

Indian Opinion

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MR. C. F. ANDREWS' WELCOME IN DURBAN

A MASS MEETING was held in Durban on Sunday Dec. 13th to welcome Mr. C. F. Andrews. The Rawat Bio Hall was crowded to its utmost capacity and the welcome was of the most enthusiastic character throughout. Mr. Andrews had pleaded that there should be no public meetings so that more time might be given to hard work but consented to one meeting being held so that he might specially meet the poor people who are to be found in great numbers round Durban. The gathering was a truly remarkable one and will be long remembered by the Durban and district Indian community. On the day before Mr. Andrews had spent the day motoring as far as Stanger and meeting the Indian community both at that place and at Tongaat. There had been also many long discussions concerning the critical situation that had arisen, owing to Dr. Malan's fateful announcement that there would be no Round Table Conference, but only the opportunity given to discuss the terms of the Bill in Select Committee. All the members of the Executive of the S.A. Indian Congress had accompanied Mr. Andrews throughout Saturday and had held conferences at every available moment.

Mr. C. F. Andrews was enthusiastically cheered as he entered the Hall and he was received by Mr. V. Lawrence, Vice-Chairman of the Natal Indian Congress, who is acting as President in the absence of Mr. Amod Bayat on deputation. He looked very tired, but was evidently deeply touched by his reception, and shook hands heartily with those who were near him and seemed to be at home at once with all who were present recognising many old friends.

Mr. V. Lawrence said that there was no need whatever to 'introduce' Sadhu C. F. Andrews in Durban where he was known and loved by the whole Indian community on account of his devotion to humanity. Wherever Indians had trouble Mr. Andrews was certain to be the first to arrive on the scene to help.

Other speakers followed one after the other who struck the same note of welcome. The word 'Sadhu' was used again and again by those who spoke to describe what they felt concerning the nature and character of his visit.

Mr. Andrews in reply began by quoting the Sanskrit *mantram*, which the Poet, Rabindranath Tagore had given to him on this as well as on former occasions to carry to the Indian people in South Africa. It spoke from first to last of God. It gave the vision of God. It directed the thought away from the world to God. The name of God was first and last in it, and all in all. In the same way, in accordance

with the spirit of this mantram, in obedience to the
Shantam, Shivam, Advastam,

he had come out again to South Africa. It was true as the Chairman had said, that Mahatma Gandhi and the Mahakavi, Rabindranath Tagore, had sent him, but it was still more true (though he said it with the utmost humility and reverence and awe) that he had been sent to them by God. For it was only when at last the inner voice within was so strong that he could not resist it that he came, and that inner voice was not from man but God.

Therefore, Mr. Andrews said, in the struggle which was before them,—a struggle which was the most serious to the community of any in which they had ever been engaged,—they must remember God and put their trust in God alone.

The audience were very deeply moved by this opening of his speech, which Mr. Andrews with great emotion spoke first in Sanskrit (while giving the words of the *mantram*) and then in Urdu. He then went on to tell the story of the Prophet Muhammad and his noblest follower Abu Bekr in the Cave how when thousands of enemies were all round and they were in the cave, Abu Bekr said, 'We are only two' but the great Prophet had rebuked him and said 'No. A Third is with us,—God Himself.' Even so, if God was with the Indian community then however great their opponents might be, God was greater still and He would give the victory.

Mr. Andrews went on to tell in most touching words the story of Mahatma Gandhi's suffering and loss of health in India and also about the Poet, Rabindranath Tagore, his own Gurudev, how ill he was, and how very hard it had been to part with him and come over to South Africa. He wished, if possible, in accordance with Mahatma Gandhi's injunctions, to have very few meetings and receptions, so that there might be time for quiet work both by seeing people personally, Indian and European, and also by writing. They must learn to regard him rather as a writer than as a speaker and must give him the time needed to get his writing done.

Mr. Andrews has been studying the conditions of the poor people among the Indian community along the coast and in Durban itself and has laid constant stress on the remarkable desire for further educational facilities which he has found everywhere to prevail. Of all the needs of the community he feels that this spiritual need of higher education of an ennobling character is the greatest and he is devoting much attention to this subject.

A DISGRACEFUL SPEECH

DR. MALAN'S utterance in introducing the new Asiatic Bill has given rise to a number of speeches uttered in a similar tone, but none of those we have read has come quite up to that of the Rev. M. L. Fick, M.L.A., for its brutally un-Christian spirit. Addressing a large meeting in the Potchefstroom Town Hall on the Immigration and Registration Bill (as it is called by the speaker) he explained its exact meaning to the audience. His Worship the Mayor presided. It is interesting to note that the meeting was "entirely free from party politics." We take the authentic telegraphic account sent to the newspapers from Potchefstroom.

Mr. Fick said that the main object of the Bill was to make provision for the reservation of residential and trading quarters in urban areas for certain persons having race characteristics different from white people. The only people who at present would be affected would be the Asiatics.

So now we know quite definitely from Mr. Fick that all the elaborately arranged camouflage prepared by Dr. Malan for avoiding the word 'Asiatic' in order to avoid wounding Indian susceptibilities will deceive no one at all. The Bill has become rightly called The Asiatic Bill and the only people to be affected by it are Asiatics. It is well that Government supporters are now making that point absolutely clear.

The Rev. M. L. Fick goes on to say, that the Government did not want the "coolie" to become part and parcel of the population of South Africa 'for social, commercial and economic reasons.' It is difficult to know what to do when people, who ought to know better, deliberately use an insulting word such as "coolie" to describe a whole community, and the insult offered by this reverend gentleman becomes all the worse when it is remembered that he professes to be the follower and worshipper of One both in Asia, whom no doubt he would have called a "Coolie," if Christ had lived in this land along with His Asiatic brothers and sisters.

"We do not want," said Mr. Fick, "to encourage trading which sucks the very life-blood of the people and leaves nothing at all. We do not want a parasitical commercial community in this country."

It is interesting to remember that the charge of being a parasitical community is exactly the one which Dr. Inge, President of the Eugenist Society, London, levels against the white community in South Africa, because they refuse to do manual labour and insist on living upon the labour of the natives, coloured people and Indians.

Mr. Fick, in the course of further remarks, pointed out that the spread of Mohammedanism among the natives was to undermine the influence of Christianity and to be subversive of white civilisation. Indians, being British subjects, could not be summarily sent out of the country, as were the Chinese; therefore they must regulate the Indian and place such restrictions upon him that he would find it impossible to live in South Africa.

We have, in these words, the echo of Dr. Malan's speech, in introducing the new Asiatic Bill, when he said that pressure would be applied under the Bill to induce as many Indians as possible to leave the country. Dr. Malan's sentences are a little smoother, but the meaning is the same.

In reply to this, it will be best to give, not our own words, but the words of the newspaper in Calcutta called *The Statesman*. This paper represents English opinion in

India and is usually in regard to British interests anti-Asiatic. Yet with regard to the present Bill it writes in its editorial as follows:—

"The worst feature of this measure is its dishonesty. It proposes to aim at providing special reservations to which Asiatics are to be restricted but its real object, as was calmly admitted by Dr. Malan, the Minister of the Interior, is to force as many Indians as possible to leave the country through sheer inability to tolerate the new conditions to be imposed upon them.

"It is bad enough that Indian citizens of the Empire should be denied the ordinary rights of citizenship by their fellow-citizens in South Africa: but there is something almost diabolical in the cruelty which would expel them, not by summary expropriation, but by a process of slow torture."

If the passage which we have quoted from the Rev. M. Fick's address is carefully studied, it will be seen that the remarks of the *Statesman* editorial are none too strong about it.

In the course of the discussion which followed we read that Mr. Fick said that the terms of the Bill were retrospective to August, 1925. The word 'acquire' precluded Indians from inheriting property, for instance, in municipal areas. A lawyer in the audience insisted that this should be made absolutely clear. Mr. Fick, thereupon, undertook to move in that direction when the Bill was before Parliament.

In this closing scene at the Potchefstroom meeting we can almost see this meeting, which was 'entirely free from party politics,' (because on the Indian question all were united) eagerly engaged in hammering tight the last rivet into the chain which is to bind Indians hand and foot so that not one single loop-hole might be left for escape. In the same spirit we read that the discussion closed by a Town Councillor suggesting that something should be done to bring pressure to bear on the Asiatics to leave the country in larger numbers than they were doing at present. The meeting then came to an end with a hearty vote of thanks to the Mayor for taking the Chair at such a unanimous and enthusiastic gathering.

With such unanimity of hostile forces against us we must ourselves remember Sarojini Naidu's and Mahatma Gandhi's word that in unity lies our own strength. Everything must be done to maintain that unity and to preserve it.

The Arrival of the Deputation

The deputation from the Government of India arrived last Wednesday the 16th instant in Durban on board the *S. S. Karagola*. There was a very large gathering of Indians waiting from 8 a. m. at the Point to receive the deputation, and the boat, which was unduly late, arrived only at 11 o'clock. Messrs V. Lawrence, E. M. Ally and A. I. Kajee went on board to welcome the deputation on behalf of the South African Indian Congress and each of the members of the deputation was garlanded and presented with a bouquet of beautiful flowers. Mr. C. F. Andrews also went to receive the deputation and Mr. H. R. Hartshorn, Registrar of Asiatics, received them on behalf of the Union Government. The deputation has been accommodated at the Marine Hotel and consists of Mr. Paddison, who is one of the ablest members of the Indian Civil Service in the Madras Government Service. He has been for some years Labour Commissioner in that Province. The Hon. Syed Raza Ali is the second mem-

ber. He is the Mohammedan member on the Imperial Council of State for the United Provinces, representing the Mohammedans of Oudh. The third member is Sir Deviprasad Sarvardikari, who is also a member of the Council of State, representing the non-Mohammedan community in Bengal. He is an old man and is accompanied by his son. He will arrive by the next boat on December 30, and will join the deputation immediately on arrival.

Mr. Paddison acts as an official member on the deputation while the Hon. Syed Raza Ali and Sir Deviprasad Sarvardikari act as non-official members.

Mr. G. S. Bajpai, who has been acting as Deputy Secretary of the Government of India in the Imperial Secretariat at Delhi on this emigration subject, accompanies the deputation as its secretary. Mr. C. S. Rickett acts as his assistant.

"The main purpose of the deputation" will be "to collect as soon as possible first-hand information regarding the economic conditions and the general position of the resident Indian community in South Africa and to form an appreciation of the wishes and requirements of the Indian community in South Africa."

Every reader of *Indian Opinion* is requested to furnish either the general secretary of the South African Indian Congress, 175 Grey Street, Durban, from any part of the Union, or the secretaries of the provincial bodies namely, The Natal Indian Congress, Foundray Lane, Durban, The Transvaal British Indian Association, Box 6522, Johannesburg and The Cape British Indian Council, 28 Ayre Street, Capetown, with full particulars of any licensing or other cases in which an injustice may have been done and of which he may be aware. These particulars will then be laid before the deputation. It is essential that such particulars should be full and facts contained therein absolutely correct.

Rev. M. L. Fick on Asiatics

Potchefstroom, Friday.—The Rev. M. L. Fick, M.L.A., addressed a well-attended meeting in the Town Hall last night and explained the Immigration and Registration Bill, which the Government proposes to introduce early in the next session of Parliament. The meeting was called by requisitioning the Mayor, who presided. It was entirely free of party politics.

Mr. Fick said the main object of the Bill was to make provision for the reservation of residential and trading quarters in urban areas for certain persons having race characteristics different from white people. The only people who at present would be affected were Asiatics. The Government did not want "the coolie" to become part and parcel of the population of South Africa for social, commercial and economic reasons.

"We do not want to encourage trading in this country," said Mr. Fick, "which sucks the very life blood of the people and leaves nothing at all. We do not want a parasitical commercial community in the country."

In the course of further remarks Mr. Fick pointed out that the spread of Mohammedanism among the natives was likely to undermine the influence of Christianity and be subversive of white civilisation. Indians, being British subjects, could not be summarily sent out of the country, as were the Chinese, therefore they must try to regulate the Indian and place such restrictions upon him that he would find it impossible to live in South Africa. The Bill provided that Indians could only live in areas set apart for them. On application from a municipality a Commission would investigate the local conditions, and the Asiatics would be given an area of their own to reside and trade in where they could acquire property. Indians living in such "bazaars" would

have the right of electing an advisory board from among themselves to make representations to the municipality on various matters.

In the course of the discussion which followed Mr. Fick said the terms of the Bill were retrospective to August, 1925. The word "acquire" precluded Indians from inheriting property, for instance, in municipal areas. A lawyer in the audience insisted that this should be made clear. Mr. Fick thereupon undertook to move in that direction when the Bill was before Parliament.

A Town Councillor suggested that something should be done to bring pressure to bear on the Asiatics to leave the country in larger numbers than they were now doing.—*Star* (Johannesburg.)

Mr. Andrews Visits Stanger and Tongaat

On December 12th Mr. C. F. Andrews had a very busy day travelling by motor to visit Stanger and Tongaat along the coast. The Executive Committee members travelled with him and he had a most enthusiastic and warm-hearted welcome at each halt. At Stanger, Mr. Shankarbai Amin provided refreshments for the whole party and Mr. W. R. Bodha Singh was elected to preside over the meeting. The Chairman spoke of Mr. Andrews as an old friend to Natal who was certain to come to their rescue if any trouble arose, as he had done at the present time. Mr. Andrews, speaking in Hindustani, said how deeply he had been touched by his reception everywhere in Natal and how only through the help of God and reliance upon Him could victory be either hoped for or attained.

At Tongaat, Mr. A. A. Gandhi, Mr. Chuni and others had arranged the Gokhale Memorial Hall for the meeting, and the crowds were so great that many could not get inside the building, but blocked the doorway and passages. The people who came belonged mainly to the labouring agricultural classes and Mr. Andrews was very deeply touched indeed by his reception. After the meeting they crowded round him for many minutes to touch his hands and to give him their greeting of love and welcome. He is examining very carefully into their conditions as far as health and time allow him to do so. It is significant, that on different occasions the African natives have come of their own accord to see him, when they have learnt that he is the friend of the Indians. They have told him that they regard the Indians as their friends who are suffering the same hard lot as themselves. Mr. Andrews has collected already abundant evidence which goes to prove that the most cordial relations exist between the African natives and the Indians.

Mr. C. F. Andrews leaves to-night (Friday) for Johannesburg.

Disabilities of Indians

Under the Laws of the Union of South Africa

IMMIGRATION :

REF :—ACTS 22 OF 1913; 22 OF 1914.

Under ministerial powers conferred by Act 22 of 1913 (Sect. 4 (1) (a) Indians are banned as undesirable immigrants.

Entry into the Transvaal Province is claimable as of right only by holders of registration certificates issued under Act 36 of 1908, by the one wife of any such holder, and by the minor children (under 16 years of age) of such union (Sec. 5).

Suspects are liable to arrest without warrant. Penalties, three months, hard labour without the option of fine and removal from the Union (Sec. 6).

Right of entry and residence in any one Province does not include right to enter or remain in any other Province. There is no right of inter-provincial migration and a person lawfully domiciled in any one Province may be a prohibited immigrant in any other and liable to the statutory penalties.

Persons convicted of certain specified offences are liable to removal from the Union (Sec. 22).

Onus probandi is on the accused to prove his innocence (Sec. 23).

The legal wife of an exempted person is not entitled to admission, if such person has in any Province offspring by any other woman who is still living (22 of 1914, Sec. 3 (2) (b)).

In the Natal and Cape Provinces domiciliary rights and right of educational tests under Act 30 of 1906 Cape of Good Hope and Act 30 of 1903 of Natal are preserved to such persons as were lawfully entitled to reside in the said Provinces at the commencement of Act 22 of August 1913.

The Orange Free State Laws prohibit immigration or residence of Indians within that Province, save as domestic servants and the like under contract.

The Smuts-Gandhi agreement of 1914 provided that the Indians should accept the principle of restriction upon further Indian immigration to this extent that ten new comers per annum for each Province (excluding Free State) should be admitted, apart from temporary visitors such as priests, teachers, etc., so that the resident population should have the benefit of the infusion of some new blood. It was also understood, that such new comers must be recommended by the official representative Body of the Indians and be such as that Body should select on the ground of their usefulness to the community. Such new comers were to enjoy all the privileges allowed by law to holders of registration certificates.

Restrictions upon the Freedom of Indians recognised as Lawful Residents of the Union including those born in South Africa.

TRANSVAAL:

Indian disabilities have their root in the Grondwet (Constitution) of the Old Transvaal Republic which declares that there must be no equality in Church or State between whites and non-whites. The doctrine is still preserved.

REGISTRATION

(LAW 3 OF 1885, ACT 2 OF 1907, ACT 36, OF 1908)

All male adult Indians lawfully residing in the Transvaal must hold and produce on demand to any police or other officer a registration certificate lawfully issued under Act 36 of 1908 or a letter of Exemption issued under the Smuts-Gandhi agreement. Temporary visitors such as priests, teachers, etc., must similarly produce their authority to be in the Province. Women and children under the age of 16 years may be called upon to prove their relationship as wives or children to one or other of above classes of adults. The statutes above cited disclose a gradually increasing stringency. The original note struck by the S.A. Republic is not only sustained, but has been amplified by statute by every succeeding Government. Adult male Indians, other than holders of registration certificates, letters of exemption or temporary permits are prohibited immigrants and are liable to fine, imprisonment and deportation. A person may be a lawful resident of one Province and yet be a prohibited immigrant in any other. Trading licences are issuable only to holders of Registration certificates. The Registration Certificate is a document peculiar to the Transvaal.

Residence

TRANSVAAL:

Residence is legally permitted only in Wards, Locations, etc., especially set apart (Law 3 of 1885 as amended 1886). Ownership of fixed (real) pro-

perty outside of such Wards, Locations, etc., is absolutely prohibited. Ownership of fixed property can in law only be acquired through process of registration of such property in the Deeds Register. Such Wards, Locations, etc., as above referred to are Municipal property, and residence therein by Asiatics confers no fixity of tenure. Ordinarily a monthly rental is paid and the tenancy is a monthly one.

Prior to the 1st of May, 1919, fixed property might be held by limited liability companies formed of India shareholders, or might be held by a European trustee for the benefit of an Indian or Indians. The practice was for such European holders to pass a bond in favour of the beneficiary or beneficiaries and to grant powers of attorney to enable the actual owner to deal with such property. Act 37 of 1919 specifically deprives limited liability companies controlled by Asiatics of the right to have fixed property registered in their names and applies the prohibition under Law 3 of 1885 to such companies. The practice of a European holder taking such property in trust and passing a mortgage bond by way of security is likewise made impossible. Any such company controlled by Asiatics as shall have acquired the ownership of fixed property since the 1st of May, 1919, is compelled to dispose of same within two years from the 3rd July, 1919, or by Order of Court (Sec. 2 *ibid.*) The 3rd of July, 1919, is the date of the commencement of this Act.

The Johannesburg location known as the "Malay Location," the local habitat of Asiatic residents is notoriously the slum of Johannesburg and for years was unspeakably neglected by the Municipality. More recently, probably through fear of infectious disease breaking out in that quarter, this location has received more attention and its conditions are now slightly improved.

(To be Continued)

Things in India

(BY MR. C. F. ANDREWS)

I

It is quite natural that I should be asked, immediately on my arrival in South Africa, by every one I meet,—“How are things in India?” There is always a freshness in what is heard at first hand, compared with what one reads in distant newspapers which are already several weeks old when they arrive.

The first question of all, that everyone wishes to know and that I wish to answer, is with regard to Mahatma Gandhi's health. It is necessary for all Indians in South Africa to realise, that the strain of the last seven years has been almost more than he could bear. In the year 1918, he had an illness which brought him very near to death indeed. During the year 1919, he was partly recovering from this almost fatal attack of dysentery; and yet towards the end of that year, owing to the Punjab disturbances and the Congress investigation which followed, he had no chance of making a full and complete recovery. Therefore, when the great national movement began, called Non-co-operation, he was still very weak in body. I can remember how prostrated he was, when he came to Santiniketan, after the special Congress meeting in September, at Calcutta in 1920, and how he had still to lie down almost whole day, in order to preserve his strength.

Throughout the year that followed, the strain was far greater than ever; and we all wondered how he could possibly endure it. We felt that it was only by spiritual strength from within that his body was maintained.

Then came the imprisonment of March, 1922; but in one sense, this was a relief after the terrible physical exhaustion of 1920 and 1921. But, unfortunately, there were many things in the prison

life, which served to increase his ill health; and he overstrained himself again mentally by his extraordinary absorption in study and reading; for this mental energy now took the place of his former activity in outward things. Whatever might be the cause, in prison he became at last very unwell; and at a most critical moment, when his life itself was at stake, the operation for appendicitis was performed. Then a convalescence for some months ensued. This convalescence was all too soon brought to a close, and once more the round of outward activities began, which became almost never ending. Day and night were alike taken up with the demands, which were made upon him for '*darshan*' and for special visits to every part of the country. Only those who have been with him on those journeys can have any idea how terrible the strain was! One after another of his companions who accompanied him broke down under it, but he himself seemed never to give way. As I have said, it was only his inner spirit that sustained him.

Again, last year, came all the agony of the Hindu-Muslim riots and disturbances, which reached such a pitch at last, that Mahatmaji felt it impossible, to endure the anguish of them any longer. Night after night he lay awake, quite sleepless, seeking for some light to guide him in the darkness. Then suddenly there came to him, as it were, a vision direct from God, a flash of illumination. He declared his determination to fast for twenty-one days both as a penance and as a means of healing the terrible breach between the two communities, which had grown wider and wider.

All through that fast,—as also through his previous illnesses,—it was my very greatest privilege to be with him. It is not possible here fully to record all that happened; and it has been told many times before. But it may easily be understood, how serious the physical strain was, when I write, that on the twelfth day of the fast the doctors regarded his life as in serious danger and implored him to break the fast itself. His characteristic reply was 'Have faith in God.' In that faith, he conquered his physical illness and came through triumphant.

At the end of the fast, his recovery of health was quite remarkable. After a few weeks he was certainly better, both in body and mind, than he had been for many years. Even his remarkable walking power came back again, and he would start out, with his long stick in hand, at such a pace, that it was difficult for those with him sometimes to keep up with him! Indeed, at this time, he was able to accomplish as much as ten miles a day; and he kept up his strength all through the cold weather of 1924-1925.

But suddenly, about April, 1925, came a most unexpected attack of malarial fever; and though he appeared to throw it off quickly, it is clear that the malarial poison still remained in his blood. Yet even then he began all too soon, at an extremely early date, to go on tour again after the attack; and when he came to Bengal in order to meet with Deshbandhu C. R. Das, it was clear to me that the strength, which he had regained all through the cold weather, was rapidly being dissipated.

Finally came one of the greatest sorrows he has ever had. Deshbandhu died quite suddenly at Darjeeling; and in a moment all the cares and responsibilities fell upon him alone, which Deshbandhu C. R. Das had carried before. He remained in Calcutta and Bengal for three full months collecting for the Deshbandhu Memorial Fund. He wore himself out, day after day, with an energy and devotion that never tired. At last, in the month of September, even his own amazing vitality began to show signs again of weakening. He pleaded to be allowed to cancel the rest of his visit in Behar and the United Provinces, so that he might return to his own Ashram. The Congress local leaders of the North

freely and gladly gave him leave: and he went back to Western India in the hope of obtaining some rest.

But the people of Kutch had made up their minds to have him with them; and they implored him not to cancel his Kutch visit. They promised him a complete holiday, if he would only remain in the Kutch State as their revered and venerated guest.

Mahatma Gandhi agreed to this; but the idea of giving him a 'holiday' was hardly understood in its proper sense by the Kutch people. Indeed, instead of any rest and repose, he was compelled to undergo the most physically exhausting time of the whole year over the rough Kutch roads. Not only was he physically tired out; but his mind also was shocked and pained by what he saw of Untouchability in all its evil effects in that corner of India. Perhaps the mental strain he endured in Kutch was greater even than the physical. He lost eight pounds in weight in a fortnight's time, and when he reached Sabarmati at last he was entirely exhausted.

But his marvellous spiritual vitality still sustains him; and when I went to see him, just before I left for South Africa, he had again wonderfully recovered. He was very bright and cheerful; and he was again able to do his work right on throughout the day. He sent his love and deep affection to all both Indians and Europeans who remember him in South Africa.

His day's work in India begins at 4 a.m. with his prayer and worship of God. He goes on with his different engagements throughout the day. He lives mainly on two things,—oranges and goat's milk. It is not possible alas! now to assert that his old physical vigour has all returned; for he gets easily tired in body and a short walk is quite enough for him. Nevertheless, his mental and intellectual energy is as fresh as ever; and his spiritual hold over the masses of the people of India,—Hindu and Muslim alike,—is by no means abated. Wherever he goes, the whole countryside, for miles round, flocks to see him; and in homely simple ways he drives home the lesson, (i) of getting rid of untouchability, (ii) of healing the breach between Hindus and Muslims, (iii) of never touching drink or drugs, and last and most enthusiastically of all (iv), the duty of wearing homespun khaddar cloth and thus reviving Indian village life on its economic side.

OUR LONDON LETTER

[FROM OUR OWN CORRESPONDENT]

12th November, 1925.

The Begum of Bhopal is still in London. On her visit to the Mosque at Woking, she was presented with an address by Lord Headly, on behalf of the British Muslim Society. In reply she declared that she was proud to belong to the British Empire, which stood for the toleration of all religions. Her visit, apart from her being a Muslim, was of peculiar interest, for her descendants had largely contributed to the building of the Mosque, and she herself had promised to help in the extension of the Mosque, the better to enable it to accommodate its increasing worshippers.

The Begum was a deeply interested spectator of the proceedings, during the two minutes silence at the Cenotaph on Armistice Day. She was so impressed with the significance of it all: the memory of the fallen, the widows, the orphans, and the disabled, and what was due to them all by those who live, that to mark her sense of appreciation she sent a cheque for £5,000 to Earl Haig's Fund for the British Legion. But this was not all, she allowed her grand daughters clad in Highland dress to sell poppies on Poppy Day in London.

Emile Coue the French psychologist discoursed for some two hours at the Royal Albert Hall, the

an interested audience on Sunday last. His theme was based on auto-suggestion, in his well-known formula: "Day by day, and in every way I am getting better and better." And during the evening he gave demonstrations of the effect of auto-suggestion, manifesting that the formula comprehensive in its terms and beneficial in its general effects was susceptible to variations to meet cases of differing natures. Coueism is really nothing new. It is simply auto-suggestion. And within the last decade the same teaching found expression in America and was known as "The New Thought" a system of positive affirmation.

Auto-suggestion has come to stay. There is much in it to commend itself. The Archbishop of Canterbury is appointing a commission of six clerical and six medical members on a permanent commission to investigate faith-healing, in order to separate the functions of the clergy and the physicians in cases where faith-healing is possible. The separation of functions to help the physician to tend the body and the clergy the mind of the patient in other words each recognising the utility and necessity of the services of the other, so that they act in co-ordination working for the same purpose.

The Home Secretary's announcement that as soon as the stock-in-hand is exhausted prisoners' clothes will no longer be marked with the broad arrow, will be well received by all those who are interested in the work of giving the man who comes out of prison a living chance of a new life. The broad arrow is the sign of government ownership, but used to mark the prisoners' clothes it has come to mean a degradation to those who wear it, a stigma which seems to cling to the wearer. Its disappearance will set film writers and producers thinking; for without it pictures of daring escapades of prisoners would lack much of the thrill. Perhaps they will resort to the stripes on prisoners' clothes which are in vogue in American prisons, or the imagination of the film men may produce something sensational in this line for convict pictures.

Mr. James Oliver Curwood, the American author whose novels are full of the wild and simple life, was recently in London. It was his first visit. And this is how he expressed himself to a pressman: "Hardly had I been twenty-four hours in this city than my Indian blood cried out for the wilderness, the wilds, the thousands of miles unmapped, uncharted, where the most beautiful flowers in the world grow, where you meet real white men. It isn't that I don't like London. For what little I have seen of it I love immensely, but I love the cold fighting North where the pack on your back is the sole barrier to starvation for months on end, and where the cut of your clothes don't count; where you can't press a button to light a fire and where there is not sufficient wood to build a match within a thousand miles of you. On the way over I saw three whales in the ocean, and they made me homesick for my frozen north seas." He is a quarter Indian, his grandmother was a full blooded Mohawk Indian, and one of his grandfathers was Charles Marriot, so the wild places are in his blood. Over 150,000 copies of his books were sold in China last year.

Professor A. Zimmern is at the head of a school started at Geneva, the City of Lost Hopes and Causes. The school aims to give its pupils the International student mind and itself purposes to learn about and think out those problems which affect every citizen as a social unit, whether he belongs to a sovereign state, a colony or a mandated territory; but Professor Horace Lamb recently reminded the world that Science could not alter human nature and yet Socrates held that Virtue is Knowledge.

The Assembly of the League of Nations this year has devoted much time to education, it realises that education is the greatest influence in the world to create the mental attitude necessary for the achieve-

ment of its objects. A world Congress of school teachers will probably be convened in the near future to consider the best methods to educate the youth of all countries in the ideals of world peace so that solidarity may be further developed and strengthened. A resolution at the Assembly invited the members to undertake the revision of their history manuals so as gradually to reduce the number of pages devoted to military events, and especially those pages in which wars of conquest are justified and held up for admiration. The Intellectual Co-operative Committee which deals with educational problems has its Chairman Prof. Henry Bergson and among its members Professors Einstein and Gilbert Murray.

The King has approved the grant of a Royal Charter to the League of Nations Union. The Charter is granted on the petition of Lord Grey of Falldon, and Lord Cecil of Chelwood—the two Presidents of the Union,—Professor Gilbert Murray Chairman of the Executive Committee, Lord Luenborough, treasurer, Mr. David Davies M.P. and Mr. Reginald McKema.

Racialism

(By L. W. R.)

Selfishness, sometimes euphemistically styled "Self-preservation" is one of an unholy trinity. Its two companions are ignorance and intolerance. Merging, the three synthesise, producing, as it were, the compound known as Racialism. Racialism is morally a virus that, once inoculated, spreads contagion broadcast. Its symptoms are hatred and blindness to any virtue in the unhappy objects of its hatred. Its victims, like those of hydrophobia go mad and run amok, before themselves meeting destruction.

Race hatred is bitterest where ignorance is deepest; tolerance is the bright offspring of Knowledge even as Selflessness is the child of Wisdom. The true Knower sees the One in all and all in the One, recognises the pseudo-infinite variety of the Many as but appearances, on the screen of consciousness, of That which is the Limitless, Beginningless, Changeless Reality, the Substratum of all that is or seems. Every opposite is seen to be complementary of some other that is opposite to it, as is positive to negative. In the Cosmic economy every fraction of the limitless diversity has its place and function; reflects, however modestly, some aspect of the Infinite Absolute Perfection. Attraction and repulsion have likewise their place and in their place are natural and proper; they too subserve the Law and Purpose that make for Harmony. But Hate is Evil, of all evils most evil. Stygian darkness fills the heart wherein hate dwells. The Spark of God within the heart, wherefor man is more than beast and whereby he may become more than man, cannot abide where hate rules. Either the usurper must be cast out or the Spark abandon the man to the fate that is the beasts'. "There is no grief like Hate." And as with man, so with mankind—nations and races. Like an all-corroding acid, hatred eats away the vessel that harbours it; the vessel that is a people, a race or an empire. For what are these but forms bearing one or other label? "Charity that spieth no man's faults," commended One who taught the way of life and living, to which it may perhaps be permitted to add: wisdom that seeth something of God and therefore something good and lovable in others however foreign or alien or different their appearance and characteristics. That peoples, dissimilar in such particulars, find themselves in juxtaposition, is perchance something more than fortuitous. May it not be that the Powers that watch and from time to time test human growth and evolution are testing out progress towards recognition of the Fatherhood of God and the Brotherhood of Man?