlive yesterday's anger and resentment and join hands with Japan in the furtherance of Asiatic freedom and co-operation within the larger framework of world peace.

SAPA-REUTER NEWS

America's Trade With India And China

Washington, Wednesday.

We must do what we can to offset Stalin's efforts in India and China, which constitute the greatest potential market for American goods for the next 50 years, said Mr. Noah M. Mason (Republican) speaking in a debate in the House of Representatives on Indian immigration. Stalin is creating a controlling interest in Asia, he added. The Bill now before the House sought to authorise an immigration quota of 100 Indians a year and the naturalisation of about 4,000 Indians now living in the United States.

Prisoner-of-War Court-Martialled

The officer-in-charge of a prisoner-of-war camp near Calcutta will be court-martialled following an incident at the camp when some prisoners-of-war lost their lives, says an official announcement. The authorities said that on September 25 the guard at the camp fired shots in circumstances which are still being investigated. Five prisoners-of-war were killed and nine were injured. Charges are also pending against two other officers.

Indian Cricket Team

Madras, Friday.

The Indian Cricket Board of Control is willing to send an Indian team to England next summer. This is what the Secretary of the Board told the M.C.C. by cable in reply to an inquiry.

Indian States

Karachi, Friday.

Mir Maqbool Mahmood, director of the Indian Chamber of Princes Secretariat, announced today that the Indian States would soon start informal discussions with party leaders in British India, on details of the proposed constitution-making body. The States, under the British plan, will have representation on the body. Mir Mahmood said that he believed that a pact between Congress Party and the Moslem League was coming.

Long Live Mahatmaji

Mahatma Gandhi still hopes to live to 125 years and is writing a book "The Way To Health." The Mahatma is living here with Vallabbhai Patel. He preaches and practises nature cure methods such as the use of mud plasters to cure headaches. He is 75 years old.

Government Planning Legislation

Bombay, Friday.

The Bombay Government is planning new legislation to deal with communal disturbances in large cities like Bombay and Ahmedabad. The Commissioner of Police had urged the Government to provide special legislation to deal promptly and drastically with hooligans who were believed to be the main element responsible for stab and run attacks on pedestrians. The proposed legislation, it is believed, will provide the police with special powers to deal with this class of people at the first sign of communal tension.

Indian Troops In Dutch East Indies

Dr. M. Atal, a close friend of Pandit Nehru, appealed to trade union leaders and others to organise big strikes and demonstrations throughout India to bring pressure on the allied authorities to withdraw Indian troops from the Dutch East Indies. Dr. Atal was leader of the medical mission sent by the All-India Congress to China as a goodwill gesture about six years ago. His action follows Pandit Nehru's appeal to Indian trade unions to take action along the same lines as the Australian and Indonesian dockers and refuse to handle war supplies for Indonesia.

Nehru Interviews Prisoners

New Delhi, Friday.

Pandit Jawaharlal Nehru, the Indian Congress leader, had an interview at Red Fort with three officers of the Japanese-sponsored Indian national army, who are awaiting trial by court martial on November 5.

Communists And Congress

More than 30,000 Communist members of the Indian National Congress have so far resigned from Congress following a directive by Mr. R. C. Joshi, general secretary of the Communist Party of India. The directive stated that in view of recent relation between the Indian National Congress and Communist Party the Communists should resign. Certain Communist leaders were recently accused by Congress of deliberately sabotaging Congress policy from 1942 onwards.

Commander-in-Chief's Announcement

New Delhi, Monday.

The Commander-in-Chief, India, General Sir Claude Auchinleck, announced that in future permanent commissions in the Indian Army will be restricted to Indians. The recruiting of Indians to the Royal Indian Air Force is already subject to this restriction. Until there are sufficient qualified Indian officers for the three services British officers will be obtained by secondment or attachment. These decisions do not affect the position of regular British officers already holding permanent commissions in the Indian forces.

Mr. M. A. Jinnah

Quetta, Wednesday.

Mr. Mohamed Ali Jinnah, President of the Moslem League, in the most important political speech he has made since the parties started their election campaign accused Mahatma Gandhi and Pandit Jawaharlal Nehru of deliberately pretending not to understand the demand for Pakistan (the setting up of a separate Moslem State in India). They want to keep the Moslems under a Hindu Government in order to mete out to them a fate similar to that of the Jews in Germany, he said. I know the Moslems will never agree to remain under a Hindu Government. Refuting allegations that the League had not made sacrifices for the achievement of freedom, Mr. Jinnah, who was addressing Baluchistan Moslems, said "I am afraid, we cannot contribute to the sort of sacrifice to which the Congress Party seems accustomed, namely to sit like goats under police batons then go to gaol, complain of loss of weight and then manage to get released." Mr. Jinnah said "I have no ill will against the Jews, but they entered Palestine with the set motive to reconquer Jerusalem, which they lost 2,000 years ago, with the help of British and American forces. I wish Britain and America would keep their hands off there, and then I would see how the Jews would conquer Jerusalem. Every man and woman of the Moslem world will die before Jewry seizes Jerusalem.

Died At 127

Bhopal, Monday.

Haji Ghulam Mohamed, who married ten times and had 32 children died at the age of 127. A few weeks ago he was seen ploughing his farm at Hurganj, 17 miles from here. His eldest son is 85 and his youngest one is four. His widow is 32. After serving for 30 years at a Bhopal state policeman he farmed for 77 years preceding his death.

How Not To Make Money

By R. M. Naidoo.

I just happen to remember a purveyor of foodstuffs, who started in business approximately twenty-five years ago as a very poor man, but who retired just before the commencement of the war, happily just ended, with a fortune of exactly £20,000. This was acquired through industry, economy, business integrity, indomitable perseverance and the death of an uncle who left him £19,000.

Without business integrity and the uncle, I am certain he could have done much better, had he but chosen to carry on with his trade during the war years, emulating the example set before him by the trade during the period. The contribution to that fortune would have been forced out by him, in the main, from the lower income group, who are unquestionably the least equipped to make that scandalous contribution to enrich him.

In the agony and suffering through which humanity has just passed, it is inconceivable that there be found in the midst of our community men capable of degrading themselves and the name of the community to which they belong, violating every canon of decency, and enriching themselves through profiteering in the foodstuffs of the people. The poverty of the majority of the people in our community has ever been appalling and their struggle to keep life and body together heartrending to see, while almost all attempts hitherto made to bring progress to them has been thwarted and had proved to be a failure. Under these conditions, no man with a grain of human sympathy could, in fairness and justice, fail to voice condemnation of the further imposition upon the poor, of the atrocity of profiteering in their foodstuff.

The price of bread is fixed, even just as the price of rice is fixed. The one is the staple food of the European just as the other is that of the Indian. It could be easily challenged whether any baker could attempt at profiteering in bread and escape the just punishment that will surely and swiftly follow. It is problematical whether the bakery and the baker will survive the day, without the one being burnt and the other being torn. That the position in respect to rice should differ is a serious matter for thought, but that it should persist and flourish can only be a sure indication of apathy, which is greatly alarming.

In the difficult times we have passed through, the Government had done and is continuing to do its best to ensure supplies of rice, and has regulated its distribution, fixing the price, which allows a fair margin of profit to the distributor, for which praise is due. If the distributing medium had abused and is continuing to abuse the trust placed in it, then the fault does not entirely fall only upon the profiteer, but also upon the consumer, who without tak-

ing up the cudgels and exposing the profiteer, allowed it to take root. In the midst of the lower income group illiteracy and ignorance still abounds and under these conditions they are without a clear insight into, and a remedy for, the evil, and further, they are still without clear understanding and knowledge in the exercise of their unquestioned human rights and liberties. Political disabilities, exploitation, insecure living have each in its turn steadily prevented them from coming together to make common cause to set right the wrongs perpetrated upon them. Organisations entrusted with the preservation of their political and other rights have made some remote cat-calls, mostly half-hearted and not altogether earnest, but have otherwise remained deaf and dumb to their plight and misery.

Some men of the trade who have thrived for so long and so

well out of the masses, are placed under a moral obligation to stand by the masses in their times of trial and suffering and think less of themselves and their already too well lined pockets. It had become their sacred duty to think and act justly and honestly, fairly and reasonably with the masses. They did none of these things. They sorely and grievously betrayed the masses and showed themselves in their true colours. Could any of us forget?

It is the moral law that directs the strong to protect the weak, the rich to help the poor. Our unfortunate experiences go to prove that most of the strong and the rich have both got out together to get stronger and richer still, at the expense of the poor.

Is it not time yet, then, for the poor, badly betrayed and with a bitter taste of man's inhumanity to man, to seek within themselves and find strength and find further strength through unity among themselves, and boycott and out-cast the profiteer and the exploiter? That they shall make it their Deepawali vow will be the entreaty and prayer of the writer.

strong resolutions are passed where our so called leaders make every vow under the sun not to submit to this indignity but rouse the passion of the masses making their blood boil and they in turn will say Oldown trodden brothers, hold on your reins for three weeks and we will take up a militant action. The masses are swayed and they believe that at last the eyes of our leaders have opened and our rights regained.

Alas! they awake to find it a dream, our leaders went to the Government and instead of freeing the fetters that bind us they helped to strengthen that link which holds the millstone round our necks, so we could submerge in the mire of oblivion.

We have waited long for our leaders to do something for us, but they have done nothing except holding protest meetings. I think it is useless to protest, even worse than useless. We are spending our energies in talking instead of uniting under one banner and backing the right men.

Let those who are in power and have betrayed us by being party to such acts which is full of humiliation and disgrace to our people be replaced by men of strong characters, who could act and think and not be weak-minded. Let them act according to wishes of the masses who have placed them on the high pedestal of authority and not to abuse privileges bestowed upon them.

That is the way of winning complete unity and the effectual way of backing our protest at these unjust legislations by strengthening of Indians in complete unity and then only we may be supported by the practical sympathy and the serious concern of the whole civilised world.

The flower of young manhood is exposed to temptations and the only way to hold our ideals of honour is to put our energies into crusades for purity. Let our desires and prayers of our hearts do something for the community. Let us support the men who are fighting for our freedom so we may live as free men. Therefore let us vote the right men to lead us in this upward fight and do not regret later that we have chosen the wrong one as we were influenced, for those who will be in office will have to mould the destiny of one quarter million Indians in South Africa.

The call of the hour is to mobilise our forces under one banner no matter of self sacrifice of those who count honour more than lives.

The Call Of The Hour

UNITY

By Popailal R. Parekh

THE call of the hour is a call for self-sacrifice, for a nobler patriotism and for a deeper sense of service and such a call would not be untimely when sounded; and in these troublous days its note is deeper and more intense than ever.

We thought that there was an upward trend in the Union towards righteousness and peace, but instead we find sinister preparations to drive us into barbarism.

Do not bask on the laurels nor sleep the sleep of intoxication by the honeyed words of those who profess to be our leaders, who play with the destiny of the Indian community by saying that we have nothing to fear as India has sent her sons to fight in the present war and therefore we will be suitably rewarded.

Do not forget the part the sons India have played and are still playing in this titanic struggle to free the world from the monster of greed and destruction with such unboasting heroism, for the humour and the chivalry and the fortitude with which they had faced dangers and difficulties unparalleled in any previous war. They were pulled from the heaving bosom of mother India. There going away has shattered many homes, but they went with the hope that out of chaos will come a better world. But they were disillusioned for it has brought famine, poverty and death to those who were dear to them and still the chains that bind the motherland ring in their ears.

That is nothing compared with what they have in store for us. It reminds me that the conflict in which we are engaged is going to be waged with all the determination to drive us away sooner or later. We must never allow ourselves to forget what we are fighting for, and how vast are the issues at stake?

The Government is not fighting for power, it is not even fighting for national existence which they say is threatened. It is a struggle for all that is noblest in our Indian ideal. They think that every thing created black is a parish and must be stamped underfoot. They are fighting for freedom of right in the widest sense, for the rights of the strong against the weak.

We are against a nation which regards that a voiceless community should be devoured by the greater ones, which regards false promises as the chariot of civilisation and looks on all attempts to avoid it as cowardice or hypocrisy.

They think they are justified to leave us nothing but our eyes to weep with because we happen to be created black. It is a hellish creed, which has been been brutally carried out by tearing up the solemn obligations and trampling Indians underfoot in a bestial carnival of fire. It has showed it self by the neglect and now by the introduction of the inhuman legislation such as the Pegging Act and the Transvaal Land and Trading Bill.

Many bodies have given expression to their horrors by holding protest meetings in which

Manifest Flaws Of Pakistan

By H. N. BRAILSFORD

In the first place Pakistan would leave nearly a third of the Muslim population of British India still exposed to the mercy of the Hindu majority outside Pakistan, while within it there would be a big Hindu and a small Sikh minority. An exchange of population has been suggested a proposal as difficult to realise as it is repugnant. The uprooted Dravidian millions would find themselves in a strange land speaking an Aryan tongue. Again, it is hardly conceivable that Bengal as a whole should be included in Pakistan, for it has a Hindu minority numbering 25 millions. If its western portion were detached, the Sikhs of the Punjab would also like to be excluded, while the Muslim of Assam might be included. Again, it is not clear whether Bengal, separated from the Muslim North-West by a vast intervening territory, would form part of Pakistan or stand alone. Some have proposed to carve out a connecting corridor. So do the complications multiply. Indian geography is not as simple as Mr. Jinnah's logic.

The plausible aspect of scheme is that the North-West of India, predominantly Muslim, does form a compact territory. To its three provinces (Punjab, Sind and N. W. Frontier) the state of Kashmir and tribal Baluchistan could be added. Some of the exponents of the scheme hope for a union with Afghanistan. In this way a big and overwhelmingly Muslim territory could be pieced together speaking languages and dialects which are closely akin. But would this new birth be capable of life? Some of its territory is desert or barren mountain, and much of it sparsely peopled. If the Punjab is relatively prosperous, the rest of it is poor. Two of these provinces, Sind and the North-West Frontier, have a standing deficit in their budgets, which compelled them to draw on the Centre. In Pakistan they would have to sponge on the Punjab. Worse still the cost of defending the Frontier would fall on Pakistan. This is a formidable charge which accounted for a large part of India's military expenditure. It might be reduced by constructive aid to the tribes of the mountains, in the shape of roads, schools and assistance for the very little they can hope to develop in the way of industry and agriculture. Something has been done on these lines: more might be attempted, but, like blockhouses and barracks, it would cost money.

Some resources and advantages Pakistan can boast. It has a

good port in Karachi. It is rich in rivers, as important in irrigation as for hydro-electricity. The coal it is said to possess in Baluchistan and Kashmir is of doubtful value and is still unworked. There is oil near Lahore, which for one reason or another has been worked only on a small scale. With these resources Pakistan could develop a number of light industries, a cotton industry already exists. But this country possesses neither iron ore nor coking coal. It follows that it could not create a heavy industry. It would remain a chiefly agricultural country, whose fertile regions would bear the costs of defending and policing its deserts and mountains.

This is not from the economic standpoint an alluring prospect, nor would it seem promising to a modern soldier. Manpower Pakistan would have of the first quality though its Mohammedan soldiers are no better than Sikhs and Rajputs. But it could never manufacture its own tanks, guns, and aircrafts, nor has it an exportable surplus of primary products of a volume that would enable it to import in sufficient quantities these indispensable aids to a just cause. In other words, until we can look forward to a disarmed world, the independence of Pakistan would be somewhat nominal. This conclusion may be at variance with the daydreams of the more chauvinistic Muslims. I have heard them boasting of the ease with which they could reconquer Hindu India. They forget its steel mills, no less than its millions and its Mahratas. If they imagine that Pakistan, standing on its own feet, could become a first-rate military power, they are living in the past.

We have still to consider the relationship of Bengal to Pakistan. Bengal is a relatively wealthy province, densely peopled, well-watered and in its western districts it has a growing heavy industry. It could meet the deficits of the poorer provinces, it might be able to pay for the defence of the North-West Frontier. But why should it take these burdens on its shoulders? With its participation, if it came as a single whole, Pakistan might be capable of life, without it, the flimsy project loses much of its attraction. But it would be monstrous to force all Bengal into Pakistan. Its Muslim population is fairly compact and inhabits the region most distant from the rest of the

Pakistan—the East. The rest of Bengal, with its 25 millions Hindus, cannot with any show of equity be included. It, however, is the industrial region. On the other hand, would the Bengalis consent to the division of their province? They took to terrorism when Lord Curzon did it and forced Lord Morley to undo his partition, though there was much to be said for it on the score of administrative convenience. The unity of their province is dear to them, and are proud of their language. It is unlikely that a majority of the Bengali Muslims will ever vote for Pakistan, and certain that in any plebiscite of the whole population it would be over-

whelmingly defeated. It is hardly necessary to probe further into the absurdities of this proposal. How, for example, will the army of the Western Pakistan ensure the defence of this remote and isolated Eastern Province? The Bengali Muslims, it may be noted, do not rank as a "martial race"; though that is no proof that they lack the military virtues. With Bengal, Pakistan would become at once a financial possibility and a geographical absurdity. Without Bengal, it is difficult to believe that the shrewd Punjabis will ever shoulder the economic burdens Mr. Jinnah's scheme would entail.

Indian Recreations

By S. L. Singh.

Healthy recreation is conducive to well being of Indians.

Amongst the people it is an essential and integral part of their lives and is conducive to the physical well being of all its participants. In South Africa, the Indian, adversely as he is placed, has to promote the many branches of recreational facilities, and it speaks volumes for the tenacity of the community that they indulge in many forms of sport.

Many of the municipalities take no cognisance or show any desire to place at the disposal of the Indian available lands or financial resources to develop playing fields or lung spaces, so that both young and old can enjoy various branches of sport. Spasmodic efforts on the part of City Fathers in the larger cities or boroughs after much protracted negotiations have resulted in some open grounds being placed at the disposal of the applicants, who are in the main sporting organisations, and these grounds are developed according to the financial standing of the bodies concerned.

In Durban, the City Council made available some 20 acres of land, added to which a grant of £4,000 was placed at the disposal of sports authorities to lay out their grounds. This sum of money was soon disposed of, and the Sports Grounds Association had to make further contributions from its own resources to add to the many desired amenities.

Negotiations are now afoot for the transference of the sportsmen from Currie's Fountain to new playing fields near the Aerodrome. Currie's Fountain sports are the best in the Union where Indians play.

At Johannesburg, the Indians have playing fields on the Durban Road, but apart from fencing and an open seating accommodation made from cutting the earth, no appreciable improvements have been effected. Indians do not possess any up-to-date grounds at Cape Town, Port Elizabeth, East London, or Kimberley, their sports fields are open lands at some distance from the centre of the City. At Mar-

itzburg a small compact ground with a grandstand is available. From these observations it can be seen to what extent the municipalities evince an interest in the physical development of the Indians in their centres by providing the much required recreational facilities.

Indians have shown an aptitude for learning the many branches of sport that Europeans indulge in, but the great favourite is soccer. Every city, borough or village has its association or club, and for six months of the year participants and their many admirers gather at the playing fields to witness displays during their leisure hours. In this branch of sport, the parent body, styled the South African Indian Football Association holds regular tournaments biennially at various centres, where all the affiliated units are represented together with their ardent supporters. These tournaments create a great deal of enthusiasm, and healthy rivalry is always prevalent. Apart from these regular tournaments the Association brought out a team from India and conducted a most successful tour of the Union, and all going well future tours both from and to India will be undertaken.

Next to football stands cricket, and here again there is a parent organisation controlling all cricketers, throughout South Africa, and this body also holds regular biennial tournaments. Whereas soccer has seven affiliated units, cricket can boast of four units with the prospect of others coming in later. Cricket does not make the same appeal as football, and it is more expensive to indulge in. In Natal and the Transvaal properly organised provincial cricket is played, with inter-town matches to add enthusiasm to the game.

Lawn tennis is growing amongst Indians and many young players have shown remarkable potentialities, and if given the right coaching will develop into first-class men. Indian players

have demonstrated that they can hold their own amongst all non-Europeans, and a recent tournament staged at Durban revealed the fact that Indians won the singles and doubles championships of South Africa. This branch has a South African Association with three units affiliated to it, and inter-provincial championships are held. Women and girls are also taking an active interest in tennis.

Boxing has grown apace amongst Indians and in the lighter divisions boxers have deported themselves very well indeed. In fact, a South African Indian was rated as sixth amongst the world's best in the flyweight division. Professional boxing was at its height prior to the war, but since the ban was placed on professional fighting during the war, amateur boxing came into its own and a Natal Non-European Amateur Boxing Association has flourished, producing many good fighters.

Wrestling has also its adherents, and since the all-in wrestling came into operation many of the younger Indians went in for the game, while the elder wrestlers preferred the catch-as-catch-can style.

Physical culture clubs draw a large number of youths into their ranks, and some of these clubs have impressed many reputed physical culturists with their displays. The lack of properly equipped gymnasiums retard the progress of this game, notwithstanding which the clubs carry on with their good work in hired premises.

Owing to lack of swimming baths, Indians go for a dip in the briny or Indian Ocean, but organised clubs have not come into being due to no facilities or opportunities. Indians have a life-savers' club which is regularly on duty at the Beach to assist in cases of drowning, and this body has been responsible for saving many lives.

Golf is played regularly at Durban and occasionally at other parts of Natal, and it is surprising to witness the zeal displayed when competitive games are played. On one occasion a South African Indian was sent overseas to take his chances in the Open Championships of the world's best, but unfortunately, owing to the excessively cold weather prevalent in Europe at that period he could not give of his best, although having participated in England and on the Continent.

Hockey showed signs of catching on amongst the ladies, but the lack of opportunities and playing fields were a deterrent to this game, as many players arrived on the grounds to find all the areas were booked, and had to go away disconsolate, which broke their enthusiasm.

These facts relate to outdoor games, besides which many indoor games are played. The primary idea of writing this article was to show that, given equal opportunities, the Indian would not lag behind any community in his physical development or performances, but unfortunately prejudices prevail over reasoning. With so many diseases prevalent amongst the people, the authorities in cities or towns should con-

centrate on making available to all sections of the community proper recreational facilities, so that disease and the many evils that follow idleness may be prevented and overcome. Healthy sport will always find a ready response not only from the participants but from its adherents as well, and in this way create a healthy mind and body. Preventives are

more necessary than curatives. Indians in particular have to rely on self-help, and the many amenities provided are a testimony to their sacrifices in the field of sport. It is only hoped that the authorities in all towns or villages will give more consideration than hitherto in placing reasonable facilities at the disposal of Indian sportsmen.

Indian Soccer In South Africa

By M. John, President of S.A. Indian Football Association

Soccer has become the national recreation of the Indian community of this country and is a game indulged in by the old and the young on Saturdays, Sundays and even on week-days. It creates goodwill and understanding among the sportsmen. Its beneficial effects are far-reaching, for in the clubs they learn to work as a team with the team spirit predominating. The individuality of each is not lost in the team; each makes his distinctive contribution to the result, doing his share, co-operating with his team mates. One moment he plays on his own and the next moment he subordinates his play—in either case to the advantage of his team. Positional play, ball control, give and take, are all part of his make-up. He learns to be a good loser as well as a good winner.

If there is the spirit of sportsmanship in him, whether on the field of sport or in the rough and tumble of life or in the soft places of the earth, he will play the game. He will never do a mean thing. He will never hit below the belt. He will be fair to his opponent and loyal to his friend and will ever live and let live.

Indian soccer is based on the same system as that of the Europeans and played under the International Laws of the game.

Indians have clubs, District Associations, which are Saturday, Sunday and Week-day Associations, Provincial Associations and the South African Association, which is the paramount Association. There are competitions for trophies in every Association and also for Inter-Association trophies.

But the competition which brings all Indian South Africa together is the Sam China Cup. It is played every second year in rotation at the different centres of the affiliated provincial and divisional bodies in South Africa, namely, Durban, Johannesburg, Kimberley, East London, Port Elizabeth and Cape Town. Apart from the players and officials, there are always large bodies of supporters accompanying their teams to the tournament centre. While the tournament is on, the Indian community at the centre, man, woman and child, are in a carnival mood, and Indians from all other parts of South Africa then present at the tournament have a right royal time. New friendships are made, old friendships renewed. It is a happy time for everybody.

The last tournament held in Durban in 1943 created a record in all directions. The gate receipts amounted to close upon £1,800. The previous highest figure was £460. The final match between Natal and Transvaal was witnessed by over 13,000 people. The best previous attendance was 4,500.

The tournament staged in Johannesburg last month also proved a success. £1,047 13s. 1d. accrued in gate receipts was a record for the Transvaal Province.

Apart from Inter-Provincial matches, tournaments and overseas tour have taken place. In 1921 a team was sent to India as a "Christopher's South African Contingent," sponsored by Advocate A. Christopher, D.C.M., the pioneer Indian sportsman of South Africa.

In 1934 a representative All India soccer team was brought to South Africa by the South African Indian Association, under the presidency of Advocate Christopher, with the writer as hon. secretary and Mr. Roopnarian as hon. treasurer, at the expense of the Association.

Mr. P. B. Singh, who went to India as the representative of the Colonial-born and Settlers' Indian Association particularly to oppose repatriation and to investigate the condition of repatriates in India, and to make representations thereon, was also instructed by the South African Indian Football Association to contact the All India Football Association for the S.A.I.F.A. subject to its approval, which he did. The All India team on arrival at Durban

was placed in charge of Mr. S. L. Singh as its South African manager. Wherever the team played in South Africa men and women of all races and colours flocked in their thousands to see the team play. It created a sensation. The players by their play and their sportsmanship made a very deep impression in the sporting world, just as the Hon. Srinivasa Sastri had done in South Africa as the representative of the Indian nation. The gate receipts amounted to £3,500, much of which was spent on the tour and the travelling expenses of the team and out-of-pocket allowances to the players. South Africa treated the visiting team and players generously, including a payment to the All India Football Association. But that Association, under threat to the players of the loss of their amateur status, made the players hand over the allowances given to them, which that Association has not thought of returning to the South African Indian Football Association.

In 1939 negotiations were opened with India, but owing to the outbreak of war the negotiations were not proceeded with.

Under the Constitution of the South African Indian Football Association, which was revised last year, provision is made for the establishment of a permanent Overseas Committee with headquarters in Durban with powers to initiate, negotiate and arrange and carry out tours with overseas teams at home or abroad. The Committee is constituted of the twelve life vice-presidents as permanent members, with five other members who will be elected biennially. The Committee consists of Messrs. M. John, Advocate A. Christopher, S. L. Singh, A. Sookdo, W. Ernest, Rev. B. L. E. Sigamoney, R. Mooloo, J. F. Marrian, P. Augustine, L. J. A. Alexander, A. E. Sam, A. J. George Francis, who are honorary life vice-presidents, and Messrs. G. N. Naidoo, A. Harry Naidoo, K. Samuels, R. P. Naidoo and M. W. Daniels (elected members). Negotiations will soon take place with India.

Inter-racial matches are occasionally played between the non-European race group teams, which is developing.

The sporting field may yet prove to be the field of Waterloo where the question of inter-racial relationships may be settled.

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